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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, JAN. 2. 1866.

Number 1.

*Selected for the Companion.
And our new Hymn Book!*

The Atonement.

Saw ye my Savior?—Saw ye my Savior?
Saw ye my Savior and God.
O! he died on Calvary
To atone for you and me,
And to purchase our pardon with blood.

He was extended!—He was extended!
Painfully nailed to the cross;
Here he bowed his head and died,
Thus my Lord was crucified,
To atone for a world that was lost.

Jesus hung bleeding!—Jesus hung bleeding
Three dreadful hours in pain;
And the solid rocks were rent,
Through creation's vast extent,
When the Jews crucified the God-man.

Darkness prevailed!—Darkness prevailed!
Darkness prevailed o'er the land;
And the sun refused to shine
When his majesty divine
Was derided, insulted, and slain.

When it was finished;—When it was finished
And the atonement was made;
He was taken by the great,
And embalmed with spices sweet,
And was in a new sepulchre laid.

Hail mighty Savior!—Hail mighty Savior!
Prince and the author of peace.
O! he burst the bars of death,
And triumphant from the earth,
He ascended to mansions of bliss.

There interceding;—There interceding;
Pleading that sinners may live;
Crying, "Father I have died,
O, behold my hands and side,
O, forgive them, I pray thee forgive."

"I will forgive them;—I will forgive them,
When they repent and believe;
Let them now return to thee,
And be reconciled to me
And salvation they all shall receive.

For the Companion.

The Bridegroom—Our relation to Him in joy and in sorrow.

A LETTER TO A SISTER.

A wedding! A word associated in the minds of the many with sensuality and lust, but in reality of a meaning so vast as to include the nature of God and the interests of Eternity. The most blissful condition of our earthly state, and the most thrilling type or emblem of the everlasting espousals of Christ and his Church, are embodied in this dissyllable, rightly understood.

I was happy to learn that the occasion, of which you gave me so graphic a description, passed over with so little gayety. While I am ready to admit that cheerfulness is in perfect keeping with the nuptial element, I feel a strong repugnance to any and every thing that savors of jocularity or levity. If Christ be sincerely invited, as at the marriage in Cana of Galilee," and those who invite Him demean themselves agreeably to the character of the Divine Guest, it is not probable that much of the hilarity that characterizes too many of such conventions, will manifest itself. Such, however, is the evil tendency of the heart, and such the weakness and vacillation of the regenerate life, that it requires great vigilance when wrought upon by the spirit of festivity that rules such occasions, lest we forget our Divine Paternity, and our high and holy relationship to our Bridegroom in the Heavens. O what watchfulness is requisite to keep the sense of our allegiance to and oneness with Christ from being obliterated when surrounded by scenes and circumstances that strongly appeal to the carnal element in our nature. A humorous or witty remark, a grimace or gesture, may, in a moment, divert the mind from the invisible Presence of Him to whom we are bound by the most solemn avowal of constancy, and whose affection is incomparably more sensitive and tender than that of any earthly bridegroom. While reading that portion of your letter having reference to the hymeneal occasion, I frequently thought of the words of Christ, recorded in Mark 2: 19, where the two crowning attributes of christianity are brought to view, and the two great elements of liberty and discipline growing out of them, enforced. The christian life is not all feasting, neither is it all fasting—not all joy nor all sorrow—but such a blending of

the two as to develop a character meet for the presence and enjoyment of God. Christ's doctrines are never *one-sided*. He never took, and does not now take, a *half-view* of any subject, person, or event, nor utter any *half-truth* concerning it. The fact of the Bride-groom's presence, and the *consciousness* of that fact, are two different things, although they are generally simultaneous. Our natural life is all the same, as to its essence, whether we wake or sleep, notwithstanding we have the consciousness of life in only one of these conditions. As long as the Savior favored His disciples with His Personal Presence, they became familiar with but one side of the christian element; but when the Personal Christ was removed they were placed in such relations to Him and to the world as is signified by the term "fast," or "fasting." I verily believe that the words of the Redeemer, in their most comprehensive import, involve literal fasting at certain times, but this grows normally out of a deeper fast in the inner being. It is oftentimes very necessary to abstain from food in order to get more absolute control over our sinful flesh, but this must be at a time when it will be most conducive to this end. If your sister had wept and moaned in her husband's presence during the marriage feast, as did the wife of Samson, it would have seemed to all of you an utter negation of such a condition as it is reasonable to expect the presence of the bridegroom would beget. She was doubtless happy, as was most fitting, and *could* not have fasted in any sense indicative of the true idea of the word. But if he were to be taken from her by death, we would look for an *outward* bearing on her part, as different from that which characterized her nuptials, as a funeral is different from a wedding.

So there is in the Christian Life a

free element, or an element of liberty, in which the interior life moves as by a kind of spiritual gravitation and we are so sweetly conscious of an over-powering Spiritual Presence that it seemingly requires no effort to keep up the blissful intercommunion between Christ and our souls. We are at such times in the *festive mood*, and our entire outward life indicates that the bridegroom is with us, so as to forbid any expression of that side of Christian experience comprehended in the words of Jesus, "then shall they fast in those days." But we need discipline as well as liberty. There are moments when it seems to us, and perhaps to others, that our whole being is so taken up into our Divine Head as to be moved by a will and an impulse not only above but apart from our own. Then again we are made so sensible of our corruption and alienation from God, that we must labor, and toil, and struggle, as though we were restricted, in the working out of our salvation, to the energy of our inherent powers. Then we fast in the deepest sense, and then is the time to fast by abstinence from food, and bring the body into subjection through the power of self-originated, self-directed energy. We not unfrequently have moments, perhaps days and weeks, in which we are so absorbed in the joys and activities of the new life, that even great provocations are scarcely noticed. This is a truly blessed state of heart and mind, but it does not subdue our inbred corruptions. It is that phase of Christian experience which Paul denominates "liberty in Christ Jesus."—Anon this *consciousness* of the Bridegroom's presence leaves us, and the whole contest seems to hang on the effort of the will. I often feel that I must strive with all my might to exhibit the characteristics of a true follower of Christ, and it is very natural that our outward deportment at such times assume an aspect in harmony with our inward feeling and condition. When the Bridegroom's presence seems withdrawn, and we feel a deep sense of spiritual bereavement, we are under that disciplinary training included in the Savior's ap-

plication of the term "fasting," and it is then that we must be especially watchful over every avenue through which Satan may enter, or sin gain an outlet. Then we must fast; we must be under discipline, "keeping our heart with all diligence," waiting patiently for the returning consciousness of the Divine Presence, girding up in ourselves, by self-compelling energy, every power of our souls against the aggressions of our fallen nature. When the gale of the spirit is stretching, as it were, every fibre of our being to its utmost tension, we sail heavenward by inspiration, and we can work, and think, and talk and pray, without any apparent effort. To love our enemies and do good to them that hate and persecute us, is then no task. But when this sweet holy impulse has been stifled or lost, we must put ourselves down upon duty by the will. When the Divine movement is sensibly upon us, and we are in the Divine movement, we have our festal day with the Bridegroom, and when the better Presence fades or vanishes, we must set ourselves to ways of self-compulsion, to rigorous self-discipline, a close, searching, impartial revision of the life, moving, as it were from our own human centre. When the Son of God took upon Himself the arduous work of human redemption, He had to enter a condition in which He could honor the laws of divinity and humanity. A divine—human constitution was essential to the accomplishment of his gracious purpose. It is very important that this be born in mind, as it not only explains the text upon which I have based my remarks, but is the key that unlocks the mysteries of the Gospel. He had to negotiate between a holy God, and rebellious man, and it was necessary that He sustain a vital relation to both in order fully to sympathize with both. He was essentially God, and thought and felt as God. He had also to become man, and suffer, wrestle, agonize, pray, hunger, fast, be tempted of the Devil, and forsaken of God in order to be a compassionate Elder Brother, a faithful High Priest, and forever bear the sense of His

complex earthly life in His advocacy for us before the Everlasting Throne. When Christ "rejoiced in spirit," He actualized that condition which answers to the presence of the Bridegroom with us. In Gethsemane and on Calvary He experienced for us that state of soul which corresponds with the absence of the Bridegroom. He did not drink only a part of the cup, but He drained it to the dregs. Notwithstanding the incorporation of two such strangely diverse natures in one person, and the pain and inconvenience resulting from such union, it is worthy of special attention that Christ was as really the object of the Father's love when the awful horrors of desertion were upon Him, and when He had the blissful consciousness of His Father's presence. As He had two sides to his nature, so He had two sides to His experience. It is His life in us that produces the like phenomena. It is this that blends feasting and fasting, joy and sorrow. As we have within us the elements of holiness and sin, we must necessarily feel the influence of both. When the one has the ascendancy in our consciousness, it is a season of spiritual joy and exultation; when the other prevails it is a period of depression and fasting. "The Lord knoweth them that are His," even when in the sense of their subjection to evil they scarcely know it themselves.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Education.

We have already stated that we are all endowed with a physical, a mental and a moral nature, and that we were enabled to answer the object of our creation in the exact proportion as these three powers were properly developed. We shall now try to show the necessity of their development and the evils resulting from their neglect.

As this article is intended more particularly for the brethren, the question may arise with some, "Why should we lay so much stress upon physical culture, since most of our sons and daughters are engaged in

*For the Companion.***Christmas-day.—Essay No. 8.**

By the term Christmas we understand the Festival of Christ's nativity, which comes on the twenty-fifth of December and is the day on which our Savior was born. It is regarded by all true christians as a very important day, for the very reason that it gave birth to the most distinguished personage that ever made his appearance in this lower world. The incidents connected with the birth of Christ may, in my humble opinion be considered the greatest events that have ever been recorded upon the pages of history. We have reason to believe that it was the occasion of more joy and exultation, to God's peculiar people, when this great event was announced, than any thing else that ever transpired since the creation of man. In short it was God manifested in the flesh.

Dear reader, whoever you may be, let me remind you that we are again on the eve of celebrating another Christmas-day, and thus prepare and qualify ourselves for that grand occasion, when we can feast—feast upon what? the good things of this life? such as rich cakes condiments, confectionaries, and the like, in the line of eatables, and all the palatable drinks in our day, and in consequence of such revelry become guilty of gluttony, drunkenness and all its attending evils! What! call this celebrating Christ's birth-day!—This honoring him who spake as never man spake!—This revering the memory of him who came to seek and to save that which was lost! Oh what folly! what sin! But such is the tendency of poor sinful man,—the fruits of a carnal mind and sinful heart. I would here venture to make the assertion that more sin is committed on Christmas-day, than in six other days, in consequence of sinful amusements, gluttony, drunkenness and the like.

"Now let us view the other side of the question," says some one.—"Can we not enjoy ourselves on this day, some way or another, and at the same time meet the approbation of him who sits at God's right hand? Methinks we can do so in a spiritual

point of view. To the carnally minded this may appear to be an impossibility, and consequently a great mystery; but every true christian can bear testimony that he experienced it to be a real truth. In order to celebrate this day in the right spirit, we must feast upon the word of God, by eating the bread of life, and if we choose, drink of that living water which he so freely offered in the days of his humiliation. By such a soul reviving feast we cannot fail to honor and revere his most holy name, not only in this transitory life, but in all time to come. No one need fear of eating to excess or of becoming inebriated by pursuing such a course in celebrating Christ's nativity, but the more we eat or partake of this heavenly bread the greater will be our joy and strength, and the more we drink of this living water the greater will be our happiness.—But don't understand me to say that our spiritual appetite cannot be satisfied. Christ calls those blessed who hunger and thirst after righteousness and then adds for they shall be filled.—Then kind reader if we desire fully to celebrate Christmas-day in honor of King Emanuel let us make the circumstances of his nativity and the incidents connected therewith the subject of our conversation on this noted day. All worldly employments should be suspended for this time and the people in general should repair to their several places of worship. The minister should not fail on this occasion to select the subject of Christ's nativity as the very foundation of his discourse. Likewise our private reading should this day be directed in the same channel. By so doing we certainly celebrate Christmas-day in an acceptable manner. We delight to read about great men, who were distinguished for great acts and noble deeds, who rose perchance from low stations step by step to honor, respectability, and character; especially do we love to read about the circumstances of their juvenile days where glimpses of their after greatness can often be traced. How much more should we endeavor to acquaint ourselves with the history of the Son of God, of

some branch of manual labor, which seems to be physical exercise enough?" Very true, the brethren with a few other denominations, desiring to be engaged in those employments offering the least inducements to dishonesty, have chosen those pursuits requiring manual labor, but there is not a single occupation with which we are acquainted, that will call into exercise more than three hundred muscles, while the whole number in the human body exceeds five hundred. All, who are acquainted with the functions of the several organs in the human body, are aware that the circulation of blood depends partly upon exercise, and, if one part of the body is unduly exercised, there will be an unequal distribution of blood and a consequent undue development of one part of the body and a contraction or a distortion of another. This may be seen in the distorted spine of young females constantly engaged in sewing or in the stooped shoulders and contracted chest of the close student. Nature punishes when any of her laws are violated, hence we see that so many are afflicted with all manner of disease who from necessity or ignorance are neglecting to exercise all the muscles of the body.

The most effective, the easiest and cheapest physical exercise is that obtained by means of dumb-bells. Their use is so varied and their cost so trifling that they may be employed by every one, while they give such a tone and elasticity to the youthful body that their value can scarcely be over estimated, and even old men of seventy years with bodies bent and chest compressed and already sinking under the disease of consumption, have straightened their bodies and instilled health and vigor through their whole frame. As an example of this class I would mention our aged State Superintendent. God entrusts the care of our bodies to us and if we fail to preserve them by the means he affords, most terrible are his punishments.

To be continued.

Religion is often used for gilding spurious characters.

whom we have every thing so definitely recorded in the book of inspiration from his birth to his ascension into heaven—his second advent and millennial reign on the earth not excepted. Even many hundreds of years previous to his incarnation the holy Prophets of old foretold his coming into the world. To our mother Eve was granted the gracious promise, namely, that the seed of the woman should bruise the serpent's head. This was the first intimation of his coming, and the very basis of our holy religion. Many prophecies were uttered afterwards concerning his conception, birth, and coming into the world. Hear what Isaiah said of this divine character, "For unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. At last when the appointed time came the Savior of the world was born in Bethlehem of Judea as was foretold by the prophets. The circumstances that brought his parents here at this critical time I deem it unnecessary to relate as every reader of the Bible is familiar with the beautiful story. But bear in mind the Son of the highest was born in a stable, and cradled in a manger.

How condescending and humble like did he make his appearance among the sons of men. No wonder the Jews rejected him on account of his low estate. "He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God even to them that believed on his name." Instead of the meek and lowly Jesus who came to establish a spiritual kingdom and rule the hearts of men they hoped to see in him an earthly potentate who would set up a temporal kingdom and likewise restore Israel to its former power and glory. In this their expectation they were far mistaken, hence their illwill and hatred of the very announcement of his birth. An angel was first sent to proclaim the good news to humble shepherds in the field who were watching their flocks by night. It appears they

were sore afraid but soon took courage from the words of the angel "Fear not for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord."—He is now born who was once rich in heaven and could have remained in the glorious mansions of bliss in all time to come, but for the sake of poor sinful man he came into this benighted world took upon himself flesh and blood like other men, and became poor that we through his poverty might become rich. He came not to seek glory and honor from the things of this life but alone to do good to the souls of men and lay a scheme of salvation wherein we can again be restored to the favor of our God. This favor we had lost through the curse of a broken law, and nothing was answerable to bring us to that original state but alone the offering of the unspotted lamb of God.

There are many incidents connected with the birth of Christ which I am not able to mention in this small essay. I have only mentioned a few but I hope the kind reader will not neglect to become familiar with these things and search the Bible not only upon this subject but on every thing that pertains to the well being of his future happiness. We frequently take great interest in presents and gifts bestowed to us by friends and feel it our duty to tender unto them all the gratitude our hearts can give. How much more thankful should we be unto God for that perfect gift we have in the Son of God. The first christmas gift we have an account of. In conclusion I would only say let us celebrate the coming Christmas alone in memory of King Emanuel's birth. By so doing we can have a happy Christmas day.

W. G. SCHROCK.

Berlin, Pa.

For the Companion.

Fasting.

This subject has engaged our attention for sometime, and we looked for an explanation from some of the elder brethren as correspondents,

but have so far been disappointed. "Days should speak, and multitude of years should teach wisdom," but there is a spirit in man, whether young or old, which induces us to search the Scriptures of divine truth. If that spirit is actuated by a proper motive, the inspiration of the Almighty giveth understanding. One of the comforters of Job observed truthfully, that "great men are not always wise, neither do the aged" always "understand judgment." Therefore, as God through his holy spirit grants the ability, we venture upon a subject seldom written or spoken upon. The term "fasting" signifies to abstain from food. This must be done voluntarily; not because sickness has deprived us from enjoying the pleasures of our natural appetites, but to subdue our carnal inclinations in order to prepare our minds and bodies for a most solemn intercourse with God in penitential mourning for our sins, and a supplication for mercies; or, whatever duties may devolve upon us to perform within the limits of the sphere of a christian life as brethren and sisters of the common brotherhood. There are no particular stated times set apart for the observance of this command. Every follower of Christ will know best the proper time to thus humble himself before the Almighty. He only knows when he is surrounded with gloomy and ominous clouds of temptations, and when he is in part overcome with such temptations to require penitency before God; or, he only knows when he is called upon to perform a certain christian duty to require especial wisdom from on high. The Savior, when delivering his first and great sermon upon the Mount, cautioned his disciples not to be as the hypocrites are, of a sad countenance, disfiguring their faces; but to anoint their heads and wash their faces, not appearing unto men to fast, but unto their Father who seeth in secret, and who will reward openly. So we learn there is danger in fasting as well as in praying and giving alms, when done to be seen of men and appear self-righteous in their sight. This caution should not serve

a pretext for setting aside this command, for we might as well set aside prayer and giving alms upon the same grounds. Some may doubt whether it is a direct command. We find it observed on certain occasions, and necessary to accomplish certain important objects, which serves to present it to the christian mind as an indirect command. Hence, it becomes obligatory upon the disciple of Christ to observe fasting. Christ, who saith "I am the way and the life, and no man cometh to the Father but by me," fasted forty days and forty nights. He was without guile, spot, or blemish; yet it appears to have been necessary for him to fast, in order to resist Satan with his many devices and bribes. Upon a certain occasion, the disciples of John the Baptist came to Jesus and asked him,—why they and the Pharisees fast often, but his disciples not? The answer was, "can the children of the bride-chamber mourn as long as the bridegroom is with them? But the days *will* come, when the bridegroom shall be taken from them, and *then* shall they fast." This reply of the Savior, in our estimation, serves a direct command to us, because the bridegroom is taken from us; though, with an expectant eye we look for his promised reappearance. Upon another occasion, the disciples came to Jesus and asked why they could not cast the devil out of the lunatic? Jesus answered, "Because of your unbelief." Howbeit this kind goeth not out but by prayer and fasting. "If it required fasting *then*,—why not observe it now, when we are taught to give ourselves over into the hands of a merciful God as instruments to glorify his holy and righteous name? Especially, when we yet consider that "In him we live, move, and have our being;" and that without him we can do nothing? By fasting, Cornelius received the approbation from the angel in bright clothing, "Thy prayer is heard, and thine alms are had in remembrance in the sight of God," and also opened a way of Gospel privileges to the gentile nations, without which, we would utterly be without hope.

Through the virtue of fasting, the disciples received instructions from the Holy Ghost to separate Barnabas and Saul for a certain work wherunto they were called. And, again, by fasting and prayer the disciples laid their hands on them, and sent them away. Afterwards, Paul vindicated himself by fastings, and also instructed the brethren at Corinth to approve themselves in all things as the ministers of God in fastings. According to the Jewish economy, or law, fastings were to be observed upon stated times; but according to the christian law, they are altogether occasional, whenever the dispensations of Providence call for it. It is very essential to fast before taking a perilous journey; or, before ordaining deacons and ministers; or, before consulting important cases in the brotherhood. It seems to us of the utmost importance that all those who assemble at annual councils to pass decisions, should fast before entering upon their duties. It is something that should not be entered upon lightly; but reverently, and in the fear of God. Upon such occasions we need the especial blessings and favors of our heavenly Father, and our thoughts should be soaring upon high in meditation to Him, who is able to make us wise in the discharge of our duties.

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

On the Uncovering of the Head.

"Every man praying or prophesying, having his head covered, dishonoreth his head." 1 Cor. 11: 4.

It has frequently occurred to me on funeral occasions, when noticing that the male friends of the deceased do not uncover their heads during the service, that they transgress a commandment of the Lord. See the words of the text, and also verse 7 of the same chapter. Now this is because it is customary or fashionable. I will not quarrel with those who make no profession of christianity, nor yet with such professors who believe that it is not essential to our salvation to keep the commandments

of the Lord; but will leave it to them to reconcile such practice with the word of God and their own consciences, as best they can. But, I think it is very inconsistent and unbecoming for brethren and all such as believe with us that it is essential and our duty to obey all the commandments of the Lord, to act thus. I would appeal to such: have you more respect for the customs and fashions of the world than for the Lord's commandments? or, do you not pray on such occasions? and why not? or, will you say; this is a small matter? If it was a matter of sufficient importance for the Holy Ghost to cause it to be inscribed into the sacred volume, it is of sufficient importance for us to obey. Recollect, the Savior says: "he that loveth me keepeth my commandments." But perhaps, some one will say: this is not a commandment of the Lord, it is only written by Paul. But hear what Paul says in the same Epistle, Chap. 14: 37, 38. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.—But if any man be ignorant, let him be ignorant."

Now, brethren, it looks very ignorant for one who professes to be a follower and obedient disciple of Jesus, to sit, during divine services, with his hat on, the Apostle Paul to the contrary notwithstanding. Let us be consistent and have more respect for God's word, than for the fashions of the world, which every true follower of Christ should despise.

DANIEL SNOWBERGER.

New Enterprise, Pa.

For the Companion.

Culture and Manufacture of Intoxicating Drink.

Brother Holsinger: We have noticed several queries upon this subject, and have thought to write a few lines upon it. There has a new thing come among us, and that is the culture of a vegetable plant called *Sherry* and manufacturing it into a drink and call it wine, and we are told that it has a very pleasant taste and is

quite apt to intoxicate. We think that this is a dangerous business for brethren to get at. We believe that the great inducement is that it pays well. This is a temptation to the lover of the mighty dollar. Tim. 6: 10. "Love of money is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows." If it is to "lay up earthly treasures, we think that the object is not a good one, and for brethren to raise and make an intoxicating liquor and have barrels of it in their cellars, and in this manner lay a temptation before their children which may cause some of them to become drunkards, and perhaps be the cause of losing their undying souls.

Another evil we see in it is, that brethren supply the market with an article that is not for the support of life, but rather for the destruction of both soul and body.

But says one, it has great medicinal properties in it. That may be true, but if there had never been more liquor made than was needed for medical purposes, we would have had a much happier country than we have.

The Apostle says "abstain from all appearance of evil;" we ask has it not the appearance of evil for brethren to make and sell liquors. Let us consider the thousands of orphan children that are now in our land, that has been caused by drunkenness and war. And should we not exert our powers and ability to supply the markets with bread and the necessities of life, and in this manner be useful servants instead of destructive ones. How can a brother help but have remorse of conscience if he has made and sold liquor and he afterward sees his fellow man drunken and stagger and fall into the ditch; how can he help but regret and say within himself perhaps I have made the liquor that has made him drunk and his sin will be required of me. When we read the account of wars, and hear of great loss of men's lives it is enough to make us shudder, but history tells us that the intoxicating cup has destroyed more lives than

war. But one will say that Christ made wine. So he did, but he made it of water, and if those that want to be followers of him make their wine of water alone we think it will do but little harm. But let us remember the words of Christ "watch and pray that ye enter not into temptation."

JOHN S. HANAWALT.
McVeytown, Pa.

For the Companion.

On the Change of our Annual Council.

My proposition is not in favor of a change of the Annual council Meetings, but a help to sustain it in its present form, and also to dispense with some of the abuses practised at said meetings, (as I think.) In the first place, then, let it be made known where the meeting will be held, so that the districts in the vicinity of the meeting shall be able to determine what amount of labor may be wanted from each district lying near enough the place of meeting, to attend and perform such work as may be necessary for the accommodation of the Meeting, which work should be accredited to the several Districts according to its true value.

Then let all the other churches contribute in money according to their several abilities, as some churches have ten times the means that others have, without regard to the distance the meeting may be from individual churches; reckoning this that our Annual Council is first East, then West, then North, then South; so we would say make no allowance for the distance the meeting may be from us, as we will all have our turn in time. And to make the above contribution with any thing like certainty, as to the amount wanted, the cost of the preceding Annual Meeting should be published in the *Companion* and *Visitor*. And for a more perfect equality in the cost to each church, so contributing for the expenditure of our Annual Council, let the overplus of moneys received by the treasurer be divided in proportion as the several churches have paid in, reckoning the labor that the churches in the vicinity of

the meeting shall perform, the same as though it was paid in *cash*; for I anticipate a considerable more will be sent forward than will be needed; seeing heretofore it was not a general contribution from all the churches but only from several adjoining States.

And in the second place I do most earnestly and solemnly entreat those to whom it may be consigned, not to debar a general attendance at the A. M., for never have I been more happy and thankful to the God of my salvation, than when I saw so many brethren and sisters in the Lord, and all, or nearly so, in good order. It is a little Heaven on Earth. Pray do not shut the door against those who attend for the promotion and welfare of Zion on Earth.

And now as to the abuse. The selling and buying at our Annual Meeting is a most mischievous custom, and should be dealt with as our Savior did when on Earth. See St. John, 2nd: 13—17. Why is any member allowed to take his productions or manufactured article to the Annual Meeting, and there offer the same for sale. Stop this and I believe the members will then be hailed with pleasure and not with grief. Much more might be said on the subject in this direction; hoping, however, some abler brother will take it in hand and present the same in a clearer light to the readers of the *Companion* than I can.

JONATHAN KESSLER.

Pleasant Md. Ill.

LOCAL MATTERS.

Tyrone City, Pa., Jan 2nd, 1866.

Volume Second.

It matters little what our opinion may be in regard to the manner in which we have conducted our work, the verdict of our readers will decide our future success. We are conscious of many imperfections in our first volume, and regret the occurrence of many errors; many of the former as well as some of the latter, must be attributed to want of time.

Although our prospects are not very flattering, yet we have resolved to employ all our mechanical labor, and devote ourselves entirely to our editorial duties. With this assistance, and with the experience of the past, we expect to improve our work materially.

A number of subjects which have impressed our mind for the last six months, will receive our earliest attention.

In the nature and character of our work we purpose no change, but shall endeavor to return to our original plan where we may have deviated.

In correspondence we must request a condensation; and more especially in "Reports of Travels."—These are very interesting items, if brethren would not be too minute in their reports. They should endeavor to make their articles interesting to all, and not simply to gratify those with whom they associated while on their visit. We wish to hear from many of our traveling brethren who have not heretofore reported, and consequently we shall be obliged to ask the omission of all unimportant narratives. Such reports should embrace, briefly, the time, places, names, number of meetings, additions to the church, and all matters of general interest.

With the hope of Divine aid we again set sail.

Errata.—Vol. 1, page 386, second column, 13th line from top, supply *christians* after the word *formal*. On same page, same column, 30th line from bottom, read *humility* instead of *humanity*.

Visit.—Brother Conrad Dilling and wife, of Morrison's Cove, paid us a short visit last week, from whom we learn that the community at that place are, in general well and prosperous.

Afflicted.—We regret to learn that our brother P. L. Swine and family, of the Aughwick branch, are afflicted with sickness. May the good Lord protect and comfort them.

Christmas.—In another column will be found an interesting article upon this occasion. It was received just one day too late for our last. We have also another from brother C. H. Balsbaugh, upon the same subject, which we expect to publish in our next, as we consider it too important to be lost or to lay over for a year.

Editor's Diary.—We expect to resume this department of our paper in our next.

Sending money.—Money sent by mail is at our risk, if carefully put up in sealed envelopes, and plainly addressed. We want no amount less than \$20.00 to be registered.—\$20.00 and more may be registered at our expense, but we would as soon have it sent without. We are willing to trust to the honesty of our brethren but wish them to be responsible for their own carelessness. We have received several letters stating that money was enclosed which contained none, and we are satisfied that there had been none enclosed. Such omissions may occur, of course unintentionally, to any one (at least it occurred once to myself). Please have some one to see you enclose the money, or what is just as good, *be sure you do enclose it*, if you say you have done so.

Wanted.—We desire to employ two girls, between the ages of 14 and 18, to learn the printing business. This is a new feature in country offices, while in the cities it is quite common. Young ladies who

are dependent upon their own earnings for their support, will find our business not only more easy upon their physical powers, but also more profitable, as well as more respectable than those which are now generally engaged in by them. Should this be noticed by any who would wish to engage in it, they will please apply immediately. We want no *amateurs*; we want such as wish to "work for a living." Good reading and spelling are necessary qualifications.

To Subscribers.—We continue to send the *Companion* to all our old subscribers whose term of subscription has not yet expired. Some have but a few more numbers to receive. When their term expires we will mark the last No. so they may know why the paper is stopped to them. An error is quite probable, and we shall thank our patrons for correcting us if we should have committed any.

Western Hemisphere is the title of a new paper published at this place, and in the same room with us. The first No. has just been issued, and we own being pleased with its appearance. Its editor, J. W. Scott, and its publisher, H. B. Jeffries, so far as we have made their acquaintance, are gentlemen of ability, and reputation. The paper is a weekly quarto; price \$2.00 per annum.

Apologetic.—We are not fond of making apologies, but at the present it appears necessary. For the past few weeks we have been so much hurried, having purchased a power press, and for want of a machinist we were obliged to put it up ourselves; which with the arrangement of of the index to our first volume, and the attention which we found it necessary to give to our correspondents, averaging about twenty letters a day, kept us so busily engaged that we could give but hasty attention to any thing else.

Hereafter we hope to do much better. If our machine will work well, it yet being untried, we shall save time by it, and we mean to employ all mechanical labor, and trust to the liberality of our patrons to bear us through.

The Holiday season, including Christmas and New Year, were spent at hard labor, nevertheless, we trust at least, spiritually observed.

Of church news, and obituaries we have a pretty good supply, but we were compelled to lay it over for next week, the former for want of time to transcribe and the latter for want of suitable type.

Our New List.

At \$2.00,	473
At \$1.00 and 1.50,	320
Total,	793
Old subscribers,	273
Total List,	1066

From the above it will be seen that even at the present time our list is far from meeting the conditions of our several propositions. Lists are daily arriving but it is out of the question for us to indulge any hope of reducing our price, with the present prospects, for this volume at least.

Our prices will therefore remain as before, \$1.50 per annum.

We have issued several hundred copies more than we require for our present list, and will supply back numbers for a short time.

Answer to Query in No. 32.

"Why are sisters required at a Lovefeast;" &c.

With us the sisters never give back the "Communion" Bread to the Bishop, for he never gives more than they shall keep.

The reason why the sisters take no part in breaking the bread, &c., is because the women took no part in breaking, or crucifying the literal body, and shedding the literal blood of the Savior. But they partake of the symbols because Christ says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth

my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. St. John 6: 53, 54.

CATHARINE HOLSOPPLE.
Indiana, Pa.

Brother C. Long's letter, and other matter already in type, was unavoidably crowded out this week. Will appear in our next.

DIED.

In Upper Conawago branch Pa. Sept. 27 1865 Jennima Myers, aged 26 years 8 months and 11 days. Same time and place MARGARET A. MYERS daughter of the above; aged 4 years 2 months and 18 days. A serious scene for friends to witness.

October 3rd AMELIA P. LICHTY aged 1 year 1 month and 20 days.

Oct. 12th WILLIAM D. son of our much beloved brother and sister Theophilus and Maria Power; aged 3 years 1 month and 29 days. A. HOLLINGER

LIST OF MONEYS received, for subscription to the Companion, since our last.

For 1866.

II H Arnold, Dayton, Ohio,	2.00	Daniel Vaniman, Virden, Ill.	1 0
Peter Hendricks, Braundt, "	2.00	David Vaniman, "	1.50
Jacob Senseman, W. Charleston, O.	2.00	John F. Neher, Rossville, Ind.	2.00
John Snell, New Carlisle, "	2.00	Catharine Frantz, North Hampton, Ohio.	2.00
Henry Snell, "	2.00	Tobias Rosenberger, Hatfield, Pa.	2.00
Jonathan Whistler, "	1.00	Jacob Reithunoyer, "	2.00
Jos. Rittenhouse, Chatham Centre, O.	3.00	Elizabeth Oaks, Dayton, Ohio,	2.00
Samuel Garver, "	2.00	W. G. Schrock, Berlin, Pa.	2.00
John White, "	2.00	G. J. Schrock, "	2.00
S A Honberger, Ashland, Ohio,	2.00	D. P. Walker, "	2.00
II Kilhefner, "	2.00	Samuel Forney, "	2.00
David M Witmer, "	2.00	C. H. Walker, "	2.00
Daniel stone, "	2.00	S. F. Rayman, "	2.00
S. R. Myer, Bareville, Pa.	1.00	John Meyers, "	2.00
M. Myer, "	2.00	Valentine Blough, "	2.00
Jacob Myer, "	2.00	Ananias Cober, "	2.00
D. R. Myer, "	2.00	Jacob Blough, "	2.00
Henry Spicher, Hillsdale, Pa.	1.50	Franklin Forney, Stony Creek, Pa.	2.00
S. C. Keim, Elkhick, Pa.	2.00	George Reitz, Benford's Store, Pa.	2.00
Jonas DeHaven, Maquoketa, Iowa,	2.00	Michael Veyand, Somerset Pa.	2.00
C. Long, Mt. Carroll, Ill.	1.00	John F. Rayman, Shanksville, Pa.	2.00
Daniel Woodring, Port Matilda, Pa.	50	Jonathan Kimmell, "	2.00
George Brown, Batavia, Iowa,	1.00	Eld J. Wise, Hillsboro, Pa.	2.00
John Miller, Strabane, Pa.	2.00	S. W. Tomblough, "	2.00
John J. Cover, Masontown, Pa.	1.00	R. Tomblough, "	2.00
Jonathan Kessler, Pleasant Mound, Ill.	1.50	John Leatherman, "	1.00
H. E. Light, White Oak, Pa.	2.00	G. G. Cummrine, "	2.00
And. Neher, Rossville, Ind.	1.00	And Grable, "	2.00
Jos. D. Neher, "	80	Susan Long, Union, Iowa,	2.00
Jos. W. Neher, "	75	Jacob Bair, Homersville, Ohio,	1.00
Sam'l H. Neher, "	1.00	Elder George Wolf, Stockton, California,	3.00
Leonard Wolf, "	73	E. Conigmacher, Ephrata, Pa.	2.00
Jacob Sommers, Hansertown, Ind.	1.00	Noah B. Blough, Stoystown, Pa.	1.00
Isaac Dell, "	1.00	Michael Frantz, North Hampton, Ohio,	2.00
Martin Row, "	1.00	Benjamin Brubaker, "	3.00
D. M. Shenk, White House, Pa.	1.00	George Gerlack, "	2.00
M. Shenk, "	80	Samuel Rymen, "	2.00
Sarah Leckron, Brownsville, Ohio,	2.00	John M. Wine, "	2.00
John Kniseley, Plymouth, Ind.	2.00	Jacob Crist, "	2.00
Jesse Shreck, North Bend, Ind.	2.00	D. A. Hufford, Rossville, Ind.	1.00
Sam'l Y. Souders, Hatfield, Pa.	2.00	John Myers, Goshen, Ind.	2.00
Jacob D. Rosenberger, New Harbor, Pa.	2.00	John Stutzman, "	2.00
Maria Hart, Beechy Mire, Ind.	2.00	David Berkey, do	2.00
John Hufford, Rossville, Ind.	2.00	Isaac Berkey, do	2.00
John Studebaker, South Bend, Ind.	2.00	John Studebaker, do	2.00
Peter Cripe, "	2.00	J. D. Yoder, do	2.00
		John S. Newcomer, Columbia Pa.	1.00
		A. O. Diehl, Victor Iowa	2.00
		John Brubaker, Gratis Ohio	2.00
		Geo. W. Gish Roanok Ill.	2.00
		Philip A. Moore do	2.00
		Andrew Ruddell Secor Ill.	2.00
		Michael Garber do	2.00
		Isaac Moore Mtamora Ill.	2.00
		Elizabeth Gish Gisher Mill Va.	1.00
		John P. Jennings Unionville Iowa	1.00
		B. W. Leavel do	1.00
		Jos. Zook do	1.50
		Samuel Whisler do	1.00
		Daniel Zook do	1.00
		Abraham Zook do	1.00
		Israel Hardman do	1.00
		Isaac J. Howell Mt. Pleasant Iowa	1.00
		Christ Gnagy Meyers Mills Pa.	2.00
		Mrs. Mary A. Beachly do	2.00
		Jos. I. Fike Summit Mills Pa.	2.00
		John Hoffman Seallevel Pa.	1.00
		Jacob Replogle Laporte Ind.	1.50
		George Witmer do	50
		N. F. Tryer Ovid Ind	1.00
		P. Fessler do	1.00
		John Fritz Richland Iowa	1.50
		Chas. Wonderlich do	1.50
		John F. Eikenberry Elm Spring Iowa	1.00
		Benj Ellis do	1.00
		J. E. Eikenberry do	1.00
		Wm. Moore do	1.00
		Felix Landis do	2.00
		Martin Neher Ladoga Ind.	2.00
		Mathias Frantz do	2.00
		Sammel Ober Gephartsburg Pa.	2.00
		Adam Brown Hampton Pa.	2.00
		J. D. Gans Stewardtown West Va.	2.00
		Ira Keyser do	2.00

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, JAN. 9. 1866.

Number 2.

Selected by S. B. Furry.

The Young Christian's Desire.

Daniel's wisdom may I know,
Stephen's faith and spirit show,
John's divine compassion feel;
Moses' meekness, Joshua's zeal;
Run like the unwearied Paul,
Win the prize and conquer all.

Mary's love may I possess,
Lydia's tender-heartedness,
Peter's ardent, lively zeal,
James's faith by works reveal;
Like young Timothy may I
Every sinful passion fly.

Job's submission may I show,
David's pure devotion know,
Samuel's call now may I hear,
Lazarus' happy portion share;
Let Isaiah's hallowed fire
All my new-born soul inspire.

Mine be Jacob's wrestling prayer,
Gideon's valiant, steadfast care;
Joseph's purity impart,
Isaac's meditative heart;
Abraham's friendship may I prove,
Faithful to the "God of love."

Most of all, may I pursue
The bright pattern Jesus drew,
In my life and conduct show
How he lived and walked below;
Daily by his grace restored,
Strive to imitate my Lord.

For the Companion.

A Christmas Greeting.

TO THE CALLED IN CHRIST JESUS.

A happy Christmas to all who "love the Lord Jesus Christ in sincerity"—happy in the thrilling blessedness of your regenerate life, and happy in each other! It may be that some whose "names are written in Heaven," and who are "filled with all the fulness of God," are wishing me a happy anniversary of the great world-fact which alone makes our happiness possible. O may the Eternal Spirit so anoint the writer and the reader, that the glorious, precious, astounding event which, in the deepest, spiritual sense, we to-day, may come to our hearts with all the honor, freshness, and sweetness of a newly-inaugurated, heaven-descending, heaven-attested fact! I am all alone, the rest having gone to worship in the "great congrega-

tion," and present their "gold, and frankincense, and myrrh" to the "Holy Child Jesus." "Alone yet not alone," for I have the sustaining consciousness of a Spiritual Presence, and my inner being, which finds its complement only in Christ's Mystical body, is so crowded with thoughts and flooded with emotions relative to the elect, that I feel as though they were incarnated in me, or I in them, or what is more evangelical, as if we were, as we really are, in some mysterious way *living in each other*. John 17. 21.

No man ever hated his own body, or does violence to one member to gratify another. The vital connection between the different parts and organs, and the sense of such connection, being independent of the will, we have no *disposition* to do injury to any part. In our oneness in the Spiritual Body, although the union be affected and maintained conformably to the free operation of the will-power, the sense of oneness should be as distinct and deep, and the disposition to promote the good of the members with whom we are so vitally connected as ardent and constant as in the case of our own persons. Were it not that "the love of many is waxing cold," having in great measure lapsed out of the *consciousness* of God, we might, as a Body, have such a consciousness of *each other* in Christ Jesus, that would as effectually debar us from seeing only the remaining spots of indwelling sin, and magnifying each others' infirmities and defections, as from taking pleasure in exposing our faults and failings. When members are so ready to lift the mantle of charity from the more repulsive features of life and character in others, and throwing the cloak of malice over all that is unlovely and commendable, we may perhaps safely conclude that their alienation from Christ is as marked as their disaffection towards

any of His followers, however obscure, weak, or faulty. On this holy festival it is meet that we review our past history, and see whether there is any true correspondence between the Life of "God manifest in the flesh," and our own life, since God became incarnate in us. A duplicature of the earthly history of the God-Man, of sufficient distinctures to be denominated a peculiarity, must characterize our *daily walk*, if we would claim affiliation with "Christ the Lord."

The life of Christ was in its profoundest depths different from ours, but He found the objective world just as we all do—full of temptation, groaning under the curse, everywhere moved and defaced with the eruptions of sin, which stormed upon Him in malignant fury, just as it does upon us. His physical constitution was in all respects similar to our own, excepting only the virus of sin which is not a primordial quality of human nature, but a superadded element, however inwrought with every fibre of our concrete nature. Although Christ was begotten by the Holy Ghost, His humanity was developed by the operation of physical laws, and necessarily inherited the sinless infirmities of the nature He assumed, without a shadow of sin in which such infirmities originated. Had He inherited the sin that inhered in His Virgin Mother, He could not have redeemed us from sin, as He would have needed a purgation Himself; had he not inherited the innoxious infirmities consequent on sin, He could not have died, and could not as a matter of course, have made *atonement* for sin. Oh, the wonder of Redeeming Love! "Without controversy, great is the mystery of Godliness!" "Thanks be unto God for His unspeakable Gift." Not a ray of hope, joy, or peace could ever have visited our sin-oppressed world but for the sinless, infant-Di-

vinity in the manger! Not one beam of light could ever have reached the the sindarkened chambers of our souls but for the "bright and morning Star" that first dawned upon the world in a stable among the beasts of the field! Not one Heaven-luring, Heaven-lifting attraction could we ever have felt but for the Divine magnetism that emanates from the anomalous person of this wondrous Babe! He is the channel of every blessing, the source of all life, the uncreated and unending, the "Alpha and the Omega," although at the point He enters upon His Mediatorial work He is as unconscious of His mission and character as were any of us when we were ushered into being. The incomprehensible mystery of the incarnation is inclusive of all that follows. Without the astounding conjunction of Divinity and humanity, no life could have been given us as a *Model*, no death as an *atonement for sin*, no *resurrection* as a pledge of our *deliverance from the last enemy*, and no *ascension* and *glorification* as a security and adumbration of our *own exaltation to the Metropolis of the King of kings*. All our hopes for the eternal world are based on the great facts of the Incarnation, the Crucifixion, Resurrection, the Ascension, and Advocacy of the Central Person of the Trinity, and of all these the first is the bud, and includes, by involution, all the rest. Christ might have entered our race at any point of individual life, and assumed our nature at an age in the order of normal development which would have enabled Him to have an immediate and perfect human consciousness of his position, humiliation and purpose; or He might have made His entrance into the world as did the first Adam, without the slow, intervening process of natural laws; but in either case His sufferings and death would here been without any mediatorial and redemptive merit.

Had he come at any age without honoring the law of human generation, no soul could have been rescued by any thing He could have accomplished. I use the words "*could not*" with reference to the harmony or

unity of the Divine Attributes, and not with reference to Divine Power in the abstract.

In order to make salvation possible, it was absolutely necessary that Christ meet us at the same point where all natural generation begins, and enter into all the stages of human life from its *dawn* to its *maturity*, and make all the sinbegotten circumstances of the race His own by actual experience, in the natural order, in the natural way, though not always in the form they exist among men. One pain, or trial, or sorrow of Jesus may cover ten thousand temptations and trials in us, having no affinity of form to His. His death was a complete atonement for our sins, and yet he bore the penalty in a form very different from what ours would have been had no vicarious sacrifice been made. So also in His life "He was tempted in all points like as we are," without meeting temptation in all the forms in which it assails us. As He "tasted death for every man" in a form which few need to encounter, so He unfolded and sanctified life as to enter truly and vitally into every one's trials and sorrows. The first golden link in the chain of human redemption that reached our world, was let down at Nazareth, and touched humanity at the germinal point of the blessed Virgin, and every pulsation of her holy heart advanced and matured the Divine scheme in the development of her unborn son, thus lengthening out the chain fastened to its celestial, eternal staple in the bosom of God, destined to compass the world in the communicated life of Jesus, binding millions of hearts together in the eternal ecstasy of bliss, eventually attaching its earth-sweeping end to the great-first immovable link on high, thus making a never ending cycle of ever-brightening glory, ever deepening blessedness, interlocking and clasping each in all, and all in each, and all in God, forever safe and happy in the love of Jesus, forever thrilled with the everlasting song, and forever eloquent with praise, with harp, and lip, and soul, to Him who was cradled in a manger, and wrapped in swaddling-bands

in the stable of Bethlehem Ephraim.

If the Lamb of God could make no redemptive provision without *humbling* himself, even to the lowest depths of self-denial and ignominy, we surely cannot expect to be partakers of His glory unless we first "suffer the loss of all things" for His sake. To be brought into sympathy with us in all the gloomy stages of our pilgrimage, "He humbled himself;" and that He may bring us into sympathy with the dark stages of His life, He humbles us. "Thus it behooved Christ to suffer," and "to enter into his glory." If we "suffer with Him" we shall also be "glorified together." "Let this mind be in us, which was in Christ Jesus."—The great and holy lesson taught us by the event we commemorate to-day is "profound self-abasement, increasing, habitual lowliness of mind. Let us, in the deepest prostration of soul place ourselves in such an attitude as to enable us to exclaim with the holy Virgin, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he that is Mighty hath done to us great things; and holy is His name." Let us look back with devout gratitude and joy to that memorable night when the Angels appeared over the plains of Bethlehem, proclaiming that the promised child was born, the promised Savior given—that through this Babe whose name is "Wonderful," glory is secured to "God in the highest," and "peace on earth and good will toward men." Let us lay our mouths in the dust, and adore the amazing condescension that brought the Lord of Life and Glory from His Throne in Heaven to that manger of humiliation; the "Everlasting Father" dwelling in the form of a helpless, houseless infant! May we seek by holy, righteous, consistent lives, to show that we are not insensible of the unmerited love of God. And while contemplating our Blessed Mediator in His humiliation, may it be ours to look forward with holy joy to His second coming in the clouds of Heaven—His tears, and sorrows, and agonies all past, when the Babe of

Bethlehem, the sufferer of Gethsemane, the crucified of Calvary, shall be seated on the Throne of Universal Empire, and crowned LORD of all. And then, my brethren and sisters, when we have ascended the empyreal heights, and stand in the presence and live in the life and consciousness of infinite majesty and love, arrayed with glory as with a garment, and laying our deathless, exquisite nature in the Crystal River of bottomless, shoreless bliss, we will look back upon the theatre of the wondrous work of our Redemption—upon all Christ has done for us, and in us, and with us, in a clear and orderly review, and oh, how wonderful and thrilling will the retrospect be! Then will we know Jesus in all the fulness of His Love, in all the power of His Grace, and one Eternal Christmas reign.

C. H. BALSBAUGH.

Dec. 25, 1865, 1 o'clock in the afternoon.

For the Companion.

Contention.

Brother Holsinger,—I see in the *Companion* some objection made to publishing articles of contention. Now I think the writers do not consider the matter properly, for we are commanded to "contend earnestly for the faith once delivered unto the saints," and without contending we would soon fall into grievous conditions. It is for the want of contending by our ancient brethren, that the troublesome difficulty has come down to us about uniting with the world, especially political voting, which was not practiced formerly. I know a brother by the name of John Leatherman, who is about ninety years old now, who says: when he was a boy the brethren in Middletown Valley, Maryland did not go to the polls; but when politics got hot then the partisans would canvass the country and would get some of the brethren's sons, that were no members, to vote. Those sons afterwards becoming members, were induced still to vote, and opened the road for others to do so, and finally it became a query at Annual Meeting, and was decided "best not to vote." Again and again it

came up, but for the hardness of the heart (as I conceive) it was allowed, but in the "beginning it was not so," therefore if our brethren had contended against it in the beginning much hard feeling, and disagreeable controversies, would have been avoided. Be this, however, as it may, the very brethren which oppose controversies or contention practice the same, else they would tamely submit to anything that is said or written against their feelings.

Now in conclusion I would only say, go on, brother Henry, and you correspondents go on; all the precaution I would prescribe is speak and write in meekness of the Gospel; be careful, don't let self importance stick out, for that is the article on which your hearers, and your readers stumble. And you my dear readers, one and all, permit me to give a bit of advice, that if followed up will make you feel good. Whenever you hear or read any thing that grieves you, stop and ponder; search your heart to find why it grieves, and if you hear or read any thing that vexes you, look around you, for you are in danger of being blindfolded, and if you get angry you are already in the hands of the adversary, and unless you tear loose from his clutches, he will drag you along.

Now brother H., since I wish to have the *Companion* sent in its enlarged form, and two more brethren with me, I thought to drop a little information, and as many brethren desire to know about our Northern region, I would say that we have very pleasant weather, with good sleighing for nearly three weeks; about a foot of snow. Work can be done most days without gloves. We had plenty of peaches, apples, and all other fruits, both tame and wild.

As regards the Vineyard of the Lord, it is prospering slowly and gradually. Dark clouds occasionally hover over it, but the sun of righteousness disperses every shade, and if some of our dear brethren would drop in occasionally and water the tender plants, and engraft some of the wild olives, the garden of the Lord might soon bloom and bear sweet fruit.

Yours in the bonds of the Gospel.
F. P. LOEHR.
Bloomington, Mich.

For the Companion.

Perfection.

Our blessed Savior in that part of of his celebrated Sermon on the mount, which is contained in the 5th chapter of Matthew; wherein he held forth the great principles of non-resistance, concludes in the following language. "Be ye therefore perfect, even as your Father which is in heaven is perfect." It becomes us therefore, as his children, to inquire what is required to constitute a perfect man in Christ Jesus. I am well aware that some contend that we can become so perfect, or in other words, so sanctified, that it is impossible to sin; but to the law and testimony: if we speak not according to that, it is because there is no light in us.

We will first refer to King David, of whom it is said, when the Lord rejected Saul from being king of Israel, "he raised up unto them David to be their king: to whom also he gave testimony, and said, I have found David the Son of Jesse, a man after mine own heart, which shall fulfill all my will." Consequently we conclude, if David was a man after God's own heart, he must also have been a perfect man. The question might now arise, what made him a perfect man, or a man after God's own heart; was it because he was free from sin? Nay verily, for he was guilty of one of the grossest sins, in the instance of his unlawful communication with the wife of Uriah, and his dealings with him afterwards; but when the prophet Nathan said, "thou art the man," conviction seized him, and he repented immediately, and was willing to submit to any judgment the Lord saw fit to inflict upon him: and herein is where I claim that we can be perfect, when we are convinced of our sin, of whatever nature it may be, that we willingly, and voluntarily acknowledge it; and ask forgiveness of God, and the parties offended. If this rule, (which is recorded in the 18th of Matthew,) was strictly adhered to, by all the members of Christ's body, instead of blazing their matters

abroad to their brethren, and perhaps to the world, there would not be so much business brought to our church meetings.

One of the strongest arguments in favor of the former opinion, is founded on the first epistle of John, 3rd chapter and 9th verse; where he says: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." But we should remember that in the same epistle he says: "my little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but for the sins of the whole world." I think the Apostle Paul, in the 10th chapter, and 26th verse of his epistle to the Hebrews makes the subject very plain; he says: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." It is evident therefore that the man that is born of God cannot commit sin wilfully, but he may through weakness, or by omission, for the Apostle Paul again says, "the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that we cannot do things that we would." Therefore if we are fully resigned to the will of the Lord, and desire nothing but to live to his glory, and should fail through weakness, God will not hold us accountable if we ask forgiveness; but if we try to justify ourselves when we are convinced of a wicked act, it makes the crime a hundred fold worse: and is an evidence that our heart is not perfect before God.

The christian race is compared to a warfare, and I am fearful, when we feel so perfect, or selfrighteous, that we cannot sin, or have no enemy to combat with, that the Devil has us just about where he wants us; because it is indirect violation of the word of God: "for if we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and

just to forgive us our sins, and to cleanse us from all unrighteousness."

There might be much more said on the subject, but I fear I have taken up too much space already: I will therefore give it over to the investigation of the brethren and sisters, hoping that others who are more able will take it up; for I believe it is a subject that is very imperfectly understood.

D. E. PRICE.

Mt. Morris, Ill.

For the Companion.

How to make Friends.

And I say unto you Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. Luke 16. 9.

Make Jesus Christ your friend. There is no bribing in this. Let us have him for our friend. Friendship is understood to be a mutual attachment subsisting between two persons. The Scriptures present us both with examples of, and precepts concerning it. David and Jonathan, Paul and Timothy, our Lord and Lazarus, as well as John are striking instances of friendship. Solomon exhorts us in language so energetic. "Thine own friend and thine father's friend, forsake not." "Make sure of thy friend for faithful are the wounds of a friend," when we have Christ our friend. This is of more value than the friendship of all the world, and Jesus has said John 15. 14. Ye are my friends if ye do whatsoever I command you. O, precious friendship! We shall be one in heart with Jesus Christ the King of Glory and with all the holy ones in earth and heaven.

How shall we make to ourselves friends! By the use of property as well as all else we possess in this world, to the best advantage for the cause of Christ. We all know how to please and make friends of our relations and neighbors, &c., by using our property in such ways as to benefit and please them. Now let us hereafter use all our unrighteous mammon in such a way that it may please Jesus Christ. It is material to the preservation of friendship that

openness of temper, obliging manners on both hands be cultivated.

"And the Lord commended the unjust Steward because he had done wisely: for the children of this world are in their generation wiser than the children of light."

Make friends of enemies. As it regards making friends of enemies, we have it fully exemplified in the character of Joseph, to his brethren. By Joseph administering to the wants of his brethren when in need they became his friends. Though remember their council against Joseph in Dothan, they determined to slay him and cast him into some pit. But Reuben heard them and delivered Joseph out of their hands and said let us not kill him. Again we hear of Joseph down in Egypt, administering to the wants of his brethren, by the use of the mammon of unrighteousness. If our enemy hunger let us feed him, if he is athirst give him drink.

The Lord remember all our acts of kindness. Amen.

JNO. NICHOLSON.

Moultrie Station, Ohio.

For the Companion.

Our Annual Meetings.

Dear Brother Holsinger:—In No. 49, of the *Companion* I see an article written by brother D. H. Plaine on "No Change" in the manner of holding our Yearly Meetings, and from the tone of his article, as well your reply to it, I discover a sensitiveness in the minds of the brethren which I fear will lead them into excitement if not controlled by a spirit of meekness and forbearance. I thought perhaps a word from me, as foreman and corresponding secretary of the committee might not be amiss.

It is manifest from brother Plaine's article that he labors under an apprehension that a change has for its object a curtailing of the liberty of members attending the meeting, &c. I will say to him, and to all members who may entertain similar fears; Make yourselves perfectly easy on that head. It is true that anterior to our last Yearly Meeting some brethren did write and publish plausible

in the *Companion*, which justified such apprehensions; but such can never, will never, be admitted by the committee, nor sustained by the meeting. It is not the presence of the members that calls for a change. It is, it should emphatically be, a member's meeting, but the outside pressure, and traffic at the place of meeting demands it. And I believe if brother Plaine had attended our Yearly Meetings regularly for the last 25 years he would be as earnest for a reformation as any of the brethren, without once thinking that our religion has gotten into our pockets, or that we are seeking notoriety, &c.

Query 1st, of 1865 does not contemplate a departure from a "world renowned system and piety," but a change in the manner of observing it, &c. Brother Plaine says "that every time we attempt to alter and improve the system, we will only make it worse." Now dear brethren, as no change of system is proposed let us not fret about that; we are only trying to get a system to enable us to observe "truth and piety" more orderly than heretofore.

By way of illustration, let us look at the subject from a natural stand point. And here I might call brother Plaine's attention to the fact that when he formerly used to teach school in our country he was far more successful than many of his predecessors from the fact that he introduced improved plans, (or systems) into his school. Dare any one say that brother Plaine had departed from the object, *teaching*, because he did it more *orderly* and more successfully than others had done it.

The old method of sowing wheat was, the farmer would carry a bag on his shoulder, walking over the mellow ground and sow broad cast; now we sow with improved machinery; do we then ignore sowing because we don't do it as our father's did? The old method of reaping was to go into the field with sickle in hand and reap by hand-fulls. Now we drive our teams into the fields and reap down fields in a day by horse-power; have we departed from reaping because we have improved the manner of doing it? The same

might be said in regard to mowing, plowing, threshing, &c.; but let this suffice.

But can we change a manner of doing a commandment of Jesus more orderly than we are wont to do? I think we can. I know some churches have. For instance, Jesus commands that we ought to wash one another's feet. We all know the confusion that used to follow the observance of this holy commandment. How often have our hearts been pained at the confusion in the house of God while observing it, and how often have brethren consulted together how the difficulty might be overcome. Thanks be to God, some churches have, and all can, overcome it. Have these brethren who so arranged their tables that they wash one another's feet with no more confusion than is sometimes caused by a restless babe in its mother's arms departed from the observance of the commandment of "truth and piety?" Truth answers No. So we believe a plan can be adopted to hold our Y. M.'s more orderly, and yet free for all the members who wish to attend.

In order that the committee may have the benefit of the wisdom of the brotherhood to assist them in forming a plan of improvement. I wish the brethren to write their views freely on the subject, and direct it to me, and I will submit all to the committee, which will be convened at least two days before the meeting of the council, in order to have ample time for deliberation, &c.

Permit me here to say, that the disposition of many of the members, who go to Y. M., and assist swelling the crowd on Saturday and Sunday and by Tuesday and Wednesday many of them have already departed, either for home, or on some other objective point, is *not commendable*.

As soon as the rigors of the weather will admit, I will personally visit the church in which we contemplate holding our next meeting, and will determine on the place where the committee shall meet of which I will give due notice through the *Companion and Visitor*.

D. P. SAYLER.

For the *Companion*.

Is it Profitable.

Some brethren are stronger than others. That which might have a tendency to elevate or lift up the mind of one brother, might be the very means of humbling another one. Brethren who are well spoken of as being able in the scriptures, talented, &c., should not by any means become exalted. The teachings of Christ and the spirit of the gospel throughout would instruct us to be the more humble. Give God the praise. If it pleases the Lord to bestow upon us "two" or "five" talents let us thank Him for it, and proceed to improve them. Let us do so in meekness humbly—boldly—in the strength of the God of power, and as in the presence of an eye that never sleeps.

We notice in our church papers that a number of our brethren who travel a good deal, are of late in the habit of giving a report of their journey the route,—the number of meetings attended by them, &c. Now brethren do not suppose that we think you are boasting or aiming to "show out" in publishing all the proceedings of your heavenly mission; no,—although we cannot exactly know the state of your mind, we hope better things of you, and we are glad to know that you are faithful in the discharge of your duty; willing to travel and visit the churches. We are always glad to see you come,—and we would add go—go and visit, not only the churches where the brethren are numerous and have plenty of ministerial aid,—but forget not the out-skirts. There are many places at no great distance from us,—and in the West, where churches are small, members scattered, and ministers few. Here your labors would be needed,—and the lone one members are always happy to see you come. The tender plants stand in good soil and might do well but they are almost perishing for the want of care, spiritual food and proper nourishment.

Go ye that stand upon the Rock, that are sound,—old and firm—men of the Lord. Set in order that which may be lacking and spare not.

but scatter broad-cast among the people the bread of life. Bid them stoop, and gather and eat, that they may live and not die.

We say we are glad to know that you are faithful in the discharge of your duty,—and that you are willing to work for the Lord in enlarging the borders of Zion. But whether it is always profitable to give a long history of your journey,—the route, the number of sermons you preached, &c., judge ye.

Yours in love.

SAMUEL KINSEY.

Dayton, O.

MISCELLANEOUS.

Honesty in Business.

Two brethren were riding in a wagon one day; the conversation turned on the manner of doing business.

"Brother," said one, "if we would succeed in store-keeping we cannot be strictly upright in every little thing. It is impossible. We could not live."

"It is contrary to religion not to be upright," replied the other. "Honesty is as much a part of religion as prayer, or reading the Bible. A man may pray and read the Bible, and yet if he be not strictly an honest man, he cannot be a religious one."

"I don't know about that; we must live,—that is my doctrine."

"But you pretend to be a religious man, don't you? You are a professor as well as I am."

"But we must live. I shall break down in my store if I do not shave a little."

"And you will be more likely to break down if you do. I tell you, my brother, honesty is not only a part of religion, but it is the best policy too; and I will venture to say, the man who is honest will succeed better in his store than the one who is not. The man who is unjust, either in little things or great things, is a dishonest man, and an irreligious man; and the day of judgment will convince him of it fearfully."

The above conversation, in substance, took place in one of the coun-

ties of the State of New-York. The store-keeper did business in a village near which they were riding. Since that time he has failed in his business, and has been obliged to leave the village.

I wish every merchant, every store-keeper, would lay this truth to heart: "A man who is not strictly an honest man cannot be a religious man."

God's Care for His Children.

We believe we are indebted to good Mr. Simon for this beautiful illustration of God's care for his children:

Conceive of a child passing over rocks where there is scarcely room for his feet, and where the path is so slippery that it is hardly possible for him to stand, and where there are precipices on every side so steep and tremendous that a single false step must of necessity cause him to be dashed to pieces. Conceive of a father guiding his beloved child in all this way, "holding him by his right hand," that he may not fall; and raising him up if any time he have fallen, and preserving him from all dangers to which he is exposed. Here you see our God with the soul that trusts in Him. Not for one moment does He leave the trembling saint.

THE SWEETEST MUSIC.—Music is sweetest when heard over rivers, where the echo thereof is best rebounded by the waters. Praise for pensiveness, thanks for tears, and blessing God over the floods of affliction, make the most melodious music in the ear of heaven.—*Fuller*.

PRAYER.—It is not the length, but the strength of prayer, that is required; not the labor of the lip, but the travail of the heart, that prevail with God. "Let thy words be few," as Solomon says, but full and to the purpose.—*Spencer*.

The following days of the week are set apart for public worship in different nations:—Sunday, by the Christians; Monday, by the Grecians; Tuesday, the Persians; Wednesday, by the Assyrians; Thursday, by the

Egyptians; Friday, by the Turks; Saturday, by the Jews.

SAFETY IN DUTY.—If we are in the path of duty, and if our help and our hope is in the name of the Lord, we may confidently expect that he will uphold us, however faint and enfeebled we may seem to be to ourselves and others.—*Newton*.

Material and Spiritual form.

What is the difference between material and spiritual form? Where is the limit of materiality? and where the beginning of the spirit world?

These questions are often asked, and have been but vaguely and indifferently answered.

We are led to believe, that there was a period in the unfathomed past, when physical materiality existed in its primal, analytical status "without form," and continued in a distributed condition until the Maker, in exerting His omnific power, rolled together the uncreated elements of physical worlds.

Properly and proportionately united, and having attained the natural density necessary to compacture, the congregated masses of visible, sensible matter, assumed globular forms, ready to be superficially, and ornamentally diversified preparatory to the reception of animal life.

Man being made after the image and likeness of the Great Spirit who created him, we may naturally conclude, that outward, physical nature was modeled and ornamented after the varied and beautified manifestations of spiritual form.

The spirit land fills all immensity, and the planets and stars that glitter in the sky like sparkling diamonds in a spacious, lighted hall, are in point of size, as specks of dust floating in our atmosphere.

The spirit world surrounds us on every side, and has neither beginning nor end, but is as vast in extent, as eternity is endless in duration.

This little world of ours,—a mere speck in immensity—presents to our eyes a diversity of scenes and views, many of them beautiful and grandly sublime. What, then, must be the inimitable beauty and sublimity of

that vast, etherial universe, adapted to the refined capacities of spiritual orders of intelligence?

The rough physical outlines of our natural world may be dim representations of the spiritual—mere physical manifestations of the invisible reality represented to the ocular sense, or natural out-shoots of the enchanting scenes peculiar to that illimitable realm allotted to the after existence of man.

Taking this view of spiritual compass and form, we can easily conceive that heaven, or the angelic world, is a place of unsurpassed beauty, and that there is but a single step from sublunar worlds to the Celestial Paradise.

As the exterior world presents an infinite variety of scenery, such as beautiful groves, flower blooming gardens, fruitful fields, fertile valleys, gently sloping hills, mountains that bathe their summits in the clouds, oceans, lakes, rivers, and purling streams of water clear as the morning sunshine; may we not, in the world beyond, feast our eyes with scenes far transcending these of earth; but as the beauty of earth is interrupted by desolate, inhospitable continents of ice, rocky plains, and barren deserts of arid sand, so may the climes of delight in the ulterior world, be painfully contrasted with bleak, barren desolation prepared for the devil and his angels."—*Western Hemisphere*.

LOCAL MATTERS.

Tyrone City, Pa., Jan 9th, 1866.

CORRESPONDENCE.

Brother Holsinger;—I again intrude upon your columns by a further notice of our travels. Arriving among the brethren in upper Cumberland on the 9th of Dec. we were taken from place to place by brother Daniel Keller. We met with the brethren four times for public worship; meetings well attended; good attention and order was manifested, enjoyed ourself much among the brethren and sisters.

On the morning of the 12th we

were kindly taken to Newville, where we took the cars for Harrisburg; then took the Lebanon Valley Rail Road to Humelstown, where we were kindly taken to the Lebanon meeting-house, where we met with the brethren, holding a serious of meetings, where we assisted them in holding three meetings. The weather being unfavorable the brethren thought it best to stop the meeting, so after enjoying ourselves much indeed in Dauphin Co., we returned to Harrisburg in company with brothers Zigler and Brewbaker from Lancaster Co. At Harrisburg we took the cars for Mt. Joy where we attended a meeting in the evening of the 14th. Then we were kindly conveyed from place to place by brother David Garlough. We attended four meetings in the White Oak church, Lancaster Co. Those meetings were well attended and we think an interest felt. We then met with the brethren in the Conestoga church, had three meetings with the brethren in the Conestoga church, where there was also quite an interest manifested. We found many loving brethren and sisters in all our travels. On the morning of the 17th we were kindly taken to Lancaster City by brother Christian Brewbaker, where we stopped a short time with brother Jacob Rinehold, then we took the cars to Phila; arrived here at 2 o'clock on the 17th. We still enjoy our health; and We try to thank the Lord for all his blessings.

C. LONG.

Phila, Dec. 17th.

Editor's Diary.

Manday, Jan. 8th., 11: 15 P. M.

—From our note last week our readers no doubt expected that we would hereafter give an account of each day, but they will pardon us when we assure them that not a moment has been spent idly. One whole night we spent at labor, and yet we are behind time. We are nearly worn out, but expect help soon. We ask for patience and forbearance. Many of last week's papers are not yet sent, owing to the tardiness of

our patrons in sending in their subscriptions, thus crowding all the heavy work upon us at the beginning of the volume. Many letters remain unacknowledged, and items of a local nature unpublished. Once more we ask for patience.

D I E D .

Near Beaver Creek, Md. on the 29th of Oct. brother ANDREW EMMERT, in the 38th year of his age. The deceased leaves a widow and several children.

At Mt. Pleasant Md., on the 29th ult. BENJAMIN F. EMMERT, (brother to the above;) in the 25th year of his age. The brother left a widow and one child to mourn his loss. Thus in the short interval of one month, two brothers were called from their earthly abode; but we have reason to hope that they were prepared to meet their God.

DR. P. FAHRNEY.

At Shade Gap Tanery, Huntingdon Co., Nov. 29th, ELIZA CORNELIUS, wife of Lemual Cornelius, and daughter of brother Samuel and sister Sarah Kough; aged 28 years, 3 months, and 29 days. She leaves a husband and 3 little ones, the youngest about two weeks old. Funeral services by the writer, from the 90th Psalm and 12th verse.

Near Orbisonia, Huntingdon Co., Dec. 25th, JOHN SWARTS, son of brother George and sister Sarah Swarts; aged 21 years, 2 months, and 8 days. Funeral services by the writer, and J. R. Lane, from Ecl. 12th chapt.

A. L. FUNK.

In Ephrata district, Lancaster Co. Pa., Nov. 24 1865. of Consumption, Sister REBECCA LANDES; aged 47 years, 1 month, and 28 days. Funeral services by the Brethren, from the 4th Psalm and the 9th verse.

JOHN L. MOHLER.

In the Four Mile church, Union County Indiana, October 13th 1865, Brother JOHN P. LYBROOK of Typhoid Fever; aged 25 years, 11 months and 17 days, leaving behind him an aged mother and a side companion to mourn his loss, though not to sorrow as others which have no hope. He died with that full as-

insurance of immortal bliss. Funeral text 2 Timothy 4: 6. The occasion was improved by the brethren, Jacob Rife and Alfred Moore.

Also in the same Church, from a stroke of the Palsy, October the 21st, sister ELIZABETH KINGERY, widow of brother Samuel Kingery, Dec. and mother of Elder Joseph McCarty. She was a mother in the Church, beloved by all who knew her; aged about 68 years. Funeral text 1 Thes. 4: 13-17.

Also in the same church, on the 18th of Oct., our old and much beloved brother, MARTIN KINGERY; aged 90 years and 10 months.

He leaves behind him several children and grand-children to mourn his loss. In his last days he often spoke of that home that is beyond this vale of tears. He was a father in Israel, and had lived a life of religion for many years.

Funeral services by brother Jacob Rife, from Revelation 14: 13.

A. MOORE.

Visitor please copy

In the Lewistown Congregation, (time not given,) brother ISAAC HOW, aged 59 years, 3 months, and 4 days. He was consistent in the course of life, with his Holy Profession, and we believe has gone to enjoy the rest that remains for the people of God. The occasion was improved from John 5: 28, 29, by the writer.

JOSEPH R. HANAWALT.

Of old age, at the house of his son-in-law's (Amos Shelenbarger's) in the Upper Miami Church, Miami Co. Ohio, Dec. 1st, our old brother CHRISTIAN BLICKENSTAFF; aged 85 years and 15 days. Funeral discourse by brethren Jesse Studebaker and Joseph Arnold, from 1 Cor. 15: 19-29.

He was a faithful member of the Church about 12 years. As he was conversing with a brother lately, of the frailty of life and certainty of death, he remarked that his light had almost gone out and he was only a few steps from his grave, and was willing to make the happy change from this life to life everlasting beyond the grave.

H. H. ARNOLD.

Near Rogersvill, O. Sugar Creek Church, December 28th, brother PETER MOOMAW; aged 60 years and 3 days. He leaves a widow and five children to mourn their loss, all members of the church. We can truly say that he was a "father in Israel." He brought up his children in the nurture and admonition of the Lord. He was a faithful member of the Church for many years, and whilst we are made to mourn for his loss, it is his eternal gain. He endured much suffering with great patience, and his trust was in the Lord. Funeral services by brother Gabriel and John Neff and the writer, from 2nd Timothy 4: 6-8,—selected by the deceased.

J. S. SNYDER.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

For 1866.

Benedict Gueagy Cagle Ill.	1.00
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THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion. It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, JAN. 23. 1866.

Number 3.

For the Companion. **My Early Home.**

BY J. S. GITT.

In looking o'er the pictures,
Treasured up in memory's store;
In calling up bright visions,
Of the happy days of yore,
Little incidents of childhood,
Come directly into view,
And I am living over
My childhood's days anew.
Among these many gems,
There are some that stand alone;
And the brightest one there pictured,
Is my own, dear, happy home.
That loved home, I'll ne'er forget it,
Wherever I may roam,
But will often pause a moment,
And think a thought of home.
New Oxford, Pa.

The Truth as viewed from different stand points.

From an ingenious article, I condense the following essay with such alterations and suggestions as to suit the emergency.

All the members of the family of Christ should dwell in harmony, and should be willing to take counsel together; because the Savior's prayer is, that all who truly believe in him, may be one, even as He and the Father are one. The oneness of the church on earth, as it is one in heaven, is a consummation so desirable and glorious, that it becomes us in these harmonious intervals, to sit and reason together. Whilst thus engaged, may God grant us wisdom and power to know, to reveal, and to accept our truth, and if it be possible, enable us to quicken the approach of that day when the church in essential unity shall present that strength which is mighty to pulling down the strongholds of Satan. If we direct our minds heaven-ward, setting our affections upon things in heaven and not upon things on the earth; our darkened understandings are more fully enlightened by divine wisdom, and we are enabled to comprehend greater truths, or sublime acceptations of the truth. The truths proposed in this essay are apparent-

ly antagonistic; yet, must be accepted as Bible truths. "All scripture is given by inspiration of God," and all its teachings must be accepted, even though we are unable to understand the connection. There are two points from which Bible truth must be studied in order to a full understanding. First, the relation which God holds towards his creatures; second, the relations which the creature sustains towards his Creator. The connection existing from God to man is that of cause to effect, down through the entire series of intermediate links in the great chain by which they are united.

The truths in this series are deductive truths; and the teachings embrace theology, in the strictest and best sense. The connection from man to God is from effect to cause, up the long chain of effects and causes to the ultimate first cause. The truths contained herein are inductive truths, and the teachings include in essence, all religion. These two stand-points give us different phases of truth, and present us with opposites in a certain sense, and yet not antagonisms. God looks down upon us from His exalted throne; the everlasting arm is extended towards us, and its sustaining power is the power of the Almighty. Man may, also, through Jesus, look up to God, and through hope and godly fear may struggle upward from earth to heaven. If we fail to realize this double nature of our own connection, and the necessary double class of teaching in a system of truth emanating from God, we become divided in opinion; and hence, indulge too much in strife and bitterness of spirit. Therefore, with a full realization of the twofold relations which we sustain, we are prepared to accept both these teachings as essentially true. The one teaching presents Bible truth from the God-point man-ward; while the other presents

Bible truth from the man-point, God-ward. The one teaches from cause to effect, the other from effect to cause. The one points from flower to fruit,—the other from fruit to flower. The one reasons from heaven to earth, the other from earth to heaven. He, who, from an eminence looks out on a landscape stretching northward, sees one side only; and he, who, from another eminence looks out on the same landscape stretching southward, sees the other side. From opposite stand-points they look in opposite directions and observe different phases of the same things; and yet both see. Thus the one system of teaching should be endorsed by the other, while the other system must be accepted as teaching additional truth. Now then, while we attempt to apply the arguments to the doctrines of an apparent antagonistic nature, we pray the Lord to sanctify us through his truth; because his word is truth, so that we may rightly comprehend his word. The first doctrine is, particular and unconditional election. Considering the relation of God to man, we believe that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" and that therefore, "He hath mercy on whom he will have mercy, and whom He will he hardeneth." This is truth, immutable gospel truth; and blessed be God we are thus in his hands, that he may will of us and do for us according to his own good pleasure, for we know he is infinite love, as well as possessed of infinite power. The opposite doctrine is, election consists simply in the foreknowledge of God, and is not absolute and unconditional. Considering now the relations which man sustains to God, we nevertheless believe that every one may come to Christ and find rest. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should

not perish but have eternal life."—The argument by which this doctrine is sustained is also immutable gospel truth; because from the earth point, there is no class elected or set apart favored above the rest of man-kind with privileges, special influences, and anticipated titles to heavenly rewards. The second doctrine is, particular redemption, or the limitation of the saving effects of Christ's death to the elect only. Viewed as to results, it is certainly true that many of the human race have failed of the grace of God, and will suffer eternal damnation. Yet, knowing that God's designs are complete, we are sure that the atoning blood of Christ will accomplish all for which it was intended. "This is the Father's will which hath sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day." The names of many, alas, too many, are not found in the Lamb's Book of Life! The opposite doctrine is, Christ died for all men, and his atonement is sufficient for all men. Therefore, when viewed in the unfinished relations of man to Deity, eternal life is freely, fully, and honestly offered to all men.—"Let whosoever will, come unto me and take of the water of life freely." In this fountain there is a full supply,—ay, a full supply for all this fallen race of ours. As shoreless and fathomless as his love, so is the merit of his redemption,—boundless, infinite! O! how glorious the mission of our Savior to earth! Thro' his sufferings, salvation is offered to all men; through his death we may obtain eternal life! We are likewise justified in him by faith, and through him we are assured of a free pardon and a full welcome to our heavenly home.

The third doctrine is, total depravity and total moral inability of man as a fallen creature, and the irresistibility of divine grace. Viewed from the position of God as the one who ordains, controls and directs all things in the universe,—the Author of Law,—it is certain that the human will is as thoroughly directed and governed as any other attribute of his nature, or as any event in the

civil and physical world. To believe otherwise, involves the assertion that God has intentionally introduced an uncontrolled element; and one which may not only bring discord, but may ultimately work the destruction of the system. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation. God directs the will, and stimulates the desires of men, to love and obey him. No man can come unto the Savior except the Father draw him; and the natural man receiveth not the things of the spirit of God; so that we are saved by grace alone; and it is God only which worketh in us both to will and to do of his good pleasure.

The opposite doctrine is, every individual is invited to partake of his grace. We rejoice to hear the command, "Work out your own salvation." This is a command addressed by the God who is love, not to the dead but to the living;—dead indeed in sin, yet alive to responsibility for our acts; and conscious of freedom, which alone can accompany responsibility. The teachings of scripture are that God directs and governs all things, and also that man is a free agent, and, as a consequence of this freedom, is a responsible agent to his Author. How these doctrines can both exist at the same time, we are not able fully to realize; but when God speaks let man keep silence. God's sovereignty and man's free agency are co-existent, and therefore (the argument is God's assertion) they cannot be incompatible. Divine grace is offered to make the will comply with the invitation of mercy; but this grace may be resisted and rendered ineffectual by the sinner's perversity.

The fourth doctrine is, the final perseverance of the saints, and the opposite, they may fall from the state of grace in which they are placed by the operations of the Holy Spirit.—God assures us that all his acts are sure; and therefore the final perseverance of the saints is absolutely guaranteed. Our Savior says: "I give unto you eternal life, and you shall never perish; and neither shall any pluck you out of my hand." The

work of the spirit, if once begun in our hearts to salvation, will be carried on until it is perfected. And yet it becomes us to consider that in looking from man to God,—from earth, with all its trials and temptations, to heaven, there is real danger that we may fall away, and finally fail of the grace of God.

We rejoice in the full assurance,—

"The soul that to Jesus has fled for repose,
I will not, I cannot desert to his foes.
That soul though all hell should endeavor to
shake,

I'll never,—no never,—no, never forsake."

And yet with this assurance, let us offer continually and earnestly the prayer:

"Jesus, lover of my soul!
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high:
Hide me, O my Savior! hide,
Till the storm of life be past!
Safe into the haven guide;
O! receive my soul at last."

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

**In regard to a change of system
in holding the Annual Confer-
ence.**

The point in question is a new system to keep up the old order of the brethren. In as much as the system adopted many years ago has been amended, circumstances seem to require another change in order to have business properly transacted; and in order to make the change effectual we must have a system to go by, and as it is desired by the committee chosen to adopt a plan to hear from others, I shall make a proposition for consideration.

In the first place be it remembered that a sending by the church, is connected with all church business, according to the Gospel, and on that I shall base my proposition.

First, I would say, adopt the district Conference in every State; make it binding upon every Elder of every organized sub-district to call a counsel meeting, prior to his District-Conference; and should he succeed with his church in settling all difficulties that may arise in his branch, *well and good*; but in case a difficulty should arise that would demand further counsel, let him in the first place, with the consent of

his branch, call upon the elders of other branches,—impartial men—to assist in the case.

Should the case demand still further counsel, let them shape it into a query, and send competent men of the Brethren with it to the District Conference, all by the consent of his church. Should the case be of so serious a nature as to require the advice of the Annual Conference, or Headquarters, where all the States and Districts, and sub-districts will be represented, by chief-men among the brethren, then let all parties abide by the decision of the said Annual Council, until reconsidered and changed by the same body.

In the first difficulty in the church of Christ, that we have an account of, that demanded the decision of Headquarters, Paul and Barnabas, and certain others, no doubt *chief men* among the brethren, were sent to Jerusalem. Such men should be chosen and sent. And after a proper consideration and consultation before the Apostles and Elders, "it seemed good unto us, being assembled with one accord, to send chosen men with our beloved brother Barnabas and Paul, men that had hazarded their lives for the name of our Lord Jesus Christ." This would represent men that support the cause at any expense, & not neglect their church matters, and first attend to seeing the country, visiting friends and such like things. Because they are going there they are chosen; we might as well, when we wish to hold an election for a speaker, ask, "who wants to preach?" The sending should be seriously considered and should be done by a vote and not by nomination. They should be regularly elected.

But a query may arise here, who are the Apostles and Elders now? We have a great many Elders in the church, and established elders, whose duty and charge demand a concern for the whole brotherhood.

I would not wish to debar those from attending the Annual Council unless they are not considered competent by their own district. If that should be the case "let another his bishopric take,"

by being sent in his place. Any one properly chosen and sent will have an equal authority with the established Elder, in doing business at the Annual Conference. Commissioned or uncommissioned, we expect men that are sent by a district delegation to be "chief men among the brethren,—men that would "first seek the kingdom of God and its righteousness."

Now for the next query: Where are the Apostles? Those that Christ had personally chosen are all dead and so are all the preachers that he had chosen. Now I think upon the same ground that the Church elects preachers and elders, so we might make another grade, and if the church would see fit to adopt my plan we would have it.

After being organized into Districts my proposal would be to have two men chosen by the District, "chief men among the brethren," whose duty it should be to visit every branch of their District, to strengthen the brethren, urge them to their duty, organize churches, preach to the people, and report to their District Conference, and also be present at the Annual Meeting. Now you may call these brethren Apostles, or Evangelists, or Elders, if you choose,—I would call them "chief men among the brethren." This is something the brethren did not need at first; but by experience I have found that, at least in Pennsylvania, some organized branches are going backward just for want of such men to visit them, and set things in order.

In regard to the number of delegates to the District Conference, I would propose that any branch under 100 delegates send one delegate; 100 members two delegates, and so on; one delegate to every fifty members. It would be improper for a branch of 40 members to have as much to say as one of 400 members. And then in proportion to the number of delegates present at the District Meeting, choose and send delegates to the Annual meeting, where the Elders and Apostles meet. All serious questions will have to be sent there for confirmation or a-

ment. Local matters can always be settled best nearest home. I would also propose that the district Conference keep a record of its proceedings in a church book for reference. The beauty of his plan is, that every brother and sister has a voice in all matters, and of course each one will feel his responsibility for his share in supporting the cause. We all want to get to heaven, so we should all have the mind of Christ, and that is, that all men may be saved. For this our dear Savior gave his life.

I am sorry to say that the brethren in some places must lay a tax upon their members in order to get the necessary funds;—not that I think it wrong for the Church to do so, but I think it would look better if every one would tax himself with his share according to his abilities. I think if we all had the mind of Christ we would do so, and Paul says, "he that has not the mind of Christ is none of his."

Now this plan of sending and taxing will answer every purpose in supporting ministers. The preacher would have to bear his share though he has to do all the preaching. But not unless he be sent. Paul says: "How can they preach except they be sent?" The term "paying preachers" is not evangelical, but supporting ministers is agreeable to truth, love, and good reason. Reason would also teach us that when we send men to teach the nations, or the churches, (it is all the same) we should also equip them with the necessary means to travel, so that they would have only their share of the expenses to bear.

I will close my remarks now, or my article will become too lengthy, by saying to my brethren and sisters in the Lord, do not neglect your duty in sending men for the good of the Church and the people. May God bless every means of spreading the true Gospel, that many souls may be brought from darkness to light, and from the powers of satan to God.

GRABILL MYERS.

El Dorado, Pa.

*For the Companion.***Reckoning with the year.**

It is melancholy to reckon with the departed year; to trace back the curious threads of affection through its many changes. To number the missing objects of interest—the dead and the neglected. To sum up the broken resolutions, the deferred hopes, the dissolved phantoms of anticipation, and the many wanderings from the leading star of duty. This is indeed a melancholy task, but withal a profitable, and it may sometimes be, a pleasant and a soothing one.

It is wonderful in what short courses the objects of this world move. A year, a brief year, is full of things dwindled, and finished, and forgotten. Nothing goes evenly on; few things in the running calendar of the year that has departed, have kept their places and their magnitude.—There is nothing constant. The links of life are forever breaking; but we rush on still. Many of our fellow creatures just as good as we are by nature, and far better by practice, started in with us at the beginning of the year, are with us no more. How solemn it is! Where are they now? They are trying the realities of another world; While we are still spared as the amazing objects of God's love; and what has he spared us for? Perhaps for a better preparation to meet him in peace. I know not how others may feel but to me it is a season of reflection. Accident, misery, and death have been about us in their invisible shapes, and while one is tortured with pain, and another reduced to wretchedness, and another buried in the grave beside us, we know not how, or why we are still living and prosperous. It is next to a miracle that we are so. We have been on the edge of chasms continually. Our feet have tottered, our bosoms have been grazed by the thick shafts of disease, and I doubt not could we have seen the dangers we have passed through we would have been dumb with fear, yet the great mass of people seem not to be affected by any or all of the variations. They rush on as heedlessly,

as carelessly as ever, heaping up treasures and expecting long life to enjoy those treasures, while God is saying to many, not this year, but this month, this day, this very hour thou must die.

Such are the changes of one short year. Is my reader now stretching every nerve and exerting every power to do something, to be something. I would say to you, do not cease your efforts, but pause a moment—be diligent, beware. Disappointment is the common lot of man. Are you now happy amidst a joyous circle of friends? That circle will be broken; its brightest ornaments will die. Are parents and children now depending on life, and looking onward to scenes of pleasure and gain. Stop and prepare. You are traveling, 'tis true, but your path will lead you to the tomb; your sands of life are running out, and though you are to-day numbered with the living, this year friends may gather round your bed, and the last farewell may falter on your tongue.

J. W. MOATS.

LOCAL MATTERS.

Tyrone City, Pa., Jan 23rd, 1866.

Our System.—Some of our patrons say, "I had hoped you would continue to send the paper, as I had intended to take it." We would have them know that a christian companion does not intrude upon any one. We wish to be invited into the society of those who desire our company. If you are not prepared to send us our "traveling expenses" in advance, we will trust you, if you will give us your word that you will make it all right afterward. Or if you have been unfortunate, and can not pay our way, we at least expect an invitation, and an assurance that we will be made welcome, for we are too modest to visit you at our own expense, uninvited. We dread such words as, "Well you have been coming on, and I expect I will have

to pay you." It gives us unpleasant feelings. Therefore we have thought it best to wait for an invitation, and then we are *sure* that we will be *welcome*, which will be no small incentive on our journey.

Lightning Rods.

We have already permitted our contributors to express their sentiments upon this subject. We do not call it a question, not believing that any exists. We have several articles still on hand, referring to the matter, but we shall admit no more unless they are either based upon Scripture or good *reason*.

No man who believes in the Almighty—the God whom Daniel, and all the holy patriarchs worshipped—will for a moment deny that He holds in his hands the element of electricity (Lightning); or that he can at his own pleasure shield from its power any object that he wills. We believe it is the same with the wind and the rain, snow and frost.—Yet why do we never hear those who object to lightning rods complain also of the precaution taken against the other elements? Why not object to strong houses, thick walls, and close rooves? Is lightning the only element under the control of the Almighty? Or do those brethren fear that the power of the Lord is unable to protect them from the ravages of rain, hail, storm, snow or frost? We confess, with regret, that their conduct implies a doubt.

We request all who have any scruples upon this matter, to give it a little closer investigation. Examine closely, and learn positively upon what your conscience is based; whether upon the word of God, or from inferences drawn from unwise theories. We would as soon ask a brother to remove the roof from his

house, or the plasterings from his walls, as to request him to take down the rods from his building.

Now do not accuse us for disbelieving, for from the same motive that you protect yourselves from storms, we protect ourselves from electricity. And until you trust to the Lord for protection from storm, you cannot consistently ask us to trust him for protection from Lightning.

Baptismal Regeneration.—

Friend G. W. English has sent us a reply to brother Gibson which we expect to publish.

The An. Meeting.—We have still several items upon this question, which we hope to be able to condense and insert next week. All appear to be laboring for the alleviation of the pecuniary burden, while the essential point seems to be forgotten.

If the person who desires us to furnish him with the addresses of sundry persons in Iowa and Ill., and also with No. 41 of the *Companion*, will furnish us with his own name and address, and inform us for what purpose he wants the addresses of those brethren, he may receive satisfaction.

Voting.—We have an article from brother Thomas, of Philadelphia, and one from brother Smith, of Indiana, on this subject, for which we expect to find room shortly.

For the Companion:

"The Companion."

The *Christian Family Companion* has again set sail on the ocean of time for another year. The first No. for volume second is on our table, and contains as usual very interesting and edifying matter. We think it cannot fail of accomplishing much good in its weekly visits around the Globe. Though very short its ex-

istence, it has already found its way into most of the states in the union, California not excepted.

The first year of its continuance, as far as I have learned, with a few exceptions in our church, it gave satisfaction. It is not an easy matter to please all. There are always some of a grudging disposition. We should bear in mind that the best of men will make mistakes, and the editor of this paper should be no exception. It should not be said that he must be infallible to discharge the arduous duties of his profession. The *Companion* is an excellent medium for the communication of church correspondence and facilitates that business on account of its being a weekly. It not unfrequently happens that announcements of Love-feasts, District Council Meetings, &c., are to be made in haste. The *Companion* is now the proper medium; and in one week at its bidding the desired information can be had, and thus spread as it were in every branch of the church.

Free correspondence among the different churches concerning their prosperity in Zion, &c., is something that may at times be of great consolation to the sojourner in a strange land, when he can now and then hear from his fellow pilgrims through the medium of the press. In this way we can as it were converse together of our spiritual state, as we journey through this benighted world. As to the size of the paper I will be satisfied with any way that seems best. But if the question had been put to me for decision, I would have said, enlarge it. Yet I am very well satisfied with its present size, and it may do much good if filled with solid, wholesome reading.

W. G. SCHROCK.

Berlin, Pa.

CORRESPONDENCE.

Wrightsman and Molsbee's report.

From Laport we went to Stocktown where we had meeting; from thence to Summit School house, to night meeting. We then made our way to Leo Co., Ill., where we arri-

ved on the 28 of November, and had meeting in the evening of the 29th at Deardorff's school-house. On the 30th we had meeting at the Rock River Meeting-house, where the last Annual Meeting was held; also at night and next day; and at night meeting at Franklin. On the 2nd at Buck's School-house; and on the 3rd, day and evening again at Rock River. On the 4th visited a sick sister, Edmans & in the evening had meeting at Pine Creek, m. h. On the 5th, meeting at same place, and also on the 6th and at night at Salem. On the 7th two meetings at Salem, and also on the evening of the 8th. On the 9th at Centre School-house, day and evening. On the 10th to West Branch where we met with our brother and acquaintance, Samuel Garber. Had meeting and a funeral. After meeting two were baptised. On the 11th evening meeting at same place; 12th meeting again at same place, after which the ice was cut open and four baptised; two of the lambs were brother Garber's children; also meeting at night. On the 13th we set out for Clarence, Iowa, the weather being so cold on our way to Haldane station our ears were frozen. While passing along on the cars and conversing with the passengers, one of them asked us to let him see our revolver. Accordingly, we drew out the good old sword, the New Testament, and handed it over. "O," he said, "I have often seen that sort."

We arrived at Clarence in the evening of the same day. On the 14th we arrived with our uncle, A. D. Bolton, whom we had not seen for 20 years. 15th visited our aunt, Elizabeth Bolton, whom we had not seen for 17 years, and in the evening spoke to a small congregation at Virginia Grove. Thence to cousin Henry Bolton's, and aunt Sarah Bolton's. 16 had evening meeting at a school-house; the house was crowded and the people paid good attention. 17th meeting at same place; 18th evening meeting at Bur Oak s. h.; thence to aunt Margaret Bolton's; 19th to cousin George Forney's, and in the evening took the train at Wilton Depot, for Daven-

port; thence to Pond Creek, Ill.; thence to Quincy, where we walked across the grand Mississippi on the ice.

To be continued.

P. R. WRIGHTSMAAN.
SAM'L MOLSBEE.

Brother Holsinger, please publish the following extract of a letter from a brother, (an Elder) whose name I suppress for the present, for prudential reasons.

EXTRACT.

"We have been passing through a trying time during the past four years. We have suffered a great deal in the loss of property, and this world's goods. But the Lord has spared our unprofitable lives for a purpose best known to himself, for which we feel grateful;—We have lost all our horses and cattle, wheat, corn, oats, bacon, clothes, and bed-clothing, and all the rebels could take off with them. They left me without a horse to my name, and without an axe to cut a stick of wood to make a fire with last winter; they took all my cattle but two cows, and two hogs; ten bushels of wheat, five of corn, and a little oats, and then they came one night, took me out of bed to a tree to hang me, threatening to shoot my heart out unless I would give them \$500; but I had only \$5, which they took from me and let me go; but thanks be to God their time is ended.

But I am bad off in the way of farming my land to make a living, for the want of horses, or the money to get them. Horses are scarce and high in price in this country. I will say to you if there are any brethren in your part of the country who are well off in this world's goods, would be so kind as to do me the favor to lend me a few hundred dollars, so that I could get one or two horses, and wait two or three years till I could make it up to pay them back again. It would give me much relief at present. I do not want any thing for nothing, and I do not want the brethren to do that unless they are willing for so to do. Perhaps the brethren have suffered there too,

but it was my lot to be in the worst place in rebeldom, to be robbed of all our property. But we are thankful it is no worse with us than it is."

Dear brethren and readers of the *Companion*; the above letter speaks for itself. Therein is portrayed the sufferings of one of the Lord's anointed. Read again, and again the condition of this suffering Elder, and then think it not strange when I appeal to your sympathy and christian philanthropy to raise the necessary means to relieve this dear brother and Elder. Either by the brethren giving by way of a loan, or better still, a gift. Anything the dear brethren or sisters, or churches, may be moved by the Holy Ghost to give him, and consign it to me, I will forward to him. I will here say, that when the voice reached the loyal christian hearts of the brethren that some of our members were in want in the South, they responded with a liberality becoming true christianity. But dear brethren your former contributions were not applied to the purpose of buying a horse or two to enable them to till their lands, &c., but to relieve the pressing and immediate wants of the needy widows and orphans, &c. Now I propose through your christian sympathy, to raise several hundred dollars, either by gift or loan, to assist our dear Elder brother. Brethren let us place ourselves in his stead, and I think we will all feel like aiding the suffering brother a little, and what we intend to do ought to be done at once, that the brother could attend to spring plowing, &c., &c.

I withhold the brothers name only for fear this notice might fall into the hands of his rebel robbers, and they might yet shoot his loyal heart out. Any one wishing to know his name and address, I will give it cheerfully.

With many prayers for the happiness of the brethren, and prosperity of Zion, I remain your brother and co-laborer in Christ Jesus, the Lord.

D. P. SAYLER.

Double Pipe Creek, Md.

Remarks.—As there are no doubt many other cases similar to

the one above referred to, we would advise the brethren to take the brother at his own offer, viz: loan him several hundred dollars. Let some one brother furnish him with this amount,—and we have plenty of brethren who could do so,—and give him time to pay it. This would no doubt be most satisfactory to the brother himself, as we would infer from his letter. Other brethren in similar circumstances might be materially aided in the same way. We have no money but what we expect to use shortly or we would surely lend it to our dear brethren, unless it be true that *money changes the heart.*—ED.

Elder John Zug, Shafferstown, Lebanon Co., Pa., writes us in German, from which we translate the following: "Elder Andrew Deardorf, of Lee Co., Ill., and brother Daniel Hollinger of Adams Co., Pa., came to us on the 3rd instant and on the morning of the 8th left for Chester and Montgomery counties, and Philadelphia, and thence to the State of New Jersey. On the 4th they preached the word in my house to many hearers, with great earnestness and made a good impression upon all.—We were much pleased that our dear old brother Andrew Deardorf could once visit us, especially was it a source of satisfaction to our family as our son Israel is a member in the family of Christ, under his care in the far West, and that he could, through the mercies of God, preach to us at our own house, where we have held meeting from time to time for near 40 years. The Lord will bless him for his labor of love, and grant us both wisdom, strength, and grace, that we may be wise and useful housekeepers in the family of the Lord. Amen."

Brother E. W. Miller, Yellow Creek, Stephenson Co., Ill., says:

"On the 21st of December I left my home for the purpose of visiting the churches in Washington and Ke-

okuk counties, Iowa. On the 23rd I arrived at Elder Daniel Rittenhouse' in Washington Co., where I met Elder David Brewer and others of Keokuk Co., the brethren having met that day in council, and divided the large congregation known as the English River branch, into two, calling one Crooked Creek branch, of which Elder David Rittenhouse is the housekeeper; and the other retaining the old name, and Elders David and Jacob Brower its housekeepers. I attended two meetings in the neighborhood of brother Rittenhouse, and then accompanied brother Brower to Keokuk Co., on Sunday evening, 24th. Attended 8 meetings in that neighborhood, and had full houses, and the best order I ever saw among the young people. Brethren and sisters, and all, seemed to take an interest in the meetings. The brethren of this place appear to be in a healthy condition, 15 having been added to the church the past summer by baptism, and many by letter. I delivered my last discourse on the last night of the year. May the Lord bless the attentive young people who were present.

On New year I started for home where I arrived on Wednesday, and found my own health and that of my little daughter, who was unwell when I left home, much improved. Thank the Lord for his mercies."

Brother Hiram H. Folck, Botany, Shelby Co., Iowa, says:—"We do not like to do without the "Companion," even if the price were three dollars. We are in a new place, and it does us a great deal of good. The brethren often remind us of a great many things that are for our good, and it does not wound our feelings when we are reprov'd. May the Lord help you in your labor."

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port; thence to Pond Creek, Ill.; thence to Quincy, where we walked across the grand Mississippi on the ice.

To be continued.

P. R. WRIGHTSMAAN.
SAM'L MOLSBEE.

Brother Holsinger, please publish the following extract of a letter from a brother, (an Elder) whose name I suppress for the present, for prudential reasons.

EXTRACT.

"We have been passing through a trying time during the past four years. We have suffered a great deal in the loss of property, and this world's goods. But the Lord has spared our unprofitable lives for a purpose best known to himself, for which we feel grateful;—We have lost all our horses and cattle, wheat, corn, oats, bacon, clothes, and bed-clothing, and all the rebels could take off with them. They left me without a horse to my name, and without an axe to cut a stick of wood to make a fire with last winter; they took all my cattle but two cows, and two hogs; ten bushels of wheat, five of corn, and a little oats, and then they came one night, took me out of bed to a tree to hang me, threatening to shoot my heart out unless I would give them \$500; but I had only \$5, which they took from me and let me go; but thanks be to God their time is ended.

But I am bad off in the way of farming my land to make a living, for the want of horses, or the money to get them. Horses are scarce and high in price in this country. I will say to you if there are any brethren in your part of the country who are well off in this world's goods, would be so kind as to do me the favor to lend me a few hundred dollars, so that I could get one or two horses, and wait two or three years till I could make it up to pay them back again. It would give me much relief at present. I do not want any thing for nothing, and I do not want the brethren to do that unless they are willing for so to do. Perhaps the brethren have suffered there too,

but it was my lot to be in the worst place in rebeldom, to be robbed of all our property. But we are thankful it is no worse with us than it is."

Dear brethren and readers of the *Companion*; the above letter speaks for itself. Therein is portrayed the sufferings of one of the Lord's anointed. Read again, and again the condition of this suffering Elder, and then think it not strange when I appeal to your sympathy and christian philanthropy to raise the necessary means to relieve this dear brother and Elder. Either by the brethren giving by way of a loan, or better still, a gift. Anything the dear brethren or sisters, or churches, may be moved by the Holy Ghost to give him, and consign it to me, I will forward to him. I will here say, that when the voice reached the loyal christian hearts of the brethren that some of our members were in want in the South, they responded with a liberality becoming true christianity. But dear brethren your former contributions were not applied to the purpose of buying a horse or two to enable them to till their lands, &c., but to relieve the pressing and immediate wants of the needy widows and orphans, &c. Now I propose through your christian sympathy, to raise several hundred dollars, either by gift or loan, to assist our dear Elder brother. Brethren let us place ourselves in his stead, and I think we will all feel like aiding the suffering brother a little, and what we intend to do ought to be done at once, that the brother could attend to spring plowing, &c., &c.

I withhold the brother's name only for fear this notice might fall into the hands of his rebel robbers, and they might yet shoot his loyal heart out. Any one wishing to know his name and address, I will give it cheerfully.

With many prayers for the happiness of the brethren, and prosperity of Zion, I remain your brother and co-laborer in Christ Jesus, the Lord.

D. P. SAYLER.

Double Pipe Creek, Md.

Remarks.—As there are no doubt many other cases similar to

the one above referred to, we would advise the brethren to take the brother at his own offer, viz: loan him several hundred dollars. Let some one brother furnish him with this amount,—and we have plenty of brethren who could do so,—and give him time to pay it. This would no doubt be most satisfactory to the brother himself, as we would infer from his letter. Other brethren in similar circumstances might be materially aided in the same way. We have no money but what we expect to use shortly or we would surely lend it to our dear brethren, unless it be true that *money changes the heart.*—ED.

Elder John Zug, Shaffertown, Lebanon Co., Pa., writes us in German, from which we translate the following: "Elder Andrew Deardorf, of Lee Co., Ill., and brother Daniel Hollinger of Adams Co., Pa., came to us on the 3rd instant and on the morning of the 8th left for Chester and Montgomery counties, and Philadelphia, and thence to the State of New Jersey. On the 4th they preached the word in my house to many hearers, with great earnestness and made a good impression upon all.—We were much pleased that our dear old brother Andrew Deardorf could once visit us, especially was it a source of satisfaction to our family as our son Israel is a member in the family of Christ, under his care in the far West, and that he could, through the mercies of God, preach to us at our own house, where we have held meeting from time to time for near 40 years. The Lord will bless him for his labor of love, and grant us both wisdom, strength, and grace, that we may be wise and useful housekeepers in the family of the Lord. Amen."

Brother E. W. Miller, Yellow Creek, Stephenson Co., Ill., says:

"On the 21st of December I left my home for the purpose of visiting the churches in Washington and Ke-

okuk counties, Iowa. On the 23rd I arrived at Elder Daniel Rittenhouse' in Washington Co., where I met Elder David Brewer and others of Keokuk Co., the brethren having met that day in council, and divided the large congregation known as the English River branch, into two, calling one Crooked Creek branch, of which Elder David Rittenhouse is the housekeeper; and the other retaining the old name, and Elders David and Jacob Brower its housekeepers. I attended two meetings in the neighborhood of brother Rittenhouse, and then accompanied brother Brower to Keokuk Co., on Sunday evening, 24th. Attended 8 meetings in that neighborhood, and had full houses, and the best order I ever saw among the young people. Brethren and sisters, and all, seemed to take an interest in the meetings. The brethren of this place appear to be in a healthy condition, 15 having been added to the church the past summer by baptism, and many by letter. I delivered my last discourse on the last night of the year. May the Lord bless the attentive young people who were present.

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Saturday, 13th.—All the papers in the mail, and our books in pretty good order. It appears as though one can do a great deal more when not hurried.

Sabbath, 14th.—Read Matthew 7th chapter, and reflected much upon that part of it which saith: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves;" and but for the declaration "by their fruits ye shall know them," we would scarcely know how to dispose of the subject.

The wolf having donned the garb of the sheep, will of course have the appearance of a sheep, but it will not be long until his actions will betray his real character.

From the above language of our Savior some pretend to infer that plainness of appearance is indicative of deception. Such is not our view. The sheep is not to be feared on account of his coat, nor yet the goat on account of its real possessor, but beware of wolves when they come in sheep's clothing. By their fruits ye shall know them, for their deeds are evil.

Monday, 15th.—Very cold and blustering. Received several letters complaining of the irregular appearance of our paper. Just what we expected, and for once we acknowledge to be in the fault, but having engaged the assistance of an experienced journeymen, we hope we shall not soon again make the same acknowledgement.

Tuesday, 16th.—Had a visit by brother Grabill Myer's, whose visits are always welcome.

Wednesday and Thursday omitted.

Friday, 19th.—As we wish to get our paper out a day in advance of its date, we close our columns to-day. Hope our readers will bear with us for our irregularity.

Received a letter requesting our terms for advertising. We insert no standing advertising, but any matter not inconsistent with our work may be brought to the notice of our readers by special Notices at

the rate of 25 cents a line each insertion.

OUR PUZZLE CORNER.

Acrostical Enigma.

I am composed of 12 letters.
My first was a leader of Israel.
My second was the mount on which Christ was betrayed.
My third was placed in the battle's front.
My fourth was a mighty hunter.
My fifth is where Christ was transfigured.
My sixth we should bear gladly.
My seventh is a book in the O. T.
My eighth wrote "Acts of the Apostles."
My ninth is a christian grace.
My tenth through faith received the promise.
My eleventh would not leave her mother-in-law.
My twelfth is a division of time.
My whole is chief among the "Sacred Mountains."

L. H. MILLER.

Valley Farm, West Va.

D I E D .

At Dillsburg, York Co., Pa., (Lower Cone-waga) Nov. 3rd, 1865, our friend SARAH, wife of Andrew SPAHR, and daughter of brother Daniel Deardorff, dec'd; aged 30 year 7 month, and 9 days. Her husband was absent from home, in Ill., and was not able to get home till after she was buried. Funeral services by the writer.

Visitor please copy.

ADAM HOLLINGER.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

David Stayer, New Enterprise, Pa.	1.50
Jonathan Snoeberger, do	1.50
Samuel Benner, do	1.11
David Replogle, do	.50
John Hetrick, do	1.50
Michael Bechtel, Woodberry, Pa.	1.50
C. Bucher, Cornwall, Pa.	1.50
C. Gehb, do	1.50
Geo. Bucher, do	1.50
Geo. Shively, Bayard, Ohio,	1.50
Jacob Price, McCarroll, Ill.	1.50
Jos. Emmert, do	1.50
Horatio Renner, do	1.50
John J. Emmert, do	1.50
Henry Hertzler, McVeytown, Pa.	1.00
Ann Rowland, Hagerstown, Md.	1.50
Eld. Jacob Beck, Warriors Mark, Pa.	1.50
Conrad B. Dilling, Martinsburg, do	1.50
Jesse Thomas, Walnut Hill, Ind.	1.50
Eva Ruse, Dayton, Ohio,	1.00
J. D. Klepinger, " "	1.50
S. A. Leasure, " "	1.00
J. D. Haughtelne, Panora, Iowa,	1.50
James Y. Heckler, Harleysville, Pa.	1.50
Jacob Detwiler, do	1.50
Win. Holsinger, Emporia, Kansas,	2.00

Jacob Stehman, East Hempfield, Pa.	2.00
Henry Stehman, Manheim, "	2.00
Henry Kurtz, Mt Joy, "	2.00
Jonas Leedy, Dora, Ind.,	1.50
Ozias Ellis, New Holland, Ind.	1.50
Marla Bailey, " "	1.50
L. H. Miller, Morgantown, West Va.	1.50
Levi Swigart, McVeytown, Pa.	1.50
M. F. H. Kinsel, do.	1.50
C. Swigart, do.	1.50
D. M. Pfantz, Bellefonte, Pa.	2.00
Benj. Clemmer, Norristown, Pa.	1.50
John Weybright, Double Pipe Creek, Md.	2.00
D. P. Saylor, do.	1.00
John Rost, do.	1.00
A. Byers, do.	1.00
D. R. Saylor, do.	1.00
Jacob Saylor, Creagerstown, Md.	1.00
T. Robb, " "	1.00
Joseph Correll, Pierecton, Ind.	1.50
Salomon Mattes, Yellow Creek, Ill.	1.50
E. W. Miller, " "	1.50
Jas. J. Bowser, Allemon's X Roads "	1.50
Sam'l Crouse, Honey Grove, "	1.50
Sam'l Panabaker, do	1.50
G. M. Smeecker, do	1.50
Wm. Panabaker, do	.50
Abraham Rorer, do	.50
Geo. Cross, East Waterford, do	1.50
David Spanogle, " "	1.50
Wm. Z. Campbell, Pern Mills, do	1.50
John G. Ruhl, White Oak, do	1.00
Conrad Imler, Altoona, do	1.50
T. M. Caldwell, banker, Tyrone, do	1.50
R. Kunkel, West Earl, do	1.50
George Myers, Thompsonstown, do	1.50
Solomon Seiber, do	1.50
David R. Stiteley, Johnsville, Md.	1.50
John Hunsaker, Logan, Ohio,	1.50
Jos. Hendricks, do	1.50
A. S. Beery, do	1.23
Henry Puterbaugh, Elkhardt, Ind.	2.00
Sam'l Studebaker, Yellow Creek, Ill.	1.44
B. F. Reinhold, N. Liberty, Ind.	1.50
Sam'l May, Eddyville, Iowa,	1.00
Susan Long, Mt Morris, Ill.	.50

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time. For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYROSE CITY, PA

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—Jesus.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, JAN. 30. 1866.

Number 4.

Selected for the Companion.

Jacob's Ladder.

When Jacob, the pilgrim, was wearied by day,
At night on a stone for a pillow he lay,
And saw in a vision a ladder so high,
Its foot was on earth and its top in the sky.

CHORUS.

Hallelujah to Jesus who died on the tree,
To raise up this ladder of mercy for me;
Press upward, press upward, the prize is in view
A crown of bright glory is waiting for you.

This heavenly ladder is strong and well made,
Has lasted for ages and has not decayed;
The feeblest may venture by faith to go up,
And angels will help them from bottom to top.

Lo, upward and downward they constantly go,
Extending a hand to the toilers below,
And when a new climber sets out for the skies,
Then shouts to the top of the ladder arise.

Another, another, they sing in their love,
Goes seeking his home and his treasure above,
And angels in glory, responding cry, come
And welcome each penitent up to his home.
This ladder is Jesus, the glorious good man,
Whose blood freely streaming from Calvary ran;

By his great atonement we all may arise,
And sing in the mansion prepared in the skies.

Come sin-burdened brother, ascend with your load,

No, leave it behind you, and rise up to God,
Set foot on the ladder and soon you will find,
The troublesome burden of sin left behind.

Now, mount the ladder, behold never fear,
It bears all who trust it and always will bear.
Lo! millions have tried it and reached Zion's hill.

And thousands, and thousands are trying it still.

DAVID D. SHIVELY.

For the Companion.

A Supported Ministry.

I observe through the columns of the *Companion*, that the system of a supported ministry is growing in favor with the brethren and sisters to a really alarming extent. I hear voices from the North, and from the West, speaking in support of this new feature in the history of the Church, and the notes of warning are weak and faint, as they come up against the *progressive spirit of the age*.

Brethren, I must oppose it with all the power and vehemence of my soul, and will give you my reasons therefor.

Is it because the traditions of the fathers condemn the organization of a supported ministry that I now op-

pose it? No. I am not a follower of the traditions of the fathers. Is it because it would require a moneyed tax of huge proportions that I oppose it? No. My wealth belongs to the Church, and I want to pave my way to heaven with it.

It is because it is followed by an interminable, fathomless train of evils that will corrupt, overthrow, and revolutionize, and out of the wreck will appear a shapeless, hideous monster, tacked on the triumphal car of the adversary. Her leaders will then proclaim, we must have your carnal things, else we will not sow unto you spiritual things. They will claim and receive the applause of the so-called Christian world, and she will take her place in the front ranks of the sects, which have exchanged their purity and simplicity for the grandeur of idolatrous worship.

One of the most fearful evils attendant on this change in our mode of spreading the gospel, would be established institutions for the preparation of the gospel's defenders, and a host of men would be sent out yearly, aided by the wisdom and learning of the world, in preaching the pure and simple gospel of the Lord Jesus. The sophistry and logic of a crooked and perverse generation, would be allied with the truths of revelation, to sustain the religion of the Redeemer.

The place of our beloved ministers of to-day, (may God reward them for their arduous labors,) would be filled by men who come with "great swelling words," and fascinating speech, who will lull us into a glorious security, by their splendid essays and declamations, against the universal depravity of the human race, the prevalence of infidelity, and evils of a general tendency. We would hear no particularizing; no personalities, (as the manner of the holy apostles was;) but the "itching

ears" that have "heaped these teachers" together, would be studiously gratified. Brethren, I speak of these things as the inevitable concomitants of a salaried ministry; yet I do not look upon them as actually upon us. We only hear the muttering of the distant storm.—Another generation may arise and pass away before these things are fully developed in all their enormity; but the seed must be sown, and the plant must grow, before the fruit will mature, and I conceive that the seed has been sown, and the plant is growing, and, brethren and sisters, we must destroy it, else its venom will destroy us.

The most beautiful and sublime picture of the Christian religion, that ever was exhibited, was portrayed by its inimitable, and illustrious founder. "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

In order to present this part of scripture in its brightest colors, in its application to the case in question, we will reduce it to the following syllogism:

The gospel of our Lord is preached to the poor.

But the poor have no money.

Therefore there is none required.

Once let there be an organized corps of salaried ministers in the Church, and this grand design will be defeated.

No, let us thank the Lord, it does not want this *established, organized* aid to disseminate it. It has its own internal power, that works the great machine. The Lord of Lords is at the helm. His servants are at their posts, and the glorious Ship of Zion is steadily sailing into the blessed Haven, without the *golden oars* of the world's invention.

But the inquiry is made, how are our ministers to travel and preach?

Just like Paul and Barnabas traveled from Antioch to Jerusalem; being brought from place to place by the Church, by the free-will contributions of the brethren, by the spontaneous fruits of a regenerated heart, a heart renewed by grace; a heart freed from the influence of sin; the prominent and substantial evidence of a heart devoted to the cause of the Lord of glory.

No, brethren, while we maintain the purity and simplicity of our holy religion, we do not want, we will not have it *required* of us to bring our beloved servants on their way; no organized mode is required to help them in the great work, but like Aaron of old, come up promptly to the side of our brother, and hold his arms while he cries to God to bring the prodigals home.

St. Paul unequivocally, and emphatically declares, that they which preach the gospel should live of the gospel, but no brother would think for a moment, that, from that scripture the system of a salaried ministry could be consistently established. It evidently alludes to the effects of the religion of Christ upon the heart. It asserts that superior excellence of the newly established religion, in that it was ordained by our Lord, that it should have that effect on the heart, that the wants of the laborer would be supplied, by spontaneous gifts of the children of grace.

These qualities and embellishments of the christian character were beautifully illustrated by our beloved brethren and sisters of the Valley of Virginia, the Thomases, the Garbers, the Wines, the Longs, and a multitude of others, whose names, I trust, are written in Heaven; with those in the upper churches, who brought our brother, the disburser of the charity fund for the South, on his way by contributions, from hearts full of love to God and His people. And by the brethren of the West, in bringing our zealous and active laborers, of Tennessee, from place to place: the brightest testimonials of a soul under the influence of the spirit of Christ. And that miracle of the nineteenth century, that outburst of love divine.

I mean the dispensation of charity to the suffering poor of the South, by the brethren of the North, (I call it the greatest revival of religion since the days of the apostle Peter), will stand on the records of the Church, as the loftiest and purest, the most unmistakable evidence of the existence of God's chosen people on the earth. It is an event so great in its strength and majesty, that the kingdom of the world will stagger and reel under its mighty influence. Yet all this is only the effects of that religion which, when it fully possesses the heart, spurns the very thought of waiting till its aid is *demanded*, to bring the brethren "from place to place."

All this is done, and the heart enriched, the minister is made humbler, the Lord is glorified. His religion is exemplified and magnified, and the world stands aghast at the sublime spectacle of the beautiful co-operation of Master and servants, in the work of the salvation of souls.

It is useless, brethren, for me to enumerate the evils that are the product of this system, when you see them yourselves daily. Look for a moment, if you dare to trust yourselves, into the abyss, where the sects have fallen, and number the countless irregularities, the disorders, the promiscuous heap of religion and irreligion; the craft and cunning of artful and worldly men in holy orders; the skillful manoeuvring for lucrative pulpits; the adaptation of religion as the means in securing accursed gold.

Our religion then would be one that the world would admire; one that would fight your country's battles, one that would spill the blood of the brethren: pour it out on the altars of your country; a sacrifice to the honored god of this world.

We would then have a religion, shorn of its purity, and primitive simplicity, of its meek and lowly character, and in their place the gorgeous and magnificent worship, supported and led by a splendid and mitred hierarchy, and they would fill the stations of the great and

noble of the earth, from whence, we are told, but few are chosen.

Brethren, I have given you no overdrawn picture of the fate of the Church, in case we connive at the initiatory steps of this system. It is not the product of a restless and disordered brain. They are not the sentiments of an aspirant whose soul has gotten into his pockets. God forbid! They are the calm and solemn convictions of a soul deeply, terribly in earnest, who trembles for the results; not on me, nor on this generation, but on the prospects and character of the Church in succeeding ages. We are working in this case for posterity, and we should see that they do not justly point to ours, as the age in which the Church received her death wound:—to this as the era, from which they date the downfall of the Brethren Church, to this as the last of a long succession of primitive worshipers.

I am making the complexion of my case before the judgement throne, and the issues of that day, so far as they relate to me, are in my hands, yet with these awful reflections before me, I must protest against the introduction of a supported ministry. When my beloved brethren and sisters, who favor and advocate it, seriously and prayerfully contemplate the evils which will inevitably ensue, and the dangers to which the Church will be exposed thereby, they will, I pray, consider that they are working for God and His Church, and that their prospects in the eternal world will be in strict accordance with the deeds done in the body.

Let us then in the fear of God, guided by His Holy Spirit, impelled by no other motive than His glory, and the salvation of souls, keep the religion of our Lord as we received it; keep the faith as it was delivered to the saints; keep it pure, alike from the traditions of men and the dangerous and insinuating innovations of the progressive spirit of our generation, and our children will rise up and call us blessed; the martyrs and saints immortal will bless us as children of the promise. The Lord that redeemed us will say,

"come ye blessed of my Father," and God the Infinite will proclaim from the throne, "blessed are ye for ye have kept my commandments."

May the Holy Trinity abide with us all, and the blessings of Heaven rest upon us, is my prayer through Christ our Lord: Amen.

D. C. MOOMAW.

Clover Dale, Va.

The South still in Rebellion!

A New Call for Volunteers to bring her into a State of Peace!

THE APPEAL DIRECTLY TO OUR BRETHREN!

From the general indication of things, and from the special appeals of brethren, Wrightsman and Clepper, of Tennessee, and other brethren in the South, it appears that the great work of preaching the gospel in the Southern States, make a special claim upon us as a Church; and viewing the case from every standpoint, it appears, to me that now is our time. Brethren in the Northern States, permit me to call your attention to this subject. You, who have not had your rich fields and fertile valleys devastated by the destructive elements of fire and sword; you who have enjoyed peace and plenty; can you not, of your abundance, contribute to this important work? let us learn a lesson from the world; see how the able-bodied men responded to the call for soldiers; see how the rich poured out their treasures; see how all manifested a willingness to sacrifice their lives, and fortunes, in defence of their Constitution and Law, and for the maintenance of their national integrity; see how, by these combined forces, they conquered the array of hostile resistance, and war, in that respect, has ceased, but the people are still in a State of Rebellion—not against the government of the United States—but against the government of Jesus Christ, the great Captain, under whom we pretend to serve, and whose orders we claim to obey; and who has issued General Orders for us to preach his gospel to every creature. Now, that they call upon us for the word of truth, their political pride in a measure humbled, the

principal obstacle on account of which some of our brethren endured fines and imprisonments, being in the providence of God removed, now, brethren, will we make a forward movement? Will we improve the opportunity thus held out for doing good? Can we not send a few chosen men from every State, bearing the sword of the spirit, which is the word of God? Would to God I could cause their appeal to wring from shore to shore, from the Atlantic to the Pacific States, and engage the attention of every well established pillar in the Church.—As the case seems to me, to demand immediate attention, I take the liberty to make some personal calls. Maryland, what do you say? Can you not equip and send two brethren to preach the gospel in the Southern States? Pennsylvania, can't you send two more? Oh! ye States of the Great West, and North-west! Ohio, Indiana, Illinois, Iowa, and other sections, can we not get your attention to this matter? I think it would be an important move; one that would meet the approbation of God; one that would redound to his glory, if each State Council meeting, would provide for sending at least two brethren to march through the South, hitherto kept, in a measure, in total ignorance of our brethren, and the simplicity of primitive Christianity, under the banner of the Cross; preaching Jesus as the great Captain of our salvation. I think one or two humble heralds of salvation, thus going forth, actuated and prompted by such motives, would be more formidable in "pulling down strong holds" than were the host of soldiers that marched through to conquest. They conquered the arms,—but this little band, under God, might do much towards conquering the hearts of the people, and bringing them to submission, not only to the law of the land, but to the law of Christ.

Now brethren, all that is wanted is a move on the part of those who stand at the head of the Church. The men can be found; no doubt the means to provide for their tem-

poral wants can be had in abundance. Again we say, you who have it in your power on account of your standing, and the influence you wield, it is you who should move in that case, for methinks the responsibility devolves upon you. Let us hear from some of you at all events.

P. J. BROWN.

New Pittsburg, Ohio.

For the Companion.

The Redemption of Time.

Time should be redeemed because it is short. The whole measure of earthly history will be short, from the creation to the destruction. Generation after generation is passing away.

The word of God, compared with the history of passing events, fully indicates that the earth is hastening to a close. And soon the end will come, the purposes for which time was given be accomplished, and its ages, years, and hours, all be narrowed down to the moment of its close.

The great events connected with the winding up of all earthly affairs, the rendering of the last account, cannot be far distant. The earth, wrapped in flame, the heavens passing away with a great noise, and the elements melting with fervent heat; the opening of the Book of Remembrance, in which all our good and evil deeds are recorded, are but a step before us.

And if time is so short, when all the ages are combined, when so many generations unite in swelling its history, when it can boast of the past present, and the unknown future, what fearful brevity pertains to that little portion of it allotted to us as individuals!

Time is winging us away
To our eternal home;
Life is but a winter's day,
A journey to the tomb.

Youth and beauty soon will flee,
Blooming beauty lose its charms,
All that's mortal soon shall be
Enclosed in death's cold arms.

SAM'L A. HONBERGER.

Ashland, Ohio.

Join courteousness with faithfulness, gentleness with zeal, spirituality with diligence in business, and prayer with everything.

For the Companion.
Temptation.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil."—Matth. 4: 1.

"For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15. "My brethren, count it all joy when ye fall into divers temptations." James 1: 2. "The disciple is not above his master, nor the servant above his lord." Matth. 10: 24. These several passages taken together, form a whole, respecting the nature and purpose of temptation, more satisfactory than any single one of them. In connection, they show the deep necessity of the temptation of Jesus, in order to qualify Him for His specific work, and of our temptation to make us "partakers of His holiness."

That which is the greatest stumbling block to the self-loving, self-pleasing heart, and which prevents most persons from following Christ, is one of the most immovable and blessed supports of the true believer. Temptation in a Redeemer is as essential as the assumption of human nature. He was not only pure Divinity Incarnate, nor simply housed nor tempted in flesh; but He was *categorized* in humanity, that He might grow, and learn, and be unfolded under human conditions, and thus be made "perfect through sufferings." Had He only come in the form of humanity, without being subjected to its conditions of development and progress, His example would have had no value for us, nor His death any available merit, for His entire work would have been done virtually outside of humanity. That he was tempted by the Devil on the ground of a want of which we are all conscious, shows that He was not only the Divine in the Human, not only "God manifest in the flesh," but that He was the "Word made flesh," so as to bring the natures, sympathies, and interests of the offended and the offender, in an available sense into blessed conjunction in His person.

The Baptism, and Anointing, and

Temptation of our Lord go together, constituting the Divine method of His sublime inauguration into His Mediatorship. "To fulfill all righteousness," to have imparted unto Him the "Spirit without measure," and pass through the great crisis of personal conflict with the Devil, was the absolute condition of His becoming our "righteousness." His whole life, from the first contact of Divinity with humanity, has a necessary relation to our redemption; but His immersion in Jordan, His unction of the Holy Ghost, the Paternal recognition of His Sonship, and His temptation in the wilderness, were evidently His induction into His proper mediatorial work. When, as a man, the great fact of his Messiahship first dawned upon His mind, it would be impossible to determine.—That a controlling sense of His Divine human nature actuated Him when twelve years old, there can be no doubt: but He did not enter fully into the consciousness of his stupendous undertaking, and was not invested with the necessary endowment, until the period of entrance upon His Public Ministry. What He was before that period He was for us no less than in His subsequent life; but all that transpired from the time He fulfilled all righteousness in Jordan, in a three-fold symbolical, life-and-death-comprehending act, until He expired on the cross, was more specially significant as relating to the object of His Incarnation.

Of all the readers of the "Companion," not one, I am sure, is without temptation. Perhaps some are in the wilderness, surrounded by difficulties from which they are tempted to extricate themselves by means offensive to the pure and holy mind of God. With a word Jesus might have broken His fast by following the directions of the tempter. But He would rather bear any inconvenience than obtain relief by means that involved a breach of fidelity and trust. Some reader may be straitened in his temporal resources, oppressed with want, or occupying a position, trying, critical, and hazardous; he may be tempted to unbelief, distrust, and despondency; Sa-

tan may be suggesting relief by a compromise of integrity, or violation of our covenant vows. As well as the Devil knew that Christ was hungry or fasting, and had human infirmities that needed sustenance, so he also knows every circumstance of every follower of Jesus, every want and weakness growing out of our fallen condition, and is ever on the alert to make his assault when we are most in danger of yielding to his devices. But the "sword of the spirit" is sharper than any weapon that Satan can forge, or wield against us. When the burning edge of the eternal "It is written" enters the tempter's soul, he feels that the weakest saint brandishes the same weapon that was thrust through his satanic sensibilities in the wilderness.—Christ and Satan, human nature and the Word, are the same now as then. Satan is no stronger, and Christ no weaker, and the sword no duller, than when Heaven, Earth, and Hell met in deadly conflict in the dreary solitude of Palestina.

However painful temptation may be, it cannot be wholly avoided, nor does God mean that it shall, notwithstanding that He has enjoined us not to expose ourselves to it. "In all things it behooved Christ to be made like unto his brethren." It behooved Him—it was necessary, and because of this community of nature, "He Himself hath suffered being tempted." Therefore His *sufferings* were a form of temptation.—To the church of Smyrna He said, "the Devil shall cast some of you into prison, that ye may be *tried*."—Therefore trial is a form of temptation; and yet trial is a form of temptation; and yet trial is a means of invigorating and burnishing our Christian graces, and on this account we are to "count it all joy when we *fall* (not run) into divers temptations." Peter says, in the most encouraging strain, "think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you." We are to "rejoice" in these "fiery trials," esteeming them a blessed privilege, tokens of the Divine favor, and the only method of transforming us into

a character adapted to the immediate presence of God and the unfading glories of His abode. "Without holiness no man can see the Lord," and all the trials, temptations, and chastisements of the righteous are intended and adapted to beget the requisite qualification for the eternal enjoyment of God. A participation in Christ's sufferings is the indispensable condition of participation in His glory; and if we refuse to enter into His humiliation, we cannot, on any reasonable ground, cherish the hope of entering into His exaltation.

Our Savior's conflict in the wilderness covers our entire life. Although it continued but forty days, its significance stretches over the ages, embracing every baptized convert, touching every point of our life where we come in collision with the powers of darkness. The certainty and necessity of temptation are very often not taken into due consideration when the believer enters into covenant with God. We all seek after sanctification as the obvious condition of salvation, but shrink from the Divinely-appointed means of its attainment. If the temptation of Christ in the wilderness is marvelous and incomprehensible, it is no less precious and soothing to the children of God. That the Incarnate Deity should be exposed to so personal, and so protracted an onslaught from the Devil, must be a matter of immense meaning to us who are by our very nature, in some sense the property of the Evil One. He finds in us an element of which he rightfully claims ownership, and were it not for the counterpoise of "God manifest in the flesh," the inherited propensities to evil would subject infancy to the penal retributions of Jehovah, as certainly and irretrievably as for sins deliberately and persistently committed. Christ was sinless and could not sin, although not without liability thereto; He was mighty and could not fall. With one word He might have commended back the tempter to the regions of darkness; with a breath He might have annihilated His foe, and yet for forty days and forty nights He voluntarily subjected Himself to a fiery, galling

contest with the enemy of His Throne in order to gain personal knowledge of the condition of those whose Mediator and High Priest it was His purpose to be. Faith in such a Deliverer will give us a position and an attitude against which the gates of Hell shall not prevail.

To be continued.

For the Companion.

Breathings of the Heart.

—Something there be
In this dreary world that love me,
Even me!

How pleasant it is to recollect the pressure of life's onerous duties—the cares that mark the brow, and sprinkle the head with its early gray almost in our boyhood's years—the strife and toil of every day life—the blight of early hopes—the disappointment of early expectations—the fever and anxiety of mental labor in the preparatory stages of existence—how sweet it is to remember that there are bright eyes that watch, and loving hearts that feel for, and sympathize with us, and who use every means that ingenuity can devise, or affection suggest, to alleviate the heart of its burden, and to restore elasticity to the drooping spirit—to feel; in short, that "*some* things there be that *love* us!"

And though there are times when the delicate and sensitive heart may shrink even from the society of those upon whom it doats, and seek solitude in preference to company—and feel a calmer delight in the survey of the beautiful works of Nature, alone, than it would to be surrounded with the beautiful and lovely of earth, or to sit

"Pavilioned gorgeously on a kingly throne!" Yet the *belief* that there are hearts that love us, throws a glorious enchantment over the works of nature, and makes heaven and earth appear a hundred fold more beautiful.

I frankly confess, dear reader, that the *belief* that

"Some things there be
In this dreary world that love me,
Even me!"

has kept my heart from shrinking under the pressure of life's cares, a thousand times, has served to revive the drooping and desponding

spirit, when hope hath well nigh forsok the soul, as I looked into the dim and "viewless fated future" and conjectured that upon the unread leaves of Life were written—*sorrow*—*disappointment*—*remorse*!

JOS. S. GITT.

New Oxford, Pa.

For the Companion.

On Voting.

Brother Holsinger: We, wish this matter, were settled; but in as much as we still differ in relation to the right of suffrage, we feel like offering a few more thoughts.

First: We wish to notice what you say in the last number. You think voting would not be wrong if we were qualified to act in that direction. This is certainly right; we would not suppose that a man could act consistently in any of the duties of life, without the requisite qualification: but we think when it comes to a theme, involving our religious liberty, that we ought to qualify ourselves for action; for it was through the ballot-box that the liberty of conscience in matters of religion, was guaranteed unto us, and through the same, must be perpetuated.

Again you think if principle were always at stake, we might be qualified to vote. We think, in the main, principle enough is at stake, for the christian either to act for or against. Of course we will find unprincipled politicians, and so will we find unprincipled religionists; but is it an argument against our practicing christianity? Certainly not; and this is one grand reason why the man of God should "study," or "grow in the knowledge of the truth," or "become as wise as serpents," that he may discern between that which is good, and that which is evil. It is so in religion as well as in politics; it is necessary that the "christian watch," since we have unprincipled men in every vicissitude of life to contend with. We cannot see so much ambiguity connected with politics, but what with a little careful investigation, and prayerful thinking the christian can vote intelligently, and by so doing, exert a salutary influence over civil government which he otherwise could

not do. We agree with you that brethren are frequently led by parties without thinking for themselves, but it is the same way with religionists. How many follow the footprints of their ancestors, without self investigation of the subject. It is too much the case with all of us.

Now here we wish to say a word to those anti-voting brethren who contend so tenaciously for the old order of things in the church. Do you think they ever tried to pass resolutions similar to those of our day, granting the majority of members in one district, the power to say, "voting is wrong," and not granting a majority to say "it is right," and compell all to vote. We think if they have a right to say one way is right, they have the same right to say the other is. We must admit that there is too much congregationalism about that way of doing business, for us; but had we not better fall back on the time honored practice of the old brethren, and pass no new laws on the subject at all? We think so.

Some, again, think it is meddling too much with the affairs of the world. We cannot see how that can be when the Apostle recognizes civil government as of divine appointment, and its officers as God's ministers. Rom. 13—and this the church subscribes to. In consequence of the depravity of human nature civil government is as necessary as ecclesiastical, in fact one can hardly exist without the other. They are intimately related to each other.

Now brethren if you can't see with us, don't conclude that your side should enjoy the power to dictate to the church, and grant the other side no power, but to exercise a charitable forbearance with you; but try and do as you would wish to be done by. It is by bearing with each other that we will get along smoothly and not by treating each other as though we thought our judgment superior.

DAN'L SMITH.

Huntington, Ind.

Be not hasty to believe flying reports to the injury of another.

Our Annual Meeting.

[From a lengthy reply to brother Plaine we select the following pointed remarks.—Ed.]

Making a change in the manner of holding our Annual meetings, I cannot regard as being any infringement upon our venerated system of truth and piety. What principle does it involve? The characteristics of our system, is true faith and uniform obedience, a true regard for the word of God, love to God, and love to man, as well as fraternal union in Christ our head. In charity I suppose this to be the principle of all, it is the palladium of glorious union.

The object of our Annual meeting has ever been to promote this end, and in order to do this the brethren have found it necessary, from time to time, to make changes as circumstances indicated.

In the early history of our organization, at those meetings every member had the privilege of presenting such queries as presented themselves to their minds, and upon all such occasions the communion was celebrated, but the number of members increasing, the meeting enlarging, business accumulated, and it was found that a change was necessary.

The communion reluctantly dispensed with, queries were required to be brought through the churches on paper. The Annual meeting, in order to enable it to dispose of the largely accumulated business, adopted the sub-committee system, and required the queries to be presented through properly authorized delegates.

The church still increasing, the quessness still accumulating, and the Annual meeting not giving full satisfaction to the enquiring mind, further changes seem to be necessary, in order that their design can be more fully realized. And so, for the last ten years the brethren who have been most deeply concerned, and have been laboring most faithfully in the cause, have contemplated a still further change. I have a document now before me, written some eight or ten years ago upon that

subject, setting forth a plan which does not differ materially from the plan, as I understand, that some of the brethren of the committee will propose to the next Annual meeting, and I have no doubt but that the committee will agree upon some plan that will be advantagous, and that will be acceptable to the brethren generally.

In conclusion, let me advise my brethren who are of a different opinion, especially those who want experience, when they express their opinion, which is their full privilege to do, that they show some respect for the opinions of others, and assume that their brethren are destitute of wisdom and every christian virtue, while they themselves are the embodiment of all.

May the God of mercy grant us grace, patience, and a sound mind, that we may be kept from temptation, and finally be brought together in a better world, our errors and our follies washed away in the blood of the Lamb, joined "with the spirits of just men made perfect." "In the church of the first born," when we will be done with the things of earth, no more to rule, or to be ruled by poor, weak and erring mortals, but when we will be immersed in that holy throng who will sing, Hallelujah, the Lord God omnipotent reigneth. Amen.

BENJ. F. MOOMAW.

Bonsacks, Va.

THE KEY TO HEAVEN.—Sometimes thou hearest, perhaps, another christian pray with much freedom and fluency, whilst thou canst hardly get out a few broken words. Hence thou art ready to accuse thyself, and to admire him; as if the gilding of the key made it open the door any better.

AN APPROPRIATE MOTTO.—The late Dr. J. W. Alexander was in the habit of selecting "a year text" or motto, after the custom of the Moravians. In a letter to a friend in the early part of the year in which he died, he wrote, "My sentence for the year is, 'God, my exceeding joy.'"

LOCAL MATTERS.

Tyrone City, Pa., Jan. 30th, 1866.

CORRESPONDENCE.

Brother Holsinger:—I wish to speak a few words to some of our loving brethren, who met with me at a certain meeting about three years ago, where I expressed my feelings and designs to visit the members, or arms of churches, in different States, and several replied, that is what they would like to do; and if I ever made such visits, they would like to know whether there could be such an enjoyment obtained as we anticipated. I answer, yes, there can be if God adds his blessings.

Since then I have enjoyed extremely good health, and been at home about one third of the time, attending to my worldly affairs. I wish to say to those brethren, I have finished my course, that is I have accomplished my designs, and I hope my labor will not be entirely in vain. My wife accompanied me all the while, except this last summer, on account of her ill health she could not. Thank God this fall she was able again to make a trip with me over seven counties, but her health is not good at present. I will not undertake to name our loving members in Iowa, Ill., Ind., and Ohio, who have so kindly and friendly received us, and treated us when with them. May the Lord bless them, and I have no doubt but that the blessings of our God will rest and remain upon them, as he is ready and willing to reward every good deed. We stopped with one brother in Miami Co., Ohio, who asked me whether the brethren paid my expense? I told him not; no one ever gave me any thing, neither said any thing to me about it; he handed me a five dollar bill as a present; after reasoning with me I took it.—At another time in Story Co., Iowa, a brother handed me 50 cents.—Those are the gifts I have received of the brethren in my travels. I remember the Savior said, it is more blessed to give than to receive. The church here was organized 9 years

ago; then composed of five counties; about 65 members, since divided into 3 districts. At that time two ministers; at this time our part nearly one hundred members, six ministers. The Benton Co. district has a good many members, and five ministers; the other District stands about as it was. We have now commenced a stone meeting-house, 33 by 60 feet, with a basement story 20 by 33 feet.

JOHN MURRY.

Marshall Co., Iowa.

Brother Holsinger:—The brethren in "Pine Creek" branch are all well, so far as I know. We have about one hundred members in our congregation, and have a Lovefeast every spring and autumn. Last Wednesday, 17th, we had a church election, at which brother Edmond Forney was elected to the ministry, and brother D. Brubaker for deacon. Elder I. Hershey will leave us next summer, and move to the State of Kansas. He can sell his farm any day, but would prefer to sell to a brother, and if possible to one who is qualified to fill his vacancy in the Church. The meeting house is close to his residence. If any brethren in the east are about to locate in this part of Illinois, they should write to brother H. immediately, as he, as well as the whole Church, is anxious to keep this property out of the hands of those who are not friendly to our cause.

P. FAHRNEY.

Polo, Ill.

Brother Holsinger:—We moved from Indiana Co., Pa., to Fayette Co., Iowa, (does not say when) and have had no preaching since we came here. We have no speaker. I wish to know whether there is not a brother in the long and wide circuit thro' which the *Companion* circulates, who would come here to live, and take charge of the few members who are here. This is a good country for farming. I traveled over seven states, and took this part for my choice. Better and richer land is hard to find. We have only seven members here, and all live in sight of West Union, Fayette Co., Iowa.

GEORGE HELLMAN.

For the Companion.

A Visit West.

Brother Henry:—Many brethren and sisters wish to hear from me whilst on this journey. I therefore, will write to you, weekly, until I return home.

I left home on the 9th of Jan. and in due time arrived at Bayard Station, on the R. R., where I was met by brother John Nickolson.

Jan. 11, held meeting at 10, A. M., and at 6 P. M. in the Meeting-house of the brethren near Georgetown. Had very pleasant meetings, and, also, visited sister Quinter; mother of Elder James Quinter; she is living with her daughter, sister Sarah Connell. May the old sister's last days be happy.

12. Went on the train from Moultrie to Dover, where brother J. S. Snyder met me, and took me to Rogersville, his place of residence. Had meeting in the evening.

13. Meeting in Rowville at 2 P. M., and at brother John Neff's at candle-light. Very good attention, and a good feeling prevailed.

14. Meeting at 10, A. M., and evening, in Rogersville. Had a crowded house, and very good attention.

15. This morning took leave of brother Snyder's. Meeting in school-house near, at 2 P. M., and evening; The weather being very unfavorable, the congregation was small, but very attentive; and we hope our labor was not in vain.

16. Was taken to the Disciples' meeting-house. Meeting at 10, A. M. Being very icy the company here was small. Meeting in the evening in Richville; a reasonable attendance and good order.

17. Took the train at Massilon for Chicago. One of the cars of our train got off the track, which detained us some time, and caused us to be behind time; arriving here, missed the connection, and caused me to be detained here to-day. May God grant that the remainder of the journey may be pleasant and prosperous; Amen.

JOHN WISE.

Chicago, Jan. 18.

EDITOR'S DIARY.

Saturday, Jan. 27.—This is the day on which we usually collect our local items, but being afflicted with a severe head-ache, we could not attend to those duties, and in consequence this department is very meager.

On Monday morning last we met brother C. Long and wife, and our friend Miss Kate Beck, at the R. R. Station, on their way to Illinois.—Had a short but pleasant conversation with brother L., during which he intimated his intention of making a ministerial visit to the Gulf States.

On Wednesday night we went to Philadelphia and returned on Friday morning.

On our return we found twenty-eight letters, many of them containing complaints of the non-appearance of "last week's" paper. Hope our last will explain the matter.—Hereafter we expect no complaint in that way.

New subscribers have been coming in pretty freely, which helps to counteract the feeling occasioned by the late rise in printing paper.

Pay your Postage.—According to instructions from the Department at Washington, Post Masters are not allowed to deliver mail Matter until the postage has been paid for at least 3 months. We have been thinking that some of the irregularities complained of by our patrons may have been occasioned by neglect in prepaying postage. Be sure you have paid your postage if you would not have your paper detained at the Post Office.

Conscience, enlightened in childhood, will shed its rays of life and light on all the riper years.

To lose our charity in defence of our religion, is to sacrifice the citadel to maintain the outworks.

Scandal, like the Nile, is fed by innumerable streams; but it is extremely difficult to trace it to its source.

We ought to be careful in tribulation to flee to the footsteps of mercy, that we may come out of it sanctified by the word of God.

DIED.

In the Aughwich congregation, on the 15th inst., LARA, daughter of friends Jacob and Mary A. EBY; aged 4 years, 2 months, and 10 days.

On the 17th inst., at the residence of P. O. Swine; HANNAH ELLEN, daughter of friends S. A. and Nancy ELLIOTT; aged 15 years, 2 months, and 27 days; both buried at the same time. Funeral services by brother John Spanogle, from Nahum 1: 7.

In the Buffalo Valley congregation, Dec. 15, 1865, brother MICHAEL SHIRK; aged 60 years, 2 months, and 10 days. The occasion was improved from 2 Cor. 5: 1, by Isaac Myers and the writer J. L. BEAVER.

In Deer Creek branch, Carroll County, Ind., Jan. 13; sister SARAH REPLOGLE; aged 55 years, 4 months, and 26 days. She was a member of the church for many years, and a beloved sister. On the 14th her remains were consigned to their final resting place, in the burying ground near the Brethren's meeting house, whither they were followed by a large concourse of friends. Funeral service by brother Jacob Flora.

JOHN SNOEBERGER.

In Eel River church, Kosciusko Co., Ind., Dec. 26th, 1865, sister SARAH BEAR, wife of brother A. R. T. Bear, formerly of Columbiana Co., Ohio; aged 27 years, 9 months, and 23 days. She fell asleep while sitting on her chair, sewing. One of her daughters saw her head drop, and in less than five minutes life was no more. She was a faithful member of the church for nearly twenty years, and was the mother of thirteen children. She leaves a husband and 9 children to mourn their loss. Funeral services by J. Metzger, J. Hardman, and others, from Rev. 14: 13.

JOS. CONNELL.

Of consumption, January 19th, in the Covington church, sister JANE SLEPPY; aged 24 years, 11 months, and 19 days. She was baptized in November, and though very weak, and the water cold, the brother who baptized her, said in her funeral sermon, that he never saw one baptized with more ease. She leaves no children. She devoted herself earnestly to the Lord, the short time she lived in his service.

II. KNAUFF.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

H. D. Davy, Mt. Vernon, Ohio,	1.00
Daniel Bostetter, "	1.00
Jacob Longenecker, N. Enterprise, Pa.	1.50
Daniel Howser, Freeport, California,	2.00
Wm. M. Lichtenwater, Chippewa, Ohio,	1.50
Esther Stoner, Dayton, Ohio,	1.50
H. Knauff, Cov'tn, O. (50cts due you yet)	2.00
Geo. M. Rupp, Shiremanstown, Pa.	3.00
Isaac Deardriff, Shady Grove, Pa.	1.00
Isaac Myers, Millinburg, Pa.	1.50
Charles Royer, "	1.50
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C. M. Shively, "	1.50
Barbara Shively, "	1.50

G. M. Myers, Hartleton, Pa.	1.50
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T. J. Beaver, Lewisburg, Pa.	1.50
John Beaver, Vicksburg, Pa.	1.50
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Nancy Eckerle, Beechymire, Ind.	1.50
David F. Miller, Polo, Ill.	1.50
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Jacob S. Flory, "	1.00
Philip Eby, "	1.00
Geo. S. Wine, "	1.00
B. F. Flory, "	1.00
Aquila Rowland, Jones' X Roads, Md.	1.50
Lizzie Buzzard, Fairplay, Md.	1.50
Eli Yontry, Brownsville, "	1.50
Daniel Widders, Tisburn, Pa.	1.50
Isaac Eby, New Germantown, Pa.	1.50
Peter Dong, "	1.50
And. Bistline, Roxbury, Pa.	1.50
J. P. Ebersol, West Independence, O.	1.50
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Sarah Bradford, "	1.50
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Levi Dickey, Cary, Ohio,	1.50
John Rangler, Vanluc, Ohio,	1.50
Richard Cheesman, Forest Home, Iowa,	1.50
Joseph Hall, Montezuma, Iowa,	1.50
Wm. Nice, Harleysville, Pa.	1.50
Lewis Bealer, Bethlechem, Pa.	1.50
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Henry A. Price, Harleysville, Pa.	1.50
Ab. H. Cassel, "	1.50
Wm. E. Stiner, Hatfield, Pa.	1.50
Wm. Hartzler, Elizabethtown, Pa.	1.50
Eliza Yager, Neosha Falls, Kansas,	1.50

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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BY H. R. HOLSINGER.

"Whoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, FEB. 6, 1866.

Number 5.

Selected for the Companion.

INVITATION TO CHRIST.

Come all ye weary ones and rest
On Jesus' sympathizing breast;
For you he came to earth and died;
For you was pierced that bleeding side;
The heart that bore your sorrows then,
Still beats for all the woes of men.
In heaven's bright courts he sits alone
Upon the mediator's throne;
Sharing with none that glorious name
He won through agony and shame;
And saints and angels join to raise
To him adoring songs of praise;
And own him worthy to receive
The noblest honors they can give.
There, from his high exalted seat,
He welcomes sinners to his feet;
Invites the weary to his breast;
And promises to give them rest.

Come! listen to his voice, to day,
Nor for another hour delay.
If you adore the headless form
That brought him from his throne above;
And mourn to think your heart should hide
The sins for which he groined and died;
And long to walk, from day to day,
Like him, in wisdom's pleasant way;
Like him, to spend your earthly days
In showing the Creator's praise;
To mark each step the Savior took,
And walk like Enock with your God;
Behold he ready stands to bless
Your soul with peace and holiness.
Come, then, he will his grace impart,
Create anew the story heart.
Melt it like wax before the flame,
And stamp it with his own bright name.

Then shall his word with steady light,
Direct your youthful footsteps right;
'Twill be as lonely to your feet,
More cheering than a plenteous feed;
More precious than the golden ore,
Or rubies from the merchant's store.

O, seek him, then, with all your mind,
For those who early seek shall find.
Children within his arms he pressed,
And laid his hands on them and blessed.
He watches o'er his flock on earth,
And feeds his lamb with heavenly food.

For the Companion.

Temptation.

Continued from page 28.

All that Jesus endured in the wilderness, and all that He achieved, is *before* stored up in His glorious Person for the benefit of the Saints. Let no one think that the temptation of our Lord is a fact that has to do only with the particular period in the world's history, in which it occurred, but let every tempted follower of Christ transfer the victory over it to himself, over the warfare

of eighteen centuries, and consider that the same Devil that tempted Jesus in the wilderness, is tempting us, and the "same Jesus" that confronted and conquered Satan then, is dwelling in us and accomplishing for us, as individuals, what He then accomplished for the race. The contest is still between the Prince of the power of the air and the Prince of the Hosts of God, only the scene and the time are different. Christ enters vitally into the condition of His people, and every shaft that is hurled at them from the quiver of the arch-enemy, pierces the sympathy of our Divine human Redeemer, as really as it does our own sensibility. He cannot now be affected by our temptations in the same manner as we are, but the everlasting remembrance of what He once endured, puts Him, through the identity of His sacrificial with His glorified humanity, into exquisite, living sympathy with all the sorrow, suffering, and anguish that can spring out of the assaults and temptations of the Devil.

The conjunction of God with man, in the person of Jesus Christ, was real, entire, and vital. Whatever trial, temptation, or discomfort He met with, affected His human sensibilities as it does ours, so that He might be "touched with a feeling of our infirmities" in all the future. He thereby obtained personal experience of all that those must feel who seek to gain the inheritance of that glory whence He descended to make our weakness and weakness His own, and in which He ascended to make His triumph and glory ours. By faith we are united to Him as really as he His humanity. He was united to humanity, so that what effect is made, a *living member* of His Mystical Body, touches Him as really as if He were *our* body; but the sympathy with our temptations, weak as feelings in Him, and differ-

ent from ours, as His glorified human nature is higher than ours.—Different in degree, not in kind, for if He retained identity of constitution, He likewise retained identity of nature.

That our blessed Savior should have stood face to face with the Devil, the occupant of the Throne of the Universe buffeted by the first and greatest Rebel against that Throne—is the marvel of earth, and will be the wonder, the study, and the song of Heaven; and yet were it not for this wondrous page in the Savior's earthly history, we would have no Elder Brother in the Upper Sanctuary to sympathize with us in our daily, hourly, most hidden, solitary, and personal conflicts with Red Dragon. We must not forget that Christ had no personal tangible conflict with the Devil in His organic world-life of thirty-three years, save those forty days and forty nights; and whatever experience He gained there, in His proper Mediatorial person, is diffused, in holy, fragrant, quickening sympathy through His whole Mystical Body, filling every member with the life, peace, and joy of that victory which He gained over His *and* our foe. The conquest is *made*, and made for us, but *not* "only believe," and we will stand in the power by which it was made. Oh, what a privilege, what a comfort to stand in *such* relations to such a Savior! Let the conflict go on, however painful and protracted, for thereby our weakness, through Satan's power is not so much revealed as Satan's weakness through Christ's power. If Christ's strength is to be made perfect in our weakness, we must learn to know that we are weak; and the way of being strong by being tempted by one who is stronger than we and weaker than He in whom we believe. "Count it all joy when ye fall in with temptations," "because in so doing, and from temptation

and the all-sufficient grace of an Almighty, compassionate Redeemer. If our oppressor cause us to cry out for anguish of heart, he will ultimately be utterly vanquished by the Omnipotence of Him who dwelleth within us. His discomfiture in the wilderness is the glorious signal of his defeat in the case of all those in whom "Christ is the hope of glory." When temptations and trials roll over us like a flood, let us "be of good cheer," and "resist unto blood striving against sin," animated in the contest by the assurance that Christ has not only "overcome the world" and the "Prince of this world," but has "reserved for us in Heaven an inheritance incorruptible, and undefiled, and that fadeth not away."

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Baptismal Regeneration.

Mr. Editor:—In the *Companion* of Aug. 22nd, 1865, I find an article written by my friend D. B. Gibson, in which he takes exceptions to some sentiments which I held forth in my former article. I should have replied to his article many weeks ago, but as I was from home for some months, have deferred it until now. I am not particularly fond of controversy, yet I do look upon it as a privilege to defend the truth; for St. Paul teaches us that genuine "charity rejoiceth not in iniquity, but rejoiceth in the truth." And if I can be instrumental in the hand of God, of showing friend Gibson, and the readers of the *Companion*, that salvation is by grace, and the imputed righteousness of Christ, I shall have removed a great error from the minds of all those who place an undue stress upon water baptism. Baptismal regeneration is a dangerous error, and should be guarded against by every genuine follower of the meek and lowly Jesus. For the word of God assures us that "Jesus Christ is the end of the law for righteousness to every one that believeth." We are also taught that He, of God is made unto His people wisdom, righteousness, sanctification and redemption." So that the im-

maculate robe of a Redeemer's righteousness is imputed unto every true believer. For it is "by grace we are saved, through faith, and that not of ourselves, it is the gift of God."

Now the Regular Baptist Church, of which I am a member, has contended strenuously against the doctrine of water washing away sin, for 1800 years; and yet friend Gibson tells me that the "Baptist Discipline" is against me. The Baptist Discipline! Does not my friend know that we, as Baptists, never had a Discipline? My dear sir; we never stood in need of one. The whole Bible, from Genesis to Revelations, is the only rule of our faith, experience, and practice, which we have ever had; and we never want anything better. Many denominations have creeds, and confessions, and some prefer the teachings of men to the doctrines of Christ. Yet this is their folly, and not their wisdom.—And I would advise my friend to inform himself better before he accuses his Baptist friends, so unjustly, of what we have never held as a doctrine in our church; for no Baptist minister can be ordained, who believes that water washes away sin. The Campbellites hold to Baptismal Regeneration, and they believe the doctrine of James Arminius; but they are not Baptists.

He also says John Calvin is against me. John Calvin was never sound enough in the faith to belong to the Regular Baptist Church.—"Barnabas, Justin Martin, Tertullian, Origin, and the Apostles; John the Baptist and the Lord Jesus Christ," are against me, he says.—This is a wonderful charge indeed. But I care not for an host of such men as Tertullian, Justin Martin, Origin, &c. If they taught the doctrine of the regeneration by water, I shall, I hope, never wander out of the way of understanding to follow their crooked path. But the Apostles, John the Baptist, and the Lord Jesus Christ, are not against me. If they were I would, of all men, be most miserable.

When the Ethiopian Eunuch said to Phillip "see, here is water, what

doth hinder me to be baptized." Philip's reply was, if thou believest with all thy heart thou mayest;" and they went down, both into the water, and Philip baptized him. But if the Eunuch had not related his faith in the Lamb of God, who taketh away the sin of the world, Philip would not have baptized him. But at the present day there are some who have so much confidence in water baptism, that they believe that faith, such as Philip required, is not necessary before baptism.—The Bible is too old a book for these new fangled ministers. If water can regenerate the soul, it matters little whether the candidate is in possession of saving faith or not. But Oh! such perverters will have a dreadful account to give at the great day.

The Roman Catholic Priests, in their catechism, teach their deluded followers to say, "by baptism I have been delivered from the power of darkness and translated into the kingdom of thy beloved Son; by baptism I have been cleansed from the stain of that sin in which I was born; by baptism I have been made a member of the body of Christ." Please read Catholic Manual, page 393. Now these deluded catholics acknowledge openly, their belief in the waters of baptism. They are more honorable in their acknowledgement of this miserable dogma, than many of those who sneakingly teach it. Surely the Apostles and the Lord Jesus Christ are against them. And if my friend, who declares in his article that the Apostles and the Lord Jesus Christ are against me," would only read his Bible more, and the opinions of poor depraved men less, he would not say that water Baptism is a part of regeneration, but he would then know, by sweet experience, what the Savior means where he says: "Come unto me all ye that labor and are heavy laden, and I will give you rest unto your souls."

Now those who come to Christ by faith, and experience a real and a genuine change of heart, are the only scriptural subjects for water baptism. And if the old Apostle was living upon the earth at this

hour, he could say, as he did 1800 years ago, "who can forbid water that these may not be baptized who have received the Holy Ghost as well as we." No, dear friend, the Great Teacher never taught you, or any other man, that anything short of His own atoning blood, applied by the Holy spirit, can purge our conscience from dead works, to serve the Living God.

I firmly believe that those ministers, who teach the doctrine of baptismal regeneration, have been the means of bringing thousands of unconverted men and women into the church, who are only deceiving themselves, with a name to live, while they are dead in trespasses and in sins, thus, like the false prophets of old, crying peace, peace, where God has never spoken peace to their souls. Surely such perversers of the right ways of the Lord, shall (unless they repent) be banished from the presence of the Lord, and the glory of His power, forever. I love to see persons who can give a reason of the hope that is in them, go forward and obey the Savior in baptism, and all the ordinances of the Lord's house, and my prayer to God is, that His watchmen on the walls of Zion, may become united in teaching His own truth, and then shall there be peace and harmony in the church of the Living God.

GEO. W. ENGLISH.

Milroy, Pa.

For the Companion.

Christ the Sinner's Refuge.

When the spirit of truth makes inquisition for sin, guilt is then felt, because man beholds himself a child of wrath by nature, and a condemned criminal by means of his practice. In this salutary, but unhappy state of things, he often looks behind, and in every glance discovers blacker darkness, and nearer approaching storms.

He looks forward, and sees nothing but apparent rocks of judgment, waves of wrath, without one inlet or shelter for his trembling soul. This is a time of trouble and dismay, an hour when succoring mercy is the all in all. Oh! what an unspeakable

happiness is it, at such a time as this, to find that haven where the trembling spirit would be—to find Jesus Christ the Savior of sinners, as our Savior, our "hiding place from the storm, and covert from the tempest." Him having found, the thunders of the broken law may echo forth all their condemnation. Him having found, the sword of vengeance and of justice, like the fluid stream, may blaze on every side, yet the soul can rest secure; and, blest with a sense of his pardoning love, it can smile away every pursuing storm, and pass in sweet tranquility the waves of death, and the rocks of judgment. Nay, more, they will guide his happy, pardoned spirit into that haven of rest, which it so anxiously sought for its final refuge, and thus being blest with a sense of a Savior's pardoning love, we now behold the christian as taking a voyage. Behold how difficult, duly considered, is the christian's passage through life! How marvelous his safe arrival in heaven; It appears, indeed, to be nothing else than one of the greatest continued wonders of almighty grace to man. If a man were commanded to put to sea by himself in a small open boat, without any sustenance but what might fall from the skies, and with no direction, but a chart and compass, and thus to pass over a wide and tempestuous ocean; some faint picture might be formed of the christian's voyage to heaven.

He too, in a feeble bark, has no chart but the word of God, no compass but the spirit of God, no provision but the daily grace of God in Christ; no safety from the raging waves of the world, or the roaring winds of the evil spirit, but the power of God; no ability to keep himself for one moment from sinking, but through the faith which God supplieth; and no hope of getting safe to the heavenly shore, but from the truth of God in Christ Jesus. And indeed, when a christian considers all these perils on the one hand, and his own weakness on the other, it seems an act of most astonishing love and omnipotence, that he should ever reach the kingdom of heaven.

He feels it to be mercy, and faithfulness, and rich bounty, and unspeakable kindness altogether, from beginning to end, and is at times lost in wonder, love and gratitude, and praise, for so great, so unmerited, so eternal a salvation. Seeing then these things are so, verily he ought to watch and pray, that he may continue in faith and charity, and in holiness with sobriety, unto the end.

SPENCER BEAVER.

Vicksburg, Pa.

For the Companion.

Our Annual Meetings—A suggestion.

We would, in few words, suggest to the committee the following plan: Let it be understood that there will be no regular preaching on the ground where the meeting is held. Let all public exercises be held here and there, through the neighborhood, where ever requests are made or invitations given. And then, when it is said there shall be no preaching, or public preaching on the ground, *let it be so.* At different times have we heard it announced to the people at the conclusion of the exercises on Sabbath *that there would be no more preaching* (either preaching or public preaching, I would have my choice) *on the ground, after to-day,* and on Monday, after the Standing Committee had been chosen, and while the different churches were represented by the delegates, the time was occupied in preaching to all present.

Why this was done we cannot tell, but indeed we failed to see wherein the least possible good could result from any such proceedings.

As a matter of course you will not restrain any of the members—no, but let them come, all who will; fill their respective places and work for the promotion of Zion, and the glory of the Lord. But we should not attend such meetings merely to see or because others go. We should have an object in view, and that object should be a good one. May the good Lord remember our infirmities.

SAM'L KINSEY.

Dayton Ohio.

The year 1866 has 53 Sundays.

*For the Companion.***Ancient Minutes.**

Brother Holsinger:—The following is an extract from the proceedings of a General Counsel of the brethren, held in Virginia, Oct. 10, 1794. It gives us an insight into the troubles existing in the Brotherhood in times past, from false teaching. It also exhibits with what wisdom, zeal and scriptural knowledge, our dear brethren long since "safe in the promised land," refuted error; but the christian virtue most conspicuously manifest, is that charity towards the errorists, which "suffereth long;" and is, as the master himself says, an evidence to the world of discipleship. The translation is a "free" one, but strictly in accordance with the import of the original.

SILAS THOMAS.

Philad., Pa.

TRANSLATED FROM THE GERMAN.

According to the example of the Apostle Paul, we, in General Council assembled, with all our beloved brethren in the faith, mercy and peace from God our Father, and from the Lord Jesus Christ. Amen.

We have been informed that strange doctrines or errors have arisen among the brethren in North Carolina, and much concern is felt on account thereof every where among the brotherhood. The errors above referred to are as follows.

1. There is no other Heaven except that in the heart of man.
2. There is no other hell but that in the heart of man.
3. God has no imaginable shape, and whoever worships him with a conception in his mind that he possesses a human form, might as well worship a horse or any other animal.
4. God has no wrath, and will punish no one for his sins.
5. There will be no resurrection of the dead.
6. The Church has no right to exercise the ban, or excommunication.

Now before attempting to confute the errors in question, we would express a hope that the brethren hold-

ing them, agree with us in believing with the Psalmist David that "The word of the Lord is pure," and his "testimonies righteous;" and that, according to the teaching of the Apostle Paul, it is our duty to "bring into captivity every thought to the obedience of Christ."

First Error.—There is no Heaven except that in the heart of man.

Answer.—At the very commencement of the scriptures we have the following declaration, "In the beginning God created the heaven and the earth; and the earth was without form and void" &c. Here something that God created is called heaven. Of course this heaven was not in the heart of man for he had not yet been brought into existence, the earth his subsequent place of abode being then "without form and void."

In the first chapter of the Acts of the Apostles we read as follows— "And when he had spoken these things while they beheld he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel which also said, ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Hence we find there is a heaven above.

Second Error.—There is no hell except that in the heart of man.

Answer.—We read in the 16th chapter of the gospel according to St. Luke, that the "rich man died and was buried." It will not be controverted that when he died his soul left his body, and, according to the word found its way to hell, where he suffered great torments. This hell was not in the heart of the rich man, for that was dead and cold in the grave.

We find the term hell, in the scriptures, signifies various things; we will therefore heed the admonition of the Apostle Paul and not dispute about words. The Scriptures however abundantly testify, that there is a lake of fire, or place of punishment, which is not in the

heart of man. Christ says, when describing the final Judgment, "Then will I say to them on my left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels." Here we see clearly that the lake of fire is not in the heart of man; for the damned are to be sent into it, and not the lake of fire into the damned.

Third Error.—God has no imaginable form; and whoever worships him with a conception in his mind that he possesses a human shape might as well worship a horse or any other animal.

Answer.—We believe, as the Savior teaches, that "God is a spirit, and those who worship him must worship him in spirit and in truth. The Apostle John asserts not at all contrary to this, "In the beginning was the Word, and the Word was with God and the Word was God;" and "The Word was made flesh and dwelt among us." Here we find that God assumed a visible shape; notwithstanding this, we do not think a person in worshipping Him should imagine him to be in any particular form or likeness; yet if it should happen that a worshipper in the simplicity of his heart would picture God to his mind in the person or likeness of Christ, it would be very different from worshipping "a horse or any other animal."

Fourth Error.—God has no wrath, and will punish no one for his sins.

Answer.—We believe with the Apostle John, that "God is love, and he that abideth in love abideth in God, and God in him;" and that God's wrath is not like that of unconverted men, revengeful; but that all His judgments eminate from His love of the human race. Nevertheless His judgments, are, in the holy Scriptures invariably ascribed to His wrath or anger, as in the ninetyeth Psalm, "Who knoweth the power of thine anger? even according to thy fear so is thy wrath." John the Baptist says "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life but the wrath (judgment) of God abideth on him."

The assertion that God does not

punish sin, we believe a very great error; for Christ himself says, "Suppose ye that these Galileans were sinners above all the Galileans because they suffered these things? I tell you Nay: but, except ye repent, ye shall all likewise perish."

Fifth Error.—There will be no resurrection of the dead.

Answer.—In regard to this we believe as Christ declares (John 5: 28.) "The hour is coming in which all that are in the graves shall hear His voice." We read also Mathew 27th Chapter, "And the graves were opened, and many bodies of the saints that slept arose and came out of their graves."

Sixth Error.—The church has no power or right to exercise the "ban" or excommunication.

Answer.—For the sake of our dear erring brethren, whom we are admonishing to return to that "form of sound doctrine" from which they have swerved, we will not insist upon the ban in its "binding" acceptation, hoping they may come back to the fold, over which Christ is the Shepherd. But we would remind them that Paul writes as follows: "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or an extortioner, or a drunkard, with such a one, no not to eat." Hence the Church has a "right" to excommunicate, or in other words, to exclude from her communion, those who "walk disorderly, or 'make shipwreck of faith.'"

We will now commit our beloved erring brethren to the mercy of the Lord, heartily wishing and praying that they may return to, and hold fast to the word of truth. * *

Subscribed by the following brethren:

J. DANNER, M. KRAUSE,
JACOB NEFF, PHILIP ENGLE
P. EISENBERG, JOHN GLICK,
H. DANNER, J. BOWMAN,
M. GARBER, DAN'L MEYER,
A. ARNOLD, C. HASER,
B. BOWMAN, M'TN. BOWER,
S. GARBER,

For the Companion.

On the excessive use of Tobacco.

In as much as the Yearly Meeting of 1864 has advised and counseled the brethren not to use tobacco in the time of worship, so as to be either filthy, or offensive to others, and in as much as it was suggested by said meeting that the ministering brethren should admonish the members not to indulge in the excessive use of it in any way, because it was wrong to do so, I take the liberty to write a few lines by way of an appeal to all those brethren and friends who make use of this weed, and before whom these lines may come, to consider how unbecoming it is to be chewing tobacco during religious services, and polluting the meeting house with the filthy, nauseous juice. I have attended to the sweeping of the meeting-house, near which I live, for a number of years, and I have often been disgusted with the nauseous filth which is produced and left on the floor of the house, by such inconsiderate brethren and friends. I would beg leave to admonish such, that it is the opposite of "temperance," which the Apostle Peter says we should add to our faith, to be chewing tobacco during worship.—Could we not have respect enough for our houses of worship, as to deny ourselves of the use of the weed for a little season? It really renders the house almost unfit for decent people to sit in it. It would almost be necessary to scrub the house as often as we have meeting in order to keep it decent. I know that you have more regard to the cleanliness of your dwelling houses. Who would not blush to let strangers see his house in such a condition? And we should certainly have as much, if not more regard for the cleanliness of the house of God, as for our dwelling houses.

I do not use tobacco myself, yet I will not find fault with those who use it moderately, and especially as a medicine, but for the sake of decency and cleanliness, I would admonish such to abstain from the use of it during worship.

D. SNOWBERGER.

New Enterprise, Pa.

LOCAL MATTERS.

Tyrone City, Pa., Feb. 6th, 1868.

"Inconsistent Customs." &c.

In the *Companion*, vol. 1, page 372, I notice an article under the heading of "Inconsistent customs of the Brethren," in which the writer notices such as would try to improve on the plan of salvation. We hope and trust no brethren entertain any such thoughts. Certainly no believer in Christ Jesus, and his word, could for a moment think that the infallible plan of Jehovah could be improved. No; it would be the very height of infidelity. But it appears that God has placed man on the scale of improvement, and that which we should most strive for, is the improvement of ourselves *in ourselves*, so that we might know ourselves, and our relation to Him who made us, and who has all power over us.

But what bears more particularly upon my mind, is in regard to traveling members stopping with brethren. I would consider it quite consistent, if conducted in a proper order. If we love the brethren we will seldomly be cumbersome to them. I fully concur with the brother, that we should not stop merely to save money and for temporal convenience; but because we can thereby encourage each other, instead of associating with a worldly, and perhaps profane landlord. I can nearly always receive a word of consolation, and comfort, from strange brethren who stop with us, and I have heard many others express themselves in the same way. So that the language in the article referred to will also apply in the other way: for if we love our brethren as ourselves, we will stop with them, because we want them to stop with us.

We need not put brethren to any unnecessary trouble to provide for our temporal wants, when we stop with them, but rather comply with the injunction of the Savior, to the seventy whom he sent out, Luke 10: 18: "Eat such things as are set before you." Moreover, the money

Conscience, enlightened in childhood, will shed its rays of life and light on all the riper years.

which we would spend at a hotel might do some good if we would give it to the brethren with whom we lodge. I would rather pay my money to brethren for food and shelter, than to others, and especially to such as the one referred to, who moved from Pennsylvania to Illinois, who had scarcely food and shelter for his family.

S. B. REPIOGLE.

Martinsburg, Pa.

Remarks.—As the article referred to in the above, alluded to members who live in "Railroad towns," and as that is our case we desire only to say that no part of it can be in any way applied to us.—We have so far been able to entertain, in our common and rustic manner, all who have called upon us.—But we remember a time when we could not have accommodated very many visitors, and we took the precaution not to extend very *liberal invitations*. There is something in that also. We are somewhat of a Yankee in that respect. If a friend invites us to his hospitality, we don't expect to pay for it. If we ask a friend to entertain us, we *do* expect to pay him for it. If we offer to pay him, and he says no; he does not want anything, we conclude he does not need it—especially if he is a brother, for we expect them to tell the truth. All that is wanted in this matter is to be honest and frank, and treat each other as members and not as strangers, and that travelers *be travelers*, and not beggars.

An aged brother, who visits us about half as often as we would desire, is in the habit of asking, "Well can you keep me over night?" before he sets down his cane. Of this plan we approve; because then the head of the family has a good opportunity to state his circumstances, and whatever agreement they come to, let

them abide with. If he can keep him free, let him say so; if for half price, let him signify it; but he should not say, "O, yes you are welcome; we are glad you come," and then afterwards complain that they are so much troubled with visitors. There is too much of such sham hospitality.

Brother Samuel T. Miller, Union Star, Dekalb Co., Mo., says:

"Through the mercies of the good Lord we are in tolerable good health, at this time, though in tribulation and sorrow I write to you, caused by the death of my son and his wife.—They died on the night of the 12th of December last, just three hours apart, and were both buried in one grave. But there is one consolation: "The Lord giveth, and the Lord taketh away, and blessed is the name of the Lord."

There are 14 members in this vicinity, but we are not yet organized into a church, but expect to do so next summer. We have a fine country here, and would be glad if the brethren would come to our assistance and help us to build up a church, especially ministering brethren. Brethren Wrightsman and Molsbee paid us a visit in the latter part of December last.

Brother John D. Hoppock, Stockton, New Jersey, says:

I love to read the views of the brethren upon the Holy Word of the Lord. If we love the truth it strengthens our "love to the brethren," which is one of the evidences that we have passed from death unto life.—We ought therefore, to avail ourselves of every means that would cause us to love those who walk in the way of the Lord's commandments, knowing that they only shall have right to the tree of life, and shall enter through the gates into the city. I am glad to know, that, in these dark and gloomy times (because of sin and iniquity) there are a few that are willing to contend earnestly for the faith once delivered to the saints; and a few who are willing to print, and preach, and pro-

claim the plain, simple, unadulterated word of the Lord, as it has been delivered unto us, and is contained in the Bible. Therefore, hoping that by becoming readers of the *Companion*, it may forward us on our way Zion-ward, I send for it. May the Lord strengthen you in your labors, that the *Companion* may be made profitable to all its readers, so that immortal souls may be saved, and the name of our good Lord glorified which, I trust, is the prayer of your unworthy brother.

Bad Money.—We have been annoyed for some time with counterfeit "Fractional Currency." As many of the bills as we could detect ourself we returned to the sender, and yet they have accumulated on our hands. We would request our patrons to be very cautious what they send us, and have it examined by some one who is able to discern between good and bad. It is quite a burden, and no small expense to return the bad ones. We had rather take 40 cents at first than to return a bill for fifty. The "first issue" of fifties is least counterfeited, and the "latest issue"—the long ones, are most easily detected. Please be careful.

Back Nos.—We should be pleased to have Nos. 4 and 5 of Vol. 1 sent to us by some one who may have them as odd numbers. We ask no one to break a volume, but have thought that some may have two copies of the same No.

We also desire to secure several full volumes of last year, and will send the *Companion* for '66 and '67 for one unsoiled full volume of 1865.—We will make this exchange for at least 5 Volumes.

Of the present volume we can still furnish back Nos. from the beginning; and of Vol. 1 we have a number of odd Nos., of the latter part of the year which may be had gratis, on application.

CORRESPONDENCE.

Brother Holsinger:—We arrived in Philadelphia on the 19th of December. Attended 9 meetings; found much love among the members; enjoyed ourselves much. Went to brother J. H. Umsteads on the 27th; attended 11 meetings at the Green Tree. There was considerable interest shown. Two young women manifested a willingness to serve the Lord.

After enjoying ourselves much, and bidding farewell with many kind brethren and sisters, on the 3rd Jan. we returned to Shirleysburg, where we did some visiting among our relations, and attended 5 meetings.—While there we were solicited to go to Philadelphia again.—So on the 15th we returned to the city, in company with Elder J. G. Glock. Attended two meetings, then met in Church Council to adjust some difficulty in the church, and we are made to believe there was some good accomplished, and we were made glad to learn that 8 souls made application for reception by baptism. May the Lord help them to serve him faithfully. We took leave of many kind friends on the evening of the 19 and turned Westward.—Stopped over Lord's day at Warriors mark; attended meeting, then were kindly taken by brother Beck's sons to Tyrone city, where we had a short chat with brother Holsinger, then took the cars for home, where we arrived safe on the 24. Found all well, and were glad to see our son just returned from California; for all of which we try to thank the Lord; and once more we ask our many kind friends to accept our thanks for their much love and kindness to us on our journey of five months.

C. LONG.

Mt. Carroll, Ind.

BROOKLYN, IOWA, JAN. 24, 66.

Brother Holsinger:—I left Chicago, Ill., on Jan. 19th. Had a prosperous journey by the will of God. Arrived at Brooklyn, Iowa, at 2.20 P. M., where brother Martin Snyder met me at the depot, and took me to his house. His family all well.

We had meeting in the Brooklyn Meeting-house Saturday evening.—Sunday, meeting at Grove School-house. Sunday evening, and Monday evening in Brooklyn. Tuesday evening at Haynes' School-house. Our meetings have been well attended. There are a number of people here who never heard the brethren preach before. I think there might be good done here with an organized church, and faithful ministry. There are but few members here, and no speaker. The members here are under the care of brethren David, and Jacob Brower, who live about forty (40) miles away. Hence they cannot visit the brethren here very often. The country here is good, rolling prairie, well watered, plenty of timber near. Land is cheap.—Rail Road near, and many things inviting persons emigrating west, to call and see the country. I am well. Thank God. Peace and prosperity to thee and thine. JOHN WISE.

Brother Holsinger:—A series of meetings, beginning on the 19th and ending on the 23rd of Jan., were held at the Limestone meeting-house, Armstrong Co., Pa., by Elder John Nicholson of Moultrie, Ohio. During the meeting there were five accessions to the church, four of whom were between the ages of 17 and 22. The other was a case of more than ordinary interest, being that of an aged father, (David Flenner) who at the age of 77 was lying on a bed of affliction, and apparently at the verge of the grave. Brother Nicholson visited him on Sunday the 21st, when he stated if the Lord would call him, he was willing to go, at which time brother Nicholson said if the Lord had a work for him to do he would spare him. On the following day he expressed a desire to be baptized, when brother Nicholson was called and baptism administered, notwithstanding some thought it would be impossible, owing to the extreme weakness of the subject. But the Lord strengthened him in the act, to the great astonishment of friends and neighbors who stood round him weeping.

CRISMAN JOHN.

Brother Holsinger:—Having lately heard a certain one, who professed to be a Minister of the Gospel of Jesus Christ, speak in public, who in his discourse, brought in the language of the Savior, recorded in the 17th and 18th verses of the 16th Chapter of Mark, and did affirm that no one whom these signs had not followed was a believer, and as I do not fully understand this matter, I request some one of our able brethren to give us a full explanation of the verses above referred to, through the columns of the *Companion*. L. M. KOB.

Franklin, Iowa.

CRITICISMS.

"The least esteemed as judges were set to decide in the matter." See *Companion*, Vol. 1, Page 293, 3rd column, 17 lines from bottom.

If brother J. C. Moomaw grounds his arguments for his proceedings on the first part of the 6th Chapter of 1st Corinthians, I am powerfully persuaded that he is misrepresenting that part of the word of God.

I may, however, misunderstand him, with regard to setting the least esteemed as judges to judge.

D. H. BRUMBAUGH.

EDITOR'S DIARY.

Monday, Feb. 5th.—Have just returned from the country, having attended 3 meetings, held by brother Graybill Myers, one at the base of the Allegheny mountain, and two at our meeting house, at Warriors Mark. Pretty good attendance, and very good order. On Saturday night we stopped with friend Henry Crain, who, although he is not a member of the church, is a warm friend of the Brethren. We have frequently wondered why such persons stand outside. They do not appear to be ashamed of the cause, nor do they fear the expense, for they are generally liberal, and they do almost everything except that which would entitle them to the recompense of reward.

Sunday, we stopped a short time at Elder Jacob Beck's, where we had some counsel, and a pleasant conversation with our elder brethren. After night meeting stopped with sister Elizabeth Beck where we had a very pleasant season, and this morning were brought to town by our young brother Israel Beck.

Altogether, we were much pleased, and we trust, somewhat edified by our season of public worship.

Our paper will be ready to go to press in the morning. We shall hereafter not expect to go to press until Tuesday morning, our publication day, by which arrangement we can have Saturday (if any day in the week) to ourselves, and by returning on Monday morning, can still attend to our duties, whereas hitherto Saturdays and Mondays were our throughest days, and thus not unfrequently detained us from attending public preaching, very much against our desire. On Wednesday all the papers will be packed and mailed.

Notices for publication in the current week should reach us on Saturdays at the latest.

Answer to Acrostical Enigma.

Moses was a leader of Israel.
O lives, the mount on which Christ was betrayed.
U riah was placed in the battle's front.
N imrod was a mighty hunter.
T abor is where Christ was transfigured.
C ross we should bear gladly.
A mos is a book in the O. T.
L uke wrote "Acts of the Apostles."
V irtue is a christian grace.
A braham through faith received the promise.
R uth would not leave her mother-in-law.
Y ear is a division of time.

JOS. HOLSOPPIE.

We follow the world in approving others, but generally go ahead of it in approving ourselves.

Have frank explanations with friends in cases of affronts. They sometimes save a perishing friendship; but secret discontent and mistrust always end badly.

Never attempt to degrade another with a view to exalt yourself; this is not uncommon, but is uncommonly sinful and base.

D I E D .

Near Whitesville, Montgomery Co., Ind., Oct. 6th 1865, brother DAVID HIMES; aged 45 years, 7 months, and 10 days. He died in hope of a glorious immortality. He left a widow and seven children to mourn their loss, but we hope their loss is his great gain.—Funeral text, 1st Thessalonians, 4: 13, by R. H. Miller and M. Scher.

DANIEL H. HIMES.

In the Glod Run branch, Armstrong Co., Pa., Jan. 24th, brother DAVID FLENNER; aged 77 years. He was received into the church on the 22nd, two days previous to his death. He leaves a widow aged 79 years, to mourn her loss. Funeral services by Elder James Toy, from 1st Thess. 4: 14.

In the Back Creek branch, Franklin Co., Pa., Jan. 23rd, of spasms, SEWARD, son of friend Frederick and sister Elizabeth FOREMAN; aged 3 months, and 9 days. Funeral services by the writer, from Eccl. 12: 7.

Also, same branch, Jan. 24, our old friend — KEYSER; aged about 60 years. He attended a sale, and was in usual health, and on his way home in the evening, he was smote by the hand of death, and dropped dead on the spot. Funeral services by Elder David Brandt and the writer, from Hebrews 9: 27, 28.

ADAM PRICE.

In the Warriors Mark branch, Jan. 16, THADEUS, son of brother Evan and sister Lydia NEARHOOF; aged 3 months, and 28 days. Funeral services by Elder Jacob Beck.

LIST OF MONEYS received, for subscription to the Companion, since our last

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THE

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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

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"Whoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, FEB. 13, 1866.

Number 6.

Prisoners' Hymn.

[The following verses were composed by refugees, while lying in Richmond Prison, having been captured by the Confederates, while on their way northward, in the Spring of 1862.]

Prisoners we are, close confined,
But this not one of us should mind,
For Christ has told us in his word,
That we should e'er obey our Lord.

CHORUS:

We'll sure go home, as soon as freed,
A holy life with God to lead;
Go home, go home, and that indeed,
As soon as God the way will speed.

We know it is God's holy will,
Our fellow men we shall not kill;
But we should lead a Christian life,
And not spend all our days in strife.

The Lord has said: we all agree,
That persecution we should flee;
And this we surely had in view—
A safer place we did pursue.

But we were captured on our way,
And here as prisoners we stay;
Absent from home, and from our friends,
With no one near who pity lends.

Dear brethren all, both far and near,
Be with us all engaged in prayer,
That we from prison may be free,
And serve our God where e'er we be.

Although the world may at us look
As though too much we undertook
To leave our dearest friends behind,
And for ourselves a refuge find.

But this we did for conscience' sake;
We did not wish God's laws to break;
For those who will the Savior grieve
A condemnation will receive.

But there is one who reigns on high,
Who always will to us be nigh;
If we will put our trust in him,
From prison he will us redeem.

Then let us all the Lord obey,
That from the truth we never stray;
So that we all may stand the test,
And when we die go home to rest.

For the Companion.

Education.

In treating upon this subject, I refer to the term Education, as applied to the development of the intellectual faculties of man, in a literary point of view. I have often thought, and more recently concluded, that the brethren as a body, are too negligent in securing to their children and posterity this invaluable blessing. In thus speaking I no doubt come in direct contact with convictions entirely different from my own;

knowing as I do, the peculiar sentiments of many of the brethren, not only of the lay, but likewise of the ministerial members of the church that education of the mind is not a divine blessing, for the good and benefit of mankind. In acknowledging to the public this erroneous impression of many of the brethren and sisters, I feel to say, I am sorry that such is the case with but too many. But having frequently heard some of my brethren and sisters earnestly advocating those convictions, and that to persons who were not church members, and having been painfully grieved at the tenor of their argument, I feel anxious to bring before the readers of the *Companion* a brief statement of my view of this important and indispensable gift of God's goodness; but not without first acknowledging, that I, too, am but a frail particle of God's creation, and subject to many erroneous convictions and conclusions, which to me may seem perfectly self-evident.—But what we know of *value* in consequence of not being in full possession of the *principle* itself, is in most cases strictly reliable, and a safeguard to error.

The prejudice which, as already stated, to a great extent exist against education, in the minds of many of the brethren and sisters, may not altogether be unfounded. Yet I believe they permit their censure to fall upon a principle that should be tolerated by every-body, and encouraged by all true and intelligent Christians.

There is no doubt but that, by sending our children to our institutions of learning, which are mostly founded upon certain sectarian principles, their minds are drawn from the religious principles inculcated by the true teachings of the Bible. But why is it so? Is it from the effects of a *knowledge*, in learning the influence of one word upon another, in

the same sentence, or parts of a sentence, in our English language? Is it because the solving of a certain mathematical problem has thus convicted them? Or is it because a philosophical demonstration has unfolded to them the beauties of the laws which govern the material and intellectual world? Your answer surely cannot be otherwise than in the negative. But you say it is from the teachings and associations of those who believe and teach differently from what we claim to be the original and true Bible doctrine.—Very well; to this I readily concur, and do believe that those associations have their influence in leading the youthful mind into the channel of their teachers, and mould them with those of their associates, and in many instances have the efficacy of so impregnating those principles in their mind, that at last they conclude it is not necessary that we should be so exact in our form of worship; and thereby the true and original order of faith and practice is entirely abandoned. This is truly a lamentable fact, and should be known as such by all earnest, reflecting brethren and sisters. But I again ask, why is it so? It is because we send our children to the schools of other denominations, instead of our own. Instead of having them to associate with brethren and sisters, and their children, we send them in the midst of those who teach differently, and where they mingle with those who were (as we claim) erroneously taught. I know very well the influence of school-mate associations, and the power of principles transmitted by a teacher to his pupils.

Then why do we not send our children to our own schools? Ah! the answer is a very simple one. We have none.

In referring these hints to the reader, I wish distinctly to be understood that I have reference to a *means*

of educating our children beyond the limits of our common school branches, for in no wise would I discourage, or discountenance the sociability which does, and ever should exist between neighbors and neighbor's children. It is truly a wise and discreet system, that our common schools are not founded upon sectarian principles. But we know that at least a great majority of our local institutions are. The idea here suggests itself, that a common school education is all that is considered necessary, by some of my readers, but in as much as that is quite a different subject, I will not attempt to answer this natural inquiry. Besides, we know that in many localities where the brethren live, we have very indifferent common schools, so that at present not a few of our young brethren and sisters cannot write their own letters, or calculate the ordinary computations of business, satisfactorily. Furthermore, we do not claim that the education of the human mind is solely for the benefit of preparing us for business. No indeed. But that a well cultivated mind produces pleasure which wealth cannot procure, and which poverty cannot entirely take away,—cannot be denied; knowing that it gives new scope to its exertions in usefulness and goodness; expands its ideas in virtue and holiness, and stimulates its possessor to higher and nobler qualities, than vain pride and groveling misdemeanors.

Brethren are we not inconsistent! are we not idle and inactive in a good work? The necessity of the education of our children, and the manner in which they should be educated, as for my method, needs no comment. I repeat are we not too inactive. Education, like religion, can only be fully realized by experience. Like the spirit of God, we only know what it is when we are in possession of it. I do not profess, under this principle, to be qualified to tell, or appreciate the full benefits of a well educated mind. But when I hear a brother or sister, or any one else, speak against the utility and necessity of a well disciplined mind; it reminds me of the sinner

who permits his tongue to speak evil of the religion of God. I claim they gainsay of that of which they know nothing. I do not remember of ever hearing a classically educated person say one jot or tittle against its promotion, but generally those who have no education, and who are not willing to receive it, and who know not its benefits, either spiritually or temporally.

Domestic education, pertaining to the farm and kitchen, should not be neglected, and need not be, in order to obtain the literary, if we but teach our children to properly improve their time. And all prudent parents will find that it is indispensably necessary to obtain the former in order to secure the latter. A wise parent will exercise economy in the education of his children, as well as the husbandman does in financial matters. If some of our brethren were as ready to educate their children in literary respects, as they are in financial, I do think they would greatly benefit mankind, in spreading light and knowledge to those who are so delusively misled, and thereby dispel the gloom and melancholy, which pervades over the mothers of our Pagan lands, where superstition and terror exists, only because education and the Bible do not prevail. Let me entreat the young man, or the young woman to diligently prosecute their studies, and perseveringly improve the talent, or talents which God has given you; and if the mysteries and untold beauties of Astronomy, and Philosophy, so astound you as to eradicate every principle of infidelity, or skepticism, which it surely will and you are forced to say, "What is man, that thou art mindful of him, or the son of man that thou hast visited him!" remember that king David in seeing the stars and the moon and the handy work of God, has already exclaimed it. And if, as the wonders of God's creation unfold, you are forced to say "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways thou king of saints," bear in mind the Prophet has long since said it, and that we know nothing more than our fore-fathers knew.

In conclusion allow me to say, I in nowise consider this a condensed article of facts, but was actuated to write as I do, by the influence of a conversation recently held with one of my brethren, whom I love dearly, but with whom I vastly differ as to the benefits of light and knowledge.

Hoping I will not be considered *personal*, I am yours in Fraternal love and forbearance.

S. G. KARN.

Peru, Ind.

Design of Baptism.

Baptism, like every other ordinance in the great scheme of human redemption, has its particular design, with which we should be acquainted. We look upon this as being evident, from the fact that if we were ignorant of their design, there would be great danger of us misapplying them.

The above design we think the inspired pens have repeatedly stated, in the plainest possible language, notwithstanding professors of religion are lamentably divided on the subject. In view of this fact, we shall as a pre-requisite ask of the reader to lay aside human testimony and prejudice, if he is so unfortunate as to possess them, and to take the scriptures as "the man of his council."

The primary design of baptism, we think, is remission of sins; which we learn from the following quotations: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark, 1: 4. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3: 3 "Then said Peter unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. I am at a loss to know how the design of baptism could be more clearly and forcibly stated, than in the above quotations, for it is evident that *for* is used as an illative word, i. e., one that assigns the design or object, viz: the remission of sins. But to show further that

for is used in this, we take the following quotation: "And Joseph gave them bread in exchange for horses, and for flocks, and for the cattle of the herds." Gen. 47:17. That *for* here shows that the design of Joseph in giving them bread was to receive horses, flocks, and the cattle of the herds, is certainly beyond successful cavil.

This reasoning being true, we think we justly claim the other reasoning to be true also; based upon the use of the word *for*, which in each is used as an illative word.

As further evidence of the true design, or object in baptism, we give you the words of Paul in his confession. "And now why tarriest thou? arise, and be baptized, and wash away thy sins." Acts 22: 16. Here however the result of baptism is spoken of, rather, but comes in the same train of proof.

Again, "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water, by the word." That baptism is here meant we infer, from "by the word, i. e. Father, Son, and Holy Ghost."

We think we have shown, without a strained use of language, that the primary, scriptural design, or object in baptism is the remission of sins. But as the treatment of a subject is usually regarded incomplete, unless satisfaction is rendered on the so called objections, we therefore, under this head, shall notice the baptism of Cornelius and his household, which is the only instance in the sacred volumes, of remission of sins before baptism, which, if properly understood, is a good example of the great wisdom of the Creator.

It is known to the reader, that the ministry of the church at the time in question, was in the hands of the Jews, whose minds were prejudiced against the Gentiles, believing that the great scheme of human redemption was only designed for their especial benefit. To remove this prejudice, we think, was the design of this unusual remission of sins, or receiving the gift of the Holy Ghost before baptism; or at least it had that effect. For we find in Acts 10,

that "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word, and they of the circumcision, which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. Then, answered Peter, can any men forbid water that these should not be baptized which have received the Holy Ghost as well as we, and he commanded them to be baptized in the name of the Lord." We infer that this was unusual, because those who accompanied Peter were surprised, that the Gentiles should be thus favored; also from the contention that afterwards arose between Peter and the rest of the apostles, respecting the matter.

It is pleasing to know with what ease God accomplished his design in this, for as soon as Cornelius had stated the manner of his conversion, Peter says, "of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him." And after they received the Holy Ghost he makes an appeal, whether there can be any objection to their being baptized. And in the contention which followed, as soon as Peter stated this, "they held their peace, saying, then hath God also to the Gentiles granted repentance of life;" besides we nowhere find that this was a subject of dispute among the apostles afterwards.

The thief on the cross is often resorted to, by our opponents, but it is certainly without effect, because Christ never asks any impossibilities, and I know of no scripture which assures me that he was not one of that vast number that had been baptized by the apostles, or the harbinger of Christ. But we think the most reliable view of this is taken, when we consider that when an individual makes a will, as long as he is living, it will have no effect on the will for the testator to bestow a portion of his property to whom he may see proper, but after his death the property must be disposed of according to the letter of the will,

if the will is a *legal one*. When the thief on the cross received that glorious promise, the testator was then living, and he had a legal right to bestow any blessing he saw fit, without destroying the great purpose or design of the will, but now, as the testator is dead, and "has ceased to tabernacle here in the flesh," we must necessarily be guided by the letter, of the will, which teaches us, that "he that believeth and is baptized shall be saved, but he that believeth not shall be damned," and "except a man be born of the water and of the Spirit, he cannot enter the kingdom of heaven." We in no wise deny Christ the power since his death that he had previously, but we affirm that we have not that assurance that many claim, besides it is contrary to the scheme which Christ has introduced.

Some zealous persons claim that baptism is the door into the church; we however think that the scriptures support the idea, that that which it accomplishes is the door into the church. Our opponents say that "baptism is the answer of a good conscience," to which we find no objection, but our purpose in this article has been to notice the design of baptism, and not *what it is*.

We now leave the subject with you, bidding you remember that "cursed is he that trusteth in man, or taketh flesh for his arm," and woe be to the rebellious children, saith the Lord, that take counsel, but not of me, that cover with a covering, but not of my spirit."

I. J. ROSENBERGER.

Dayton, Ohio.

Forget not, that charity is the soul of the soul of charity. There is no evil, from which you can deliver a fellow-creature, to be compared with sin; and there is no God you can obtain for him, like that grace, whose fruit is holiness, and whose end is everlasting life.

Man is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out and the value of the soul rises in full view.

For the Companion.

On Voting.

Brother Holsinger:—A reply to my former article on the above named subject has appeared in the *Companion*; not from a brother however, as I had reason to expect, but from a sister. Nevertheless, this makes but little difference; the subject under consideration being of great importance to all the members of the Brotherhood, both male and female.

Before noticing a few points in sister Rupel's reply, I would respectfully request the readers of the *Companion* to refer to Nos. 39 and 46, and read my and her communications having the same caption as above; so that they may form a correct judgment of the discussion, and understand properly what I am now about to write.

Our sister is informed, that her unworthy brother trusts he is not looking back into the world again, but forward with "full assurance of faith," to the time when the "Gospel Plough" will have uprooted and destroyed all the rank weeds of ignorance, error, prejudice, bigotry, and sin; and the great "SOWER" have for his harvest a converted world. Nor does he admit that he is the subject of two Kingdoms, but believes he may be a subject of the Kingdom of Heaven, and at the same time, a loyal citizen of the "progressive" Republic of the United States, exercising most of the rights and duties of citizenship; and among the rest *certainly* the right of suffrage, without compromising his fealty to his divine Master.

Sister Rupel says:—"If we are christians there are no politics among us." I admit that a partizan bias, without any higher motive than a desire for party ascendancy, is very far from right; but if the desire for party ascendancy is actuated by a wish, or an expectation that a great wrong to our fellow man may thereby be more firmly established, it amounts to a heinous sin; whether the person, who harbors that wish or expectation, votes or not; for God is a discernor of the thoughts, intents, and purposes of the heart, and judges accordingly;

but I firmly believe and aver, that we may cast the ballot without the least taint of party politics clinging to us. If we vote with a view to right great wrongs; to do good to our fellow men; to let the oppressed go free; to promote christian principle, or to *engraft the laws of Christ upon the fundamental laws of the government*, we are *not* politicians, but strictly within the line of our duty to God and man.

My respondent asks me to show her "one iota in God's word to direct a follower of Jesus to the polls." With equal propriety might I ask her to show me the reverse; but neither can be done. If a command or prohibition to vote had been given in the scriptures to the followers of Jesus, it must necessarily have been prophetic in relation to these modern times, for the following reason: The Israelites, through whom the scriptures of the Old Testament were given, had but little or no voice in the choice of their rulers, or in matters relating to their government, which was a Theocracy, up to the time of King Saul, (Read the 8th chapter of 1st Samuel) and from that time to their subjugation by the Romans, a hereditary monarchy, nearly absolute.

The Roman empire, under which the Jews were vassals at the time when Christ and his apostles, who wrote the books of the New Testament, lived upon the earth, was a heathen despotism, in which not even Roman citizens, much less the conquered Jews, had the right of suffrage: hence during the ages of time in which the scriptures were written, there was no such things as an election, ballot box, or "polls," among the people who wrote them. It is certain there is no mention made of any thing of the kind in the New Testament. Then, if there is any reference made to it in the Bible, it must as a necessary consequence be prophetic, as before stated and contained in the Old Testament—but I cannot find any such reference. God, we may infer from this, has left the matter to the judgment and consciences of his people individually, and there should we

leave it, who enjoy his unprecedented gift of a government that guarantees religious freedom and protection to all.

Even if Christ had required his followers to refrain entirely from taking any part, had that been possible, in the Roman Government, yet that prohibition would not necessarily apply to the government of the United States. The established religion of the Roman Empire was a heathen mythology among the most idolatrous and corrupt that have ever existed in the world; that of the United States is Christianity. By authority of the former government, Christ and many of his followers were put to a painful and ignominious death. By authority of the latter, the Saints are protected and permitted "to lead a quiet and peaceable life, in all godliness and honesty." (1 Tim. 2: 2.) Whereas the former attempted to *destroy*, the latter *promulgates* the gospel.

Permit me to give one item of proof of my assertion, that our government promulgates the gospel.—The County Superintendents of the public schools of Pennsylvania, and of other States, are instructed, by authority of the State governments to recommend the reading of the scriptures by the teachers to their schools, without any comment. The direct question is put to each teacher:—"Do you read the scriptures to your school?"

What better means could be adopted to publish the truths and to inculcate the unadulterated principles of Christianity than to write them upon the plastic and uninscribed tablets of the hearts of the young? I suppose there is no brother who would not think it a duty to go to the township or ward elections, and assist in choosing a reliable School Board, so that his children might have the benefit of efficient teachers and good schools. Then if it is the duty of parents to provide the very best schools possible for their children, through the means of the ballot box, how can they shift from themselves the responsibility of perpetuating and improving, by the same means, the beneficent government

which has established those schools; and of helping to elect officers who will administer that government faithfully, for the well being of all the people? The former duty has a direct bearing only on the welfare of our immediate descendants; the latter reaches down in its paternal solicitude and provision to all generations of our posterity.

The sister in commenting upon my opinion that the brotherhood ought to allow each member to exercise the convictions of his *own* conscience in the matter of voting, and that our church *would* eventually return to this her time honored precedent, makes the following declaration:—"It is not only my opinion but my solemn conviction, that after diligently searching &c. for our duty to God and man, neither the brother nor the church will go back into and do that again, which they can now see brought envy, ill-will, hatred and bloodshed, and caused tens of thousands of lives to be taken, property destroyed, and our brethren, as well as many others, to be burnt out of house and home." In this utterance she very clearly charges the brethren who exercised the right of suffrage prior to the late civil war with having helped, by that means, to cause that war, and all the terrible consequences, which she mentions. This we think, is, to say the least, uncharitable. She ought to remember, that slavery, a damning sin against God and man, existed in a large section of our country; that the enslavers of their fellow men, and their partisan and interested excusers insisted upon the unlimited extension of the great curse; that it was to prevent the consummation of this wicked design, and not to cause war, that most of the brethren, consistently with the testimony and discipline of our church against human bondage, went to the polls and assisted to place those in authority, who would interpose the power of the government to stay the progress onward of this tide of dreadful oppression and wrong; that as soon as the advocate of freedom were placed in power, the wrath of those hard hearted men, who lived upon the unre-

quitted toil of their fellow man, knew no bounds; and that they immediately "appealed from the ballot to the bullet," determining to destroy the government they could no longer wield, and prostitute wholly to the wicked purposes of oppression.

To be continued.

Selected for the Companion.

The Heavenly Banquet.

All things are progressive here, but they are not perpetual; they could not be otherwise advancing to perfection. Our Sabbaths return in their season, and remain only for a season. Our ministers, like the messengers from heaven in former days, the angels who were sent to the patriarchs, deliver their message, and disappear. Many gather round the grave of one, and take up the lamentation. Alas, my brother! or exclaim, my father! My father! the chariot of Israel, and the horsemen thereof!" And his offices are performed, his place is filled by another. So we pass away in succession. The table spread here is continually shifting its guests; but it is not so with the banquet of eternity.

It is heaven; for there the guests are uniform. Here they are gathering from all nations, they sit at different tables, call themselves by different names, speak a different tongue, range under a different party, and are sometimes scarcely in charity with each other. But there collected from all parts of the world they appear in one dress, they are called by one name, they meet in one place, they participate one salvation, they are of one heart, and of one mind. Here, they differ in talents; and even there, they shall probably differ in glory; but the glory of each shall be perfect in itself; and every happy spirit shall possess as much as it can enjoy, so that, while they differ in glory, they are alike and equal in enjoyment, each possessing as much as it can grasp. There is one glory of the sun, and another glory of the moon, and another glory of the stars. Look backwards, and time was when souls were not; look forwards, and our souls will be when time shall not.

Who will not deny himself for a

time, that he may enjoy himself for ever. What is the world to them that are in the grave, where our bodies must shortly be? Or to them that are in eternity, where our souls must shortly be.

If, then, the feast intends the dispensation of the gospel generally, it must refer to heaven, where the whole is complete. Are you desirous of sharing these eternal benefits? what will hinder you? Approach; for yet there is room.

S. BEAVER.

Vicksburg, Pa.

For the Companion.

Afflictions.

If there is any one class of the human family to whom my sympathies are extended more than another, it is that class known by the appellation of afflicted. To those that are in the bloom of health, whose cheeks are tinged by its ruddy glow—whose form exhibits in both mental and physical, the healthy and the hearty man; to such it is idle, and nonsensical to tell them of afflictions. They may express to you and may feel in their hearts, for those that are afflicted, but they never allow the afflictions of others to work upon their feelings. Afflictions when rightly appreciated teach us a few lessons.

1st. Then, they teach us the value of health. How gladly does the invalid as he recovers from a long and severe illness hail the first signs of returning health, the wind that fans his fevered temples was never pleasanter. The sun never shone more brightly than on that morning as from a sick bed he was allowed to peep forth and tread once more this beautiful earth. Yes, and his heart answers in unison to all around, with the appropriate response—life how dear! This world how beautiful!

2nd. Afflictions should teach patience. I know it is much easier to talk than to practice, 'tis easier to give advice than example. Yet I believe that we can all benefit ourselves not only here but in the world to come by practicing a little patience. Our sufferings may be se-

vere, our trials great, but let not this prevent us smiling, oh, no; be Job-like in your sufferings. You will attract the attention and receive the sympathies of your fellow men sooner by wearing a cheerful countenance than by putting on a stolid look and continual grumbling.

3rd. Afflictions are often blessings in disguise. This we cannot comprehend—our minds are too small—our veins too cramped; for this reason may say it is not so. But I believe as truly as I believe that God reigneth, that every thing is for our good, though we may not at the time see it, for God is good and has ever watched over guarded man. I do not and will not believe in haphazard events. If then what occurs is for our good, who will say that afflictions in some cases are not great blessings.

4th. Afflictions also teach us submissiveness to God. Resignation to his will is one of the first rules a christian should learn, but oh! in how many cases is it violated, trodden under foot. We should ponder over all the blessings that we have been the favored recipients, and if for no other reason we should love and serve him faithfully. It is necessary at times to punish a child, and it is just as necessary to receive it to make us mindful of God's goodness.—Lastly, if any of your readers are afflicted in any way, in any form, do not let it distress you, bear it with fortitude, with resignation.—Remember the sufferings of Jesus; he suffered and died that you might live. His suffering was occasioned by your sin—not by any act of his. But your sufferings are not equal to your sins. Yet dear friend there is relief for you; I thank God there is. Go to the great physician and tell him your faith; if not cured you will be better able to sustain yourself.—Amidst all trials and all sorrows, he has exhorted you to come, for he says "come unto me all ye that labor and are heavy laden, and I will give you rest." Then go and find rest from all your troubles, from all your sorrows. May you be allowed to do this before the dark shades of the shadow of death encircle your

brow. May your afflictions be lightened, and your troubles pass away like mist before the morning sun, and finally may you be remembered among the redeemed in Heaven, there to mingle your voice and strike your harp in adoration and praise to God, the Maker and Benefactor of this world.

JOS. S. GITT.

New Oxford, Pa.

For the Companion.

A few Thoughts.

Much has been written of late, through the *Companion*, with regard to supporting the ministry, paying preachers, &c., which has induced me to contribute a few thoughts to your columns. When a church chooses brethren, and sends them to a District or Annual meeting, as delegates, and perhaps with some important business to transact there, if they be faithful servants, they ought to have their whole mind and thoughts about *that* business, and nothing else, and it might reasonably be expected that the church, or district sending them, should pay them for expenses incurred, and no more, let them be ministers or not.

There are some ministering brethren, of limited means, called away from their homes a great deal, and as a consequence they are deprived of so much time to earn bread for their families, it may not be wrong in those brethren taking support from those cognizant of their circumstances; but those having abundantly at their command, the means, in this world's goods, to support themselves and families, cannot consistently receive support, (except it be as a *part* of their traveling expenses,) and preach the whole truth in which it is written, "it is more blessed to give than to receive," unless they make it as a preacher once said to his congregation, "do not as I do, but do as I say."

"A Bishop shall not be greedy of filthy lucre;" 1 Tim. 3: 3 & Tit. 1: 7. "For there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things

which they ought not, for filthy lucre's sake." Tit. 1: 10, 11. This is the result of paying preachers, or "supporting the ministry," as some will have it. The article of brother D. C. Moomaw, in No. 4, Vol. 2, of the *Companion*, on this subject, gives us some good hints, and we do well to reflect, before we advocate improvements in the church, having an upward tendency. More anon.

S. R. ZUG.

Mastersonville, Pa.

THE *Gospel Visitor* for February has come to hand. From its pages we select the following, in regard to our

New Hymn Book.

"As many of our brethren are anxiously inquiring about the New Hymn Book, we would say, that if no special unforeseen occurrence happens to hinder its progress, it will without fail be published next spring or summer. We feel very anxious to have the book issued, and the more so, knowing the feeling of many of the brethren upon the subject, and are really sorry that it has been delayed so long. We have tried to complete it, but our time has been so much occupied with other labors that we could not give as much time to the Hymn Book, as we wished to do. And then we wished to avail ourself of every facility to make the work as complete and satisfactory as possible.—We hope the delay will be no disadvantage to the brethren or the book as it has afforded us more time to mature the work."

THE RESURRECTION.—The whole world is full of testimony to the resurrection. Out of a tree and hard wood grows a beautiful flower, leaves, branches, and lovely fruit: but as it is a common thing and seen daily, it is little regarded; and the hearts of men are so hardened, that if Lazarus were daily raised from the dead unbelievers would not be moved by it.—*Luther.*

The world's threatenings should drive us to God's promises.

LOCAL MATTERS.

Tyrone City, Pa., Feb. 13th, 1966.

CORRESPONDENCE.

Dear Brother Holsinger:—The letter of the distressed brother in the South, published in No. 3, has been responded to by brethren, S. Emmert, Funkstown, Md., \$5.00 S. H. Cassel, Harleysville, Pa. 5.00

\$10.00

This, dear readers of the *Companion*, is a step in the right way; and permit me again to call your attention to the subject, as we can very easily relieve the pressing wants of this elder brother. Br. Holsinger, at the foot of my appeal remarks: "As there are no doubt many other cases similar to the one above referred to, we would advise the brethren to take the brother at his own offer, viz: loan him several hundred dollars," &c. It is true this is what the brother asks for, and under some circumstances might be quite a favor. But when we consider that thousands of our dear brethren, far removed from the scene of strife and devastation, who had the benefit of the high prices incident to the war, receiving from one to four prices for produce, it is but cool christian comfort. From the knowledge I have of the brethren south, I will here say, that I do not think there is another similar case among the brethren in the south. To my knowledge there is not another Elder in the brotherhood thus circumstanced. I therefore propose to relieve the brother of his distress by christian contribution at once. *This can be done with ease*, without even imitating the very liberal christian example of brothers Emmert and Cassel. Let the Elders bring the case before their respective charges, and the members give, as the spirit dictates, from 5 dollars down to 5 cents, and none will be hurt, and the brother will be relieved, while he and his children will rise up and call you blessed, and above all God will be glorified. And when Elders fail doing this let some brother or sister take the matter in hand, and

bring it to the minds of the members, and you will succeed.

I will here say it is estimated that brother Emmert lost \$16,000 by the ravages of the war; yet notwithstanding this, when he read the condition of this brother in the *Companion*, in the evening, the next day sent me \$5.00 for his use.

The Elder brother above referred to, is one of the committee to devise a plan for holding our yearly meetings, but I suppose he will not be able to attend.

For the information of the brethren, I will say that other brethren have written to me in regard to borrowing money, &c. They are cramped, but not quite helpless. I have advised them on the subject.

In the fellowship of Christ, and the love of a brother, I remain yours,

D. P. SAYLER.

Double Pipe Creek, Md.

EDITOR'S DIARY.

Thursday, Feb. 8th.—Having lately received a number of articles advocating views upon the subject of the Lord's Supper, we endeavored to comply with the command of our Savior to "search the Scriptures" upon the subject. Accordingly we opened our Bible at the 13th chapter of John, from whence we expected to find references, to the various passages throughout the good book, upon the matter under consideration. We thought it proper and necessary to read over the whole chapter.—While reading along, and finding but very little notice of the Supper, and paying strict attention to everything we read, we were very deeply impressed with the frequent occurring, and emphatic expressions of the Savior's love to his disciples, and his "new commandment" that they should "love one another." With this we were led away, and we thank God for the discovery. We pursued the subject in order to learn how frequently this command was repeated, and perhaps we could

"bring to the remembrance of our brethren" no more important command.

Please remember that our Savior has now fulfilled all the law and the prophecies, so far as his own works are required. Afterwards he is a passive subject, through whom all things are to be fulfilled. The institutions of his Church, and the laws of his kingdom have been given. His Will has been given, and just before it is to be sealed with his blood, he adds this important codicil, "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

The thought of the near approach of his departure from them, so aroused his sympathies and anxiety for the welfare of his disciples, that he opened his inmost soul to their view, that they should fully know the unbounded love which he cherished for them. Hear him pour out his heart in prayer to his heavenly Father: "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are." * * * * "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." * * * * "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." * * * * "Father, I will that they also whom thou hast given me, be with me where I am." No wonder Peter exclaims, "I will lay down my life for thy sake." Yet little he knew

of the troubles that he would soon be obliged to encounter, and which were even now weighing down the holy mind of his blessed master.

I suppose that there is not another command given by our Lord, which is so often repeated, as that for his disciples to love one another. — "These things I command you, That ye love one another. "By this shall all men know that ye are my disciples, if ye have love one to another." Chap. 13: 35. "This is my commandment, That ye love one another as I have loved you." 15: 12. "These things I command you, That ye love one another." 15: 17.

The apostolic teachings also are interspersed with directions to love one another. "Love the brotherhood." 1 Pet. 2: 17. "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law." Rom. 13: 8. — "Beloved let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4: 7. Many others might be quoted, but the above will no doubt satisfy every one that brethren in Christ should "love one another." The degree to which this love between brethren should be exercised, may perhaps be more sensibly realized, when we reflect that the christian *must* love even his enemies to some extent, and his neighbor as himself. If his heart has become so God-like that he can love his enemies, and, like our heavenly father, who dispenses his blessings equally upon the unjust and the righteous, he can love his neighbor as himself, what fervent emotions must he feel for his *brother*.

The, to us, at least, apparent contrast between these feelings, inculcated by our Saviors's teachings, and the spirit, or feeling, in which

our contributors advocate their views awakened an anxiety for an increase of love to the brethren, by all who have named the name of Christ.

Our ministers labor much to impress their hearers with the necessity of keeping all the commandments, which is all perfectly right, but we fear that this, the 'new commandment, & the chief of all the commands of our Savior, is often neglected. Baptism is received once in a life; Feet-washing is performed once or twice in a year; the Lord's supper and the Communion are commemorated about as often; but this commandment is to be obeyed—not yearly—nor yet monthly—but daily, hourly, continually; or in other words, it is the fruit which is yielded by every christian heart, and must continually be nourished and cultivated, by exercising in Godliness, and by applications of divine warmth, which is laid up in store abundant, for all who apply in the name of Christ.

Let us all, then, cultivate this holy characteristic, by which we will manifest to the world, and to our brethren, and realize within ourselves the full assurance that we are the children of God.

Monday 12th.—Received a letter from father, D. M. Holsinger, from which we learn that he has determined to remove to the Frankstown branch, near Newry, this county by the 1st of Apr. next.

MARRIED.

Feb. 1st, by Abraham Detrich, LEVI R. GILBERT to SARAH R. BRUMBAUGH; both of Montgomery Co., Ohio.

DIED.

Departed this life, November 1, in the Solomon's Creek congregation, Elkhart county, Ind., old brother PETER MUNTZ, after a protracted illness of some months which he bore with christian fortitude and resignation in the full assurance of a happy immortality and resurrection. Aged 82 years, 3 months, and 29 days. Funeral discourse by brother Jacob Berkey and D. Shively, from Rev. 7: 13, to a large and attentive audience.

JOHN ARNOLD.

In Port Lavaca, Texas, Nov. 3rd, 1865, DAVID BOWMAN, son of brother David, and sister Ruth Bowman; aged 20 years, 8 months, and 22 days. He was a young man of studious habits, and was much respected by all who knew him.

Also, in the same place, Dec. 5th, 1865, MARTIN BOWMAN, son of Polly Bowman, (a widow) and son-in-law to Elder John Bowman; aged 25 years, 6 months, and 2 days. He leaves a wife and one child, and many friends to mourn their loss.

The above were both members of Co. I, 57th Regt. Indiana Vols., and were both buried at the above named place, decently and in order, and side by side.

Funeral services were held in the Nettle Creek church, Ind., by G. W. Studebaker, and Wm. Lindley, from 1 Cor. 15: 38.

LEWIS KINSEY.

In the Clover Creek branch, Blair Co., Pa., Feb. 5th, KETURAH, daughter of brother George W. and sister Eliza's BRUMBAUGH; aged 5 years, 8 months, and 19 days. Funeral exercises by the brethren from Rom. 6: latter part.

D. M. HOLSINGER.

List of moneys received, for subscription to the *Companion*, since our last.

Joseph Bowman, Harrisonburg, Va.	1.50
Solomon Hendricks, North Liberty, O.	1.50
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THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Punkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian in his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called literary or Political journals.

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Address H. R. HOLSINGER,
TYROSE CITY, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1 50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, FEB. 20, 1866.

Number 7.

Selected for the Companion.

What is Earth:—

Though pleasures in their bright array,
Straw roses on my sunny way;
Their fading flow'rs may I despise;
And heaven-ward lift my longing eyes.

Should I joy ne'er come o'er my sad way,
Nor shed to cheer one smiling ray;
My Father let me not repine;
Grant bliss, not mortal, but divine.

If earthly hopes no longer beam—
If fled the vision, past the dream—
Yet, soothing thought! there is a place
Too joyous for e'en hope to bless.

Should I friends, should I trusted friends remove,
And cease to give me love for love;
O heavenly friend! I mourn them not,
Give me thy love, thou change'st not.

When disappointment's dark and dread,
Wreath cypress round my youthful head,
Direct my thoughts to that fair shore,
Where earthly ills are known no more.

J. S. G.

Little Wrongs.

Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can save or serve, but all can please;
Oh, let the ungentle spirit learn from hence,
A small unkindness is a great offence.

H. MORE.

For the Companion.

Fasting.

Fasting is a subject very little written or said upon, and in fact, some of our professors of religion say that Christ did not command his disciples to observe fasting as a church ordinance; and further say, that fasting is nothing more than to abstain from sin. This certainly is an erroneous idea. With the same propriety we might say that baptism, communion, and in fact, all the outward church ordinances, are spiritual. Then it also would appear that Christ abstained from sin but forty days. This doctrine certainly can not be substantiated by the word of the Lord, as we are informed by his word that he never had committed sin. Fasting was not a new custom among the children of God in the time of Christ. It was introduced into the church of God at an early age. We notice in the war between the Benjaminites and the Israelites,

that the children of Israel went up to the house of God, and asked counsel of God; and the Lord commanded them to go to battle against the Benjaminites. It appears that they neglected fasting in the first place, when they came before the Lord, and the Lord suffered them to be defeated in their first attempt.—Then all the children of Israel and all the people went up to the house of God and wept, and sat there before the Lord and fasted that day, until eve. Now when the children of Israel became more humble, then it was that the Lord promised to deliver them; when they manifested an evidence by weeping and fasting, that solemnity prevailed among them. David says in his complaint to the Lord, I humbled my soul with fasting. David certainly understood fasting to be humiliating.

The Savior has given us an example in humility, to show us that we also must resort to the same means, in order to become his true followers. How can we follow his foot-steps, if we miss one step here, and another there. Some may say this is not decided by the Church to be a part of our creed; but I ask the question, is it not the word of God? If it is not, then it certainly is sin to observe it as a church ordinance.

We will now notice Christ's own words. In teaching us how to fast, he says: "When ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, so that thou appear not unto men to fast, but unto God." If fasting is not a burden on us, then Christ had no need of teaching us in this way. Did he not promise to reward us if we keep his commandments? If fasting is no com-

mandment, I would like to know what is a commandment? He tells us, that after his departure we shall fast. Mark 2: 18. The disciples of John, and the Pharisees, used to fast. "And they come and say unto him, why do the disciples of John and the Pharisees fast? but thy disciples fast not. And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they can not fast, but the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." The scripture quoted I think will suffice in convincing every christian of the importance of fasting. And again, Christ says, at the time he cast out an evil spirit, one that his disciples were not able to cast out, (Mark 9: 28.) "Howbeit this kind goeth not out, but by prayer and fasting." It appears that Satan had so strong a hold on him that it required more than praying by itself; fasting also was required.

We will now notice what the Apostles say about fasting, after the departure of Christ. Paul says on his voyage toward Rome, "This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing." And when the fast was past Paul admonished them to eat. It appears that there was a universal fast day observed by the children of God on the tenth day of the seventh month. Paul, at the time of his conversion, fasted three days, and in a number of places we find that the Apostles did observe fasting. We know that the Prophets taught fasting, and Christ taught it, and the Apostles observed it, and why should we not obey it, and call it honest effort to salvation.—Paul says to the Corinthians, "defraud not one the other except it be with consent for a time, that ye may

give yourselves to fasting and prayer. If fasting is not required of the Christian at the present age, why was it at the Apostles' time, or did they teach a doctrine they had no authority to teach, and by so doing caused sin to come upon themselves. Every doctrine taught that can not be substantiated by the word of God, certainly is sin, and will receive its reward, and every doctrine omitted that was taught by Christ, and the Apostles, is sin in the sight of God. Christ promised to reward us if we keep all his commandments. Can those expect a blessing that omit fasting, which is one of his commandments. I think not. If fasting would be observed in the Church as I think it should be, I feel confident that many difficulties could be avoided that do exist in it at the present time. Let us accept Christ's advice, that he gave to the Pharisees. He tells them to search the Scriptures, for in them we think to have life everlasting.

I will now leave this subject, hoping that the Spirit of God will press some one to write more upon it.

C. K. BURKHOLDER.

Petersburg, Pa.

For the Companion.

On Voting.

Continued from page 44.

Our sister asserts that she can find no idea expressed in the gospel, that all men will ever become Christians. She quotes certain sayings of the Savior, which evidently have reference to death, and to the destruction of Jerusalem, to maintain her position, and then says:—"These passages, as well as others, prove that the world will never all become converted, but to the reverse."

Now for the enlightenment of all who think the gospel contains nothing to warrant a belief, that the great end its divine Author intends to send a virtually no only, is the conversion of the whole world, will note these passages; and to show how beautifully they harmonize, and how strongly in concert they express the

idea in question, will unite them by suitable connective clauses as follows:—"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." When this leaven (the principles and doctrines of the gospel) shall have leavened the whole (all men); the kingdoms of this world will have become the kingdoms of the Lord and of his Christ; and then every knee shall bow and every tongue confess, that Jesus Christ is Lord to the glory of God the father. These passages are, Matth. 13: 33. Rev. 11: 15. & 2 Phil 2: 10, 11. How appropriate and expressive is the above parable of our Lord! Leaven is a substance that does its work progressively but effectually, and so do the principles and doctrines of the kingdom of heaven.

That the disciples might not understand him to mean by "the whole" the narrow limits of the land of Judea, the Savior does not say the leaven was hid in a measure, but in three measures of meal; meaning very likely, the then known three grand divisions of the earth, Europe, Asia, and Africa. That there is conclusive evidence that "the leaven of the kingdom" is doing its sure work; and that "The kingdoms of this world are becoming the kingdoms of the Lord and of his Christ," witness my imperfect contrast above of the government of the Roman Empire in the time of Christ and his apostles, with that of the United States of the present day.

There is but one point more in sister Russell's reply, which I wish to notice. At the conclusion of my former article "On voting," wishing to call the serious consideration of the brethren to the momentous consequences involved in the question, I supposed the following case, in which I conceived it would be our religious duty to cast the ballot:—"We will imagine that a certain sect who are professedly who, if she had the power, would still cause to be condemned to the rack, the torture, and the stake, every one who has not her name and his to head, should, by

her numbers, or by the brethren refusing to go to the polls, elect a congress wholly under her control. We may very well suppose what would be among the acts of that congress. It would be to propose amendments to the constitution, making Popery the established religion of the United States. Those amendments would have to be accepted by three-fourths of the states before they would be a part of that instrument. After supposing this case, I asked the question is there a brother in the United States who would not feel it a duty to his God, to his church, to his children, to his country and to himself to go to the polls and assist in electing a Legislature of his state, that would refuse to accept those amendments?

Whether the sister failed to understand my proposition or not, I cannot say, but she quotes it incorrectly, and then exclaims, "What arguments for voting!" After making thus light of my appeal, we might suppose she would assume the responsibility, and assert that she would not, under any contingency, exercise the right of suffrage; even if she were invested with that right; but she does not assume that responsibility.

And now in conclusion, I wish to ask you, my brethren, who are opposed to exercising the elective franchise, could you, under the circumstances mentioned above, for an abstraction, which has but little or no foundation in the teachings of Christ, refuse to go to the polls and thus, cast God's blessing of religious liberty into his face, and allow the bloody hand of popish intolerance and persecution to be again raised against his children?

"Could you?" Seem as my imagination to reason in pictative and reproachful tones from the untold woes of the former exiles to the hell and caves of the earth, of the victims of the Inquisition and St. Bartholomew, and of the thousands of other martyrs "for the testimonies of Jesus."

In the language of the Apostle, "I think better of you, my brethren," "every creature of God is good,"

and we are required to use all the means he has put into our hands to do good, and to prevent evil.

SILAS THOMAS.

Phila. Pa.

For the Companion.

The Sword and the Pen.

The sword and the pen are both sharp pointed instruments; both cut and flourish, and are generally wielded by the most powerful people in the world. The Damascus blade shines brilliantly, though not more so than Guillot's polished steel. The former, however, makes only a wound; while the latter in its subtleties after cutting home, often endeavors, in order to escape retribution, to put a plaster on to heal its delinquencies. The sword smites in the open day, giving its antagonist a fair chance of defence; while the pen steals softly along in the midnight hours, and in its almost noiseless career, often does sufficient to inflict injury during all time.

The sword, in the hand of the brave, gives quarters to its foes; and when victorious, stops at the sight of a fallen enemy. The pen, in the hand of the vile, rarely stops short of annihilation. On the whole, the pen is decidedly the most deadly weapon of the two; and the responsibility a thousand fold more upon the man who wields the latter, than he who unsheaths the former.

We have continually thrust before us the horrors of the sword and its consequences, and we are called upon to give our support to that system which shall have peace for its end. We cheerfully give it, as we hate all wars—"twas ne'er designed by heaven, that man should mix in bloody fends with man."—We would be gratified were the same call made upon us to aid the good and the just, in limiting the devastation produced in society by those wars, the result of the pen in the hands of the wicked and the vile.

In humorous productions it is beautiful to behold the nicety with which a person of a well judging and benevolent mind will draw the line of demarcation, and while he

contributes heartily to the enjoyment and mirth of his readers, entirely avoids wounding the feelings of any one. On the other hand, what injury is done to public morals should that same pen be wielded by one swayed by the worst passions of degenerate nature, and who, lost to all the finer and kindest feelings of our nature, launches out into vulgar and low vituperation, without reference to either age or sex!

For our own parts we cannot be induced, no matter what the provocation be, to swerve from the course we have laid down for ourselves; holding it as a direct principle, that while we shoot folly as it flies, to render at the same time unto Caesar the things that are Caesar's, giving encouragement to the diffident, assistance to the poor and the distressed, regarding all with a perfect degree of brotherhood, administering it untinctured by vulgarity, having its beneficial moral mixed up with that cheerfulness so necessary to relieve the pilgrim in his travel through this vale of tears.

J. S. GITT.

Adams County, Pa.

For the Companion.

On Learning.

The youthful scholar does not begin his studies in the middle or end, but in the beginning. Without studying his Arithmetic in systematical order he would derive but a superficial view by his perusals. If the eunuch would have had all the preliminary and subsequent knowledge relative to the subject which he was reading, he could have answered Philip's question in the affirmative. We can not understand the object of the New Testament without a consciousness of the Old. The Old is the preparation for the New. The New is the superstructure of the Old. They are twin-sisters. One is the key to the other—the Old to the New, and the New to the Old. The answer "How can I (understand) except some man guide me?" is applicable to us all. How can we understand except some one guide us. Some one must guide us, and if that "one" is ourself. We can guide

ourselves—circumstanced as we are: baptized in Bibles, and Testaments, and Commentaries! Why should we not be able to understand ourselves, "what the Lord doth require of us." Is there a reason? None. We are capable to understand all the Lord "requires of us." That which we can not understand we shall not know. The way is so plain that "the wayfaring men, though fools, shall not err therein." Is. 35; 8. The way is open for us all. We all can find the way—independently. But our minds must be purified from the bigoted "says-so." *Does the Lord say so? that's the question.* If He does, go on. What is more cheering than the consciousness of being on the way that Jesus trod.—Then when the "wise and prudent" reason with us, we have the refreshing record that "God made foolish the wisdom of the world." If we diligently "search the scriptures" in a prayerful mind, we will be the recipients of "loving one another." Study love: "and learn of me."

GEORGE BUCHER.

Cornwall, Pa.

A Mean Christian.

Jonathan Hardgrip is a farmer and gets out of his hired people all the work he can. He pays them the lowest wages, and keeps back their wages as long as possible. If he sells them anything, it is the poorest and at the highest prices. He oppresses the poor widow that does the washing in his family. His subscription for the support of his ministry is a niggardly one, and he is very careful to deduct from it, all he brings to the donation visit, putting upon every article, even the small cakes, the highest price. If he sells him anything, strange if he does not cheat him in quality, weight or measure. In all getting he gets all he can. In all giving he gives as little as he can. And yet as to the clothes he wears, and the house he lives in, Jonathan Hardgrip is a very respectable man. People generally, however, looked upon him as a finished pattern of meanness. He does wonders to hinder the gospel of Christ.—*The Christian.*

ANGRY WORDS.

Angry words are lightly spoken,
In a rash and thoughtless hour,
Brightest links of life are broken
By their deep, insidious power.
Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Of are rent past human healing,
By a single angry word.

Poison-drops of care and sorrow,
Bitter poison-drops are they;
Weaving for the coming morrow
Saddest memories of to-day.
Angry words—oh let them never
From the tongue unbridled slip,
May the heart's best impulse ever
Check them ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far
For a moment's reckless folly
Thus to desecrate and mar.
Angry words are lightly spoken;
Bitterest thoughts are rashly stirred;
Brightest links of life are broken
By a single angry word.

Religious Dialogue.

Professor. I have a desire, brother *Holsinger*, to become better acquainted with the doctrines and teachings of your Church, and as you are an active member, I presume you are capable of imparting any information that I may require. If it is agreeable to you, I would be pleased to have a conversation with you upon religious subjects.

H. I shall be happy, my friend, to give you any information in my power, in regard to our faith and practice, and hope it is from no idle or vain motive that you are making the inquiry. I would however remind you of the fact that my time is very precious, and that the nature of my business is such as will admit of no neglect, and our conversation must therefore be brief, but may be continued from time to time, as opportunity may afford. I make a proper attendance to business a matter of conscience, and have little faith in that religion which neglects business, or duty of any kind. Although you could find among my brethren, many who could give you better satisfaction, yet I trust I shall

be able to give you some answer, of the hope that is in us. For our government, in case you should see proper to disagree with any of our teachings, and as a base for all our arguments, I would suggest the adoption of the following

PROPOSITIONS:

I. That the New Testament shall be our only Creed and Discipline.

II. That all passages which can be literally applied, obeyed, or understood, shall be so accepted.

III. That the Old Testament was the law of God to all men, prior to the Christian dispensation, and affords much useful instruction, but shall be referred to only as evidence to the New, and its teachings.

Prof. I readily agree to your propositions, though I confess I do not clearly see the necessity of the second; yet I see no impropriety in it. And now, as I have observed you address me as "friend," instead of "brother," the term I applied to you, and the one used by Christian brethren, and as I desire that a general good feeling shall characterize our colloquy, will you inform me whether this is a peculiarity of your denomination, or peculiar only to yourself?

H. A qualified use of the term brother, is peculiar to the Church. We reason that, as in nature, those are brothers who are born of the same flesh, so spiritual brothers are such as are born of the same spirit, and Christian brethren, are those who are of the same mind, or "one in Christ." If in our conversation I discover that we are such I shall gladly extend to you, what I perceive you regard as common courtesy, but which I hold as a Christian salutation.

P. I believe I am not aware whether your church is Arminian or Calvinistic.

H. Strictly speaking, we are neither the one nor yet the other.—We are simply Christians. As concerns the doctrines taught by those men, we are at liberty to conclude in our own minds, as to which accords best with Bible teaching.—Upon all questions upon which no action is required and upon which we have no direct scripture, we have perfect liberty. We do not see that either faith has any direct connection with the salvation of the soul, as there is neither happiness nor misery promised in connection with the scriptures which refer to this subject.

The Church teaches that "God is no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is accepted with him." Acts 10; 34, 35.

To be continued.

For the Companion.

Wine Making.

Brother Holsinger:—In Vol. 1, No. 43 of the *Companion* I see a query, headed, 'What does the church in general think of the brethren who are engaged in raising and manufacturing Sherry? Is there any difference between making wine out of the wine plant, or making other intoxicating drink out of grain? I am informed a goodly number of the brethren are making preparations to go into the wine business, and I, for my part, would advise the brethren to see well to what they are about. We see the effects of manufacturing the Sherry; but says one, it pays well. Beware of covetousness; it may not pay so well in the end; it may cause your sons to enter the cellar instead of the closet; it may be the means of creating an appetite for drink; it may bring reproach upon the church; it may not pay so well in the end. But says another, Paul recommended Timothy to drink a little wine, for his stomach's sake. I would advise brethren who take this to justify themselves, to make a better use of

Paul's teaching. We are charged by some with favoring intemperance, and indeed it is beginning to look very much like it; as so many of the brethren are beginning to make a drink that will intoxicate. None can deny it. What other conclusion will the people come to. One of our sisters remarked one day to her husband (he not being a member) what a great deal of harm such a man did, by making and selling his wine. He replied, "He is no worse than some of your members." She not knowing that the reply was correct, denied it, and was hurt very much by his answer. But it is truth, and we must own it, although I do not like to. If it is made for medicine, well and good; but don't make it so extensively as some have; from 8 to 10 barrels. If the brethren who are engaged in it, had no other way to make a living, there would be some excuse; but such is not the case.—Some may wonder why I take it up; it is because I think I see the enemy coming; he is about throwing out a bait, and with it the dollar. But brethren, let us watch as well as pray, lest we be overtaken.

ARCHY VAN DYKE.

McEley's Fort, Pa.

THE BLESSINGS OF CHRISTIANITY.—A beautiful writer says that Christianity enters the hut of the poor man, and sits down with him and his children: it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through the cities, amid all their pomp and splendor, their imaginable pride and their unutterable misery, a purifying, ennobling, redeeming angel. It is alike the beautiful champion of childhood, and the comforting associate of age. It ennobles the noble, gives wisdom to the wise, and new grace to the lovely. The patriot, minister, poet, and eloquent man, derive sublime power from its influence.

No science is entirely disconnected with the rest; the feet cannot move without the hands.

Trust in God and you need not fear.

LOCAL MATTERS.

Tyrone City, Pa., Feb. 20th, 1866.

On the proposed Change in the manner of holding our Annual Meetings.

We have on hand a number of propositions upon this subject, and in order to save room in our paper, as well as much unnecessary repetition we condense from the various writers, the principle ideas contained in their articles.

Brother J. S. Snyder, Rogersville, Ohio, suggests an idea which may be useful in obtaining the sentiments of the Brotherhood, and enable the Church, through the aid of its Committee, to adopt a plan at our next meeting, which would certainly be very satisfactory.

His proposition is that the different branches, meet in church council, either in the capacity of individual branches, or in Districts, and there adopt or agree upon some plan and then at once communicate their conclusion to the committee, through their secretary, D. P. Saylor, Double Pipe Creek, Md. The Committee will then be enabled to examine, revise, and prepare the various plans, for the consideration of the Council. He hopes a full expression will be afforded to the Committee. He thinks it is almost impossible, to get such an expression at the meeting, under the present arrangement. He is not in favor of curtailing the privilege of a general attendance.

Brother Samuel Boger, Preston Co., West Va., suggests to dispense with public preaching during the sitting of Conference, and the appointment of a standing committee, to consist of 12 Elders, or one from each State, six to be appointed by the previous committee and the rest by the church at which the meeting is held. He also gives provisions for the filling of vacancies, which it is not necessary to publish at the present.

Brother Thomas S. Holsinger, Alum Bank, Pa., introduces an idea which has not yet been suggested.

He proposes to meet on Tuesday instead of Saturday, as heretofore, and that the council at once organize and go into session. In this way he expects to avoid the immense crowd that assembles on Sunday and Monday. By meeting on Tuesday the neighboring branches can come on Monday, and some on Tuesday morning, and those who live 3 or 4 hundred miles away can come by Railroad, by starting on Monday morning, while those having still farther will have to start the week before, and can stop with some of the churches over Sunday, in reach of the place by time of meeting. In this way much more good can be done. By the present method, not more than one out of twenty of the speakers that attend, have opportunity to speak before the Council, while by the way I propose nearly all could do so on Sunday, by being scattered around, where they may perhaps do fully as much good, and can preach just as well as in the church where the Annual Meeting is held. And then the crowd not being so large, the council need not hurry matters quite so much. If they get through with business by Friday evening or Saturday noon, they can still scatter through the neighborhood by Sunday, and will have all this time to preach there. In this way those coming from a distance will be scattered through different churches, holding meetings and building one another up in our holy faith.

1\$ Subscribers.—A brother who sent us eight one dollar subscribers, conditional, to whom we have been sending the *Companion*, thinking they would perhaps welcome it at \$1.50, but who now refuse to pay more than one dollar, wishes to know whether he will have to make up the balance himself. Certainly not. We could not be so ungrateful to any one. Those names were not entered on our book, but were preserved on a slip, pasted opposite the list of others, and sent until we

should hear from them. They have now been removed. If either of them is not able to pay for it, either in part or the whole, we will add such as the brother may direct, but not unless he thinks we will be *quite welcome*.

We will be pleased to have the 1st and 3rd Nos. returned.

To Agents.—Our agents will save us much trouble by sending the names of those subscribers to whom the money is to be credited in the same letter, instead of saying "credit on my list which I sent you some time ago." When lists are received and the names entered on the book, they are filed away among hundreds of others, and are very hard to find again. Besides when *part* of a list only is paid, we cannot tell to whom to credit, even if we had the list. We keep no account book with agents, but hold each subscriber responsible for his own subscription, as though he had subscribed for himself.

Double Sheet.—We expect next week to issue a double sheet, in order to make up for the lost week.

CORRESPONDENCE.

Brother Holsinger:—By special request, (not by brother Wrightsman,) I submit the following sad letter, and also an appeal made by a brother of our congregation.

FREEDOM, WASHINGTON CO., TENN. }
Jan. 30th, 1866 }

Jacob Longenecker, Dear Brother in Christ. I take this opportunity to answer your very welcome letter. But in consequence of my absence from home, your letter could not be answered until now, having been in the West on a preaching tour, and just arrived home safely. I enjoyed myself very much while traveling, and hope much good has

been done in the name of the Lord. I will endeavor to answer you interrogations as best I can. I do not feel to complain of our destitute lot, or set myself, or ourselves up as beggars; but I feel it my duty, especially when called upon, to state to you dear brethren our condition, and leave it to your judgment as to whether we are yet needy or not. You will see in the *Companion* of Oct. 31st, and the *Visitor* Dec. No., my report of the money sent last summer, and how distributed, where you see that only \$10 and \$15 could be given to families of poor widows and a number of helpless children, where wheat has been sold, ever since last spring, at \$2 per bushel, corn \$1, bacon from 15 to 25cts per lb., common plain clothing from \$1 to \$2 per yard, shoes from \$2 to \$3, and other necessities in proportion. At these rates, how far would \$10 or \$15 go in the support of such families! Many poor widows are here whose husbands fell during the war, and who are left without a bushel of grain, a pound of meat, or a dollar in money. We, who had any surplus, left all go in a manner that we can spare. We all have been robbed, and when the Union army came in here, there was not a good horse in my county to my knowledge. We lived here in the advancements and retreatings of the two armies, and each army would take all they could get, for fear the others would get it. They took all our horses, mules, most all the sheep, hogs, cattle, corn, bacon, flour, hay, money, clothing, bed clothing, &c., &c. But worse than all this; they tied our brothers, fathers, and husbands arm to arm, drove them before them, and made them wade the creeks and rivers on the coldest days, while their poor wives and children left at home had to sob out a miserable life. Moreover, many families that are not widowed have no horses and no money to buy, as they were robbed of everything out of which to make money. Our last year's wheat crop was a failure in consequence of the rust injuring it, and many fields were not harvested. The average yield throughout the state is estimated at 2 bushels to

the acre. Corn was tolerably good in good land, but on poor upland it was very light in consequence of the drouth last summer. The Government issued rations to the destitute while the armies were here, but since they are gone the government is not doing any thing for the poor at present. I suppose the widows will draw a pension after a while. Perhaps not until the war debt is paid. But we have also many widows whose husbands were slain in the Rebel army that will not draw any thing but disgrace. Now dear brother and brethren, from what I have already written, you can judge for yourselves, hoping the Lord will direct you all in the right way. As for myself, I have been made quite destitute by the rebellion. Our stock taken, grain and produce of every kind. We have had three deaths in our family during the midst of the war, and all the rest of us confined to our beds with fever for some time, and while three of us were lying at the point of death, eight ruffian rebel soldiers came out and took the last horse I had. I then went to my appointments on foot. Since I bought a horse on credit. I expect I will have to sell my little home to get a start again. But with all this I feel thankful that soul and body are still together and that it is no worse than it is. Dear brethren, this world is not our home. Thank God, we may lay up treasures in heaven, where no thieves can ever approach. Our treasure is safe there Dear brethren pray for us. When it goes well with you all in a land of plenty, think of us in Tenn., destitute, poor, and needy.

Yours in the bonds of christian love and fellowship."

P. R. WRIGHTSMAN.

The wise man Solomon says, there is "a time to every purpose under the heaven." Now then is the time that help is needed. O brethren and sisters, let us consider whether we come up to our Gospel duties, unless we help the needy and relieve the distressed! Let us examine well the following portions of scripture; 1 John, 3: 17, 18. James 2: 15, 16. Acts 2: 44, 45. Matth. 6: 19,

20., and see what is required of us as children of God. Let us not keep our treasures hid in a napkin, nor hide it in the earth, but let us put it to the exchangers, so that when the Lord will come, or call us from this unfriendly world, he will receive his own with usury, and will pronounce the blessing upon us, "well done, good and faithful servant;" and the promise "thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

The Savior also declares that inasmuch as we do good to our destitute brethren in providing them with the necessities and comforts of life, we do it to him in the same manner. I am persuaded that many of our brethren and sisters could contribute \$50 each, to supply the needy brethren, sisters, friends, and enemies in the South, without feeling the least inconvenience, and I am convinced by so doing through pure love and compassion, that their reward will be a good one. I, for my part, will give at least \$100. This I feel my duty as a servant of Jesus Christ."

A BROTHER.

Dear readers, contemplate the sad and graphic narrative contained in this letter. Do not your hearts overflow with sympathetic feelings for the distressed, the suffering, and the destitute? I hear your answers echo, yes! But now I ask you, what good will your sympathies do them, unless you determine within yourselves as the brother did in the conclusion of his beautiful appeal, and act accordingly. I believe by so doing we will act the part of a wise man, and build our houses upon the rock, Jesus Christ.

S. B. FURRY.

New Enterprise, Pa.

Brother Holsinger:—Whilst I was reading your remarks on brother D. P. Saylor's letter I felt like saying a few words in behalf of some brethren in the valley of Virginia, as I was spending a few weeks among my old neighbors and brethren in Frederick, Shenandoah, and Page counties, during the latter part of December and the first few days of

this month. I know of some that have lost their fences, barns, and horses, and many other things, that a farmer needs on a farm, and cannot replace them without money, which is very scarce. It will take some brethren several years till they will get started in farming unless they can get the loan of some money to buy horses, wagons, and gears. The currency that are now in circulation in the South, is nearly all needed to pay a direct tax the government is now collecting. This is a tax that Congress has passed in the year 1862. It is only in the insurrectionary districts that this tax is collected. It is laid on Real Estate. They take the valuation of 1860, and they must pay 27 cts. on the one hundred dollars. So you can see it amounts to a large sum of money, where the money is so very scarce. I know of several brethren who would like to loan some money, and they say they would make one safe. Those that were not living where the armies were encamped don't know what it is to be stripped like a great many of us were. As far as I was among the brethren they were generally well and they say, they need laborers in the vineyard, to preach the gospel, as there are many calls that cannot be filled. If there should be any one that feels like loaning some money to such brethren I will give any information desired.

Address JOHN BRINDLE,
Greason, Cumberland Co., Pa.

Brother Holsinger:—You will please publish the following contributions, received for the use of our robbed brother in the South, with the accompanying remarks:

Received Feb. 7th, by mail, without name of writer, the following: "The \$5.00 is for the Elder brother whose heart the rebels threatened to shoot out; no answer wanted."

Brother S. M. Goughnour, writes, "Libertyville, Jefferson Co., Iowa.—I enclose \$1.00 for the brother who was robbed of nearly all his property in the South, of whom you spoke in the *Companion*. When I read it I could scarcely keep from shedding

tears; money is scarce with me now or I would give more."

Brother Jonathan Kessler writes, "Pleasant Mound, Ill. D. P. Saylor, Dear Brother, in the Lord, after reading the last *Companion* I was constrained by the sacred ties of fraternity to send you our little family mite for the relief of our dear brother, whom the rebels of our country so mercilessly stripped. I say give to such needy men, and not loan, that we may be rich in the world to come. We send \$2.25."

Dear brethren, the blessed Savior once said, "go thou, and do likewise." Here are examples worthy of imitation. The remarks of brother Kessler to me are very impressive: *We send our little family mite.* No doubt the little ones put in their pennies. I am shedding tears while writing these lines; not for sake of the gift, but because my mind was carried away to the time when the Son of God will sit upon His throne, and all kindred, and nations will stand before Him, when some of these little ones may hear Him say, "I was naked and ye clothed me." Brother, think for yourself, I forbear to say more.

In the bonds of love, I remain your weak brother in Christ.

D. P. SAYLER.

Double Pipe Creek, Md.

Brother Peter Forney, Gomersal, Benton Co., Iowa, says: "In spiritual matters, as a church, we are not getting along as well as might be desired, for we have our 'ups and downs;' yet at the same time we can say that the 'ark of God' is moving on slowly. In the last year we have added 7 by baptism, reclaimed 2 backsliders, and received some 20 by letter, so that we have now about 64 members. We have 6 ministers, and six deacons. We had our Lovefeast in October, and held a choice, when brother S. M. Eby was elected to the ministry, and Thomas Jones and Jacob Lehman, deacons.

A sad accident befell one of our ministers, namely, Samuel Long, on the 3rd of January last. He was drawing wood, and while going up

a little hill, and walking beside the wagon, he slipped and fell, the hind wheel passing over his right leg, above the ankle, crushing and breaking the bones in a shocking manner, and also passed over his left foot, injuring it slightly. He is doing as well as could be expected under the circumstances. Now, brother Holsinger, I think it would not be amiss if you would let the *Companion* visit the afflicted brother. It would be some company to him."

Certainly, brother Forney, the *Companion* shall go to him every week, and minister to his spiritual wants, until he is able to mingle with his brethren in public worship, and resume his duties, and we hope he will find it an interesting, profitable, and welcome companion.

We have also a "Companion," ready for the journey, with a "free ticket" to the amount of one dollar, secured by brother Isaac Bartow, of Millerstown, Pa., which he wishes us to send to some poor member (brother or sister) in the South.—Let us have an invitation, from some one, either for himself or for some one else, being careful to send us where we are welcome.

EDITOR'S DIARY.

Saturday, Feb 17.—On Sunday last I attended preaching at a school house near brother Graybill Myers', in the vicinity of El Dorado. After meeting we had a pleasant conversation with brother Myers, at his house, upon various scriptural subjects. In the evening we accompanied brother Joseph Sollenberger to his house, in Altoona, where we spent a few hours very pleasantly, and returned home by the night express, 10:13.

During the remainder of the week we have been miscellaneous engaged in the various duties of our profession, and have nothing of special interest to note.

Back numbers can still be furnished from the beginning of the

present volume. Also a number of old Nos. of last year. Persons who could make use of some of them as specimen numbers to introduce the paper, will receive them post paid on application.

Nos. 1 and 3 of the present volume are short, and all odd copies, which may have been sent by mistake, will be thankfully received, if returned unsoiled.

Fenelon, standing by the coffin of one he most tenderly loved, and for whom he would most cheerfully have died a thousand deaths, cried, "there he lies, and all my worldly happiness lies dead with him. But if the turning of a straw would call him back to life, I would not for ten thousand worlds, be the turner of that straw in opposition to the will of God."

DIED.

In Montgomery Co., Ind., February 6th, at the residence of his son-in-law, Daniel Himes, brother JACOB HARSHBARGER; aged 73 years, 7 months, and 13 days. He had been poorly since last Fall, but was slowly recovering, and on last Sunday morning was talking of going to meeting, when lo! he received a death-stroke of Palsy, about sun-rise. He could speak a little, so they could understand him to say, he felt not much misery, but his time would not be long here, and if it was it must be so. He leaves a wife, and eight children, and a brother and three sisters to mourn his departure; one sister in Iowa, and another in Roanoke Co., Va. Funeral occasion improved from Is. 38: 1, latter clause, by R. H. Miller and Martin Neher, to a large concourse of people.

SAMUEL HARSHBARGER.

In the Manor Church, Indiana Co., Pa., Sept. 6th, 1865, MOSES ALEXANDER FYOCK, aged 5 months and 9 days. Funeral Discourse by D. Ober and J. Speicher.

Same house Sept. 14, brother JOHN FYOCK aged 64 years, 3 months 13 days. Funeral discourse by Levi Fry, D. Ober, and J. Speicher; St John 5: 24, 25.

Same house Dec. 17, Sister MARGARET FYOCK; aged 50 years, 10 months, 10 days. Funeral services by the same as last; Rev. 14: 1-6.

Thus in the short space of about 14 weeks was our dear brother David Fyock bereaved of son, father, and wife; but he sorrowed not as those who have no hope. Brother John Fyock set out to serve the Lord in his young days, and led an exemplary, christian life, leaving a disconsolate and aged widow a sister (wailing her end) and three sons, all members of the church.

Sister Margaret was a very pious young woman, daughter of our brother Solomon Wise. She leaves a family of small children and a disconsolate husband, who now has the sole charge of them, and his dear old mother.

List of moneys received, for subscription to the *Companion*, since our last.

Hiram Musselman, Seallevel, Pa.	1.15
David Shaffer, "	1.50
John Custer, "	1.50
Levi Hertzler, Belleville, Pa.	1.50
David S. Bowman, North Georgetown, O.	1.50
Jacob H. Stoner, Coffee Run, Pa.	1.50
J. K. Hart, y. Hazletville, Pa.	1.50
Peter Forney, Gomersal, Iowa,	1.50
Emmanuel Eike, "	1.50
Catharine Easton, Vinton, Iowa,	1.00
George Ashenbrenner, "	1.50
John Pfantz, sr. Gettysburg, Pa.	1.50
Christian L. Pfantz, "	1.50
Jacob Dill, "	1.50
Henry Utz, "	1.50
Isaac Miller, "	1.50
John Trostle, "	1.50
David Blocher, "	1.50
Benj. Johnson, "	1.50
Rebecca Dougherty, "	1.50
David Rosserman, "	1.50
John Pfantz, jr. "	1.50
D. H. Fahrney, Huntersdown, Pa.	1.50
Catharine Longenecker, "	1.25
Isaac Bucher, Arnsville, Pa.	1.50
John Neher, Yirden, Ill.	1.20
J. Hollinger White House, Pa. { some	1.50
D. Hollinger, " } time ago	1.50
Dr. Wm. Moore, Womelsdorf, Pa.	.75
Peter Long, for David Pook, Newport, Pa.	1.50
David Repletz, Camden, Ind.	1.50
Jacob Metzger, "	1.50
Hewitt R. Taylor, Deep River, Iowa.	1.50
James Toy, Adrian, Pa.	1.50
G. B. Dilling, Pittsburg, Ind., will find credit for list in No. 2.	
Elizabeth Harshbarger, Ladoga, Ind.	1.50
Jacob F. Oller, Quincy, Pa.	1.50
Elijah French, Ormsville, Pa.	1.50
George Pomer, Lima, Ind.	1.50
J. F. Sollenberger, Altoona, Pa.	1.50
Wm. Cophin, Mansfield, Ohio,	1.50
David M. Rittenhouse, "	1.50
Peter Heck, New Carlisle, Ind.	1.50
R. G. Cissney, South Bend, Ind.	1.50
C. H. Bloomaw, "	1.50
Samuel Keltner, "	1.50
C. G. Lint, Meyers' Mills, Pa. (on list)	10.00

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Lambert's."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion. It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that an obedient Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to be proper observance of the signs of the times, or such as may lead to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so-called literary or political journals.

Subscriptions may be made at any time. For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLINGER, Editor,
TOWNSHIP, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, FEB. 27, 1866.

Numbers 8 & 9.

Light for All.

You cannot pay with money
The million sons of toil—
The sailor on the ocean,
The peasant on the soil,
The laborer in the quarry,
The heaver of the coal;
Your money pays the hand,
But it cannot pay the soul.

You gaze on the cathedral,
Whose turrets meet the sky;
Remember the foundations
That in earth and darkness lie;
For, were not these foundations
So darkly resting there,
Yon towers up could never soar
So proudly in the air.

The workshop must be crowded,
That the palace may be bright;
If the plowman did not plow,
Then the poet could not write:
Then let every toil be hallowed
That man performs for man,
And have its share of honor,
As part of one great plan.

See, light darts down from heaven,
And enters where it may;
The eyes of all earth's people
Are cheered with one bright day.
And let the mind's true sunshine
Be spread o'er earth as free,
And fill the souls of men,
As the waters fill the sea.

The man who tills the soil
Need not have an earthly mind;
The digger 'mid the coal
Need not be in spirit blind:
The mind can shed a light
On each worthy labor done,
As lowest things are bright
In the radiance of the sun.

What cheers the musing student,
The poet, the divine?
The thought that for his followers
A brighter day will shine.
Let every human laborer
Enjoy the vision bright,
Let the thought that comes from heaven
Be spread like heaven's own light,

Ye men who hold the pen,
Elate like a band inspired!
And poets, let your lyres
With hope for man be fired!
Till the earth becomes a temple,
And every human heart
Shall join in one great service,
Each happy in his part.

For the Companion.

Feet Washing.

The first account we have of the above practice is found in Gen. 18: 4, in the address of Abraham to the three angels who visited him, which is in the following language: "Let a little water, I pray you, be fetched, and wash your feet." In similar language did Lot address the two angels, who were dispatched to inform him of Sodom being a doomed city. "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet." Gen. 19: 2.

When Abraham's servant journeyed to the city of Nahor, in Mesopotamia, to secure Rebekah for Isaac's wife, he was met by Laban, who said, "come in, thou blessed of the Lord; and the man came into the house, and he ungirded his camels, and gave straw and provinder for the camels, and water to wash his feet, and the men's feet that were with him." Gen. 24: 31, 32. We also find, that when Joseph's brethren went to Egypt the second time, to buy corn, when they were received as friends, "there was water brought in, and they washed their feet." Gen. 43: 24. Also, a certain Levite, on being entertained in Gibeah, "there was water brought in, and they washed their feet, and did eat and drink." Judges 19: 21.

The above quotations give us a complete history of the practice of feet washing, previous to the appearance of our Saviour, and from their nature and time we conclude that it was an act of hospitality; but be it remembered that they washed *their own feet*.

In the 13th chapter of John, we have a very full account of feet washing being practiced by our Savior, as follows: "He riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poureth wa-

ter into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

We think the above is the pure, literal, example of the ordinance of feet washing; and in the 14th and 15th verses we have the precept in the following words: "If I then, your Lord and master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done to you." Also the promise in the 17th verse, "If ye know these things, happy are ye if ye do them." You will observe then, that we have example, precept, and promise for feet washing, from Our Savior *himself*, which if not enough to render the practice a standing, permanent ordinance in the church, I'm at a loss to know the essentials of a church ordinance. In comparing the practice of feet washing in the last quotation, with the practice in the preceding quotations, we observe two remarkable changes; first, instead of washing their *own* feet we are now to wash one *another's* feet, and second, instead of feet washing being an act of hospitality it is now by unerring authority a sacred ordinance in the church.—But had Christ the authority to make such a great change? We will let an inspired pen answer this grave question. In the 3rd verse of this chapter, John says "Jesus knowing that the Father had given *all things* into his hands," and in the 35th verse of the 3rd chapter "The Father loveth the Son and hath given *all things* into his hands." Besides, "all power is given unto me in heaven and earth." (Math. 28: 18) Then, as Christ has rendered feet washing a church ordinance, in the most forcible manner, as we have observed, and see that he possesses the requisite power, then according to all legislative decisions, feet wash-

ing stands as a command, or law, until repealed by the same authority that made it. But as a law is of no force, without a penalty, so Christ has stated to us the penalty of this law, or command; first to Peter, in the 8th verse: "If I wash thee not, thou hast no part with me;" also in the *promise* in the 17th verse: "If ye know these things, happy are ye if ye do them." The character of this penalty, I look upon as being very serious.

It is claimed by some, that as "ought" is used in connection with the precept, it simply implies "propriety." I have sympathy for the state of delusion which that individual must be in, who has adopted the above view. Our standard lexicographers say that ought implies, "to be held or bound by duty, or moral obligation." In Matt. 25: 27, 31, we see the lamentable fate of one who failed to do what he "ought to have done," while in Matt. the 23rd, and James the 3rd, there is an unfortunate state of affairs existing, because they did what they ought *not* to have done. Then, reader, let us exercise care in leaving undone, what Christ says we ought to do; lest we, like those in the above, should receive the disapprobation of God, thus sharing an unfortunate, yea; a lamentable fate.

But our opponents say that "Christ washed his disciples' feet, in conformity with an ancient Jewish custom." This is a mere assertion, without the proof, which is thus of no avail. If the practice of washing one "another's feet," would have been in vogue, Peter would have understood what the Savior was about to do; but when he came to Peter, "Peter saith unto him, Lord, dost thou wash my feet?" "What I do thou knowest not," says the Savior. (But remember) "thou shalt know hereafter;" hence after he had washed their feet, he interrogates them; "know ye what I have done to you? If I, your Lord and Master, have washed your feet, ye, also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you." These words of the Savior clearly

show, that on this occasion, he was the author of a new ordinance, which at first the apostles did not understand.

It is claimed again, "that we are under no obligations to attend to feet washing, because the practices of the apostles are silent on the subject." This is erroneous, for we find in Paul's first letter to Timothy, (5: 10) that one of the essential qualifications of any widow, who was entitled to the alms of the church was, "that she has washed the saint's feet." Remember they were not her *own* feet, nor *sinner's* feet, but the *saint's* feet," which is agreeable to the precept of Christ. How could this widow "have washed the saint's feet," unless the apostles taught and practiced it?

Again, Christ says to his apostles, "teaching them to observe all things whatsoever I have commanded you." (Mathew 28: 20.) We see that Christ has commanded feet washing, in the most forcible manner.—Could the apostles teach all that Christ had commanded them, and not teach feet washing? And would they teach feet washing, and not practice it themselves? Paul says "I have not shunned to declare unto you, all the council of God." Not only the command, but example of Christ is "to wash one another's feet;" hence could Paul have "declared all the council of God," and neither have taught nor practiced feet washing? We will let the reader answer these grave questions.

The first, and primary design of feet washing, is to teach humility; for he says, "verily, verily, I say unto you, the servant is not greater than his Lord, neither he that is sent, greater than he that sent him." Second, love; for even anciently, when they washed their *own* feet, it was a mark of love and kindness. How much purer is the love which it now indicates, under the christian dispensation, as a permanent ordinance in the church, in which we wash one *another's* feet. And third, it is a test of obedience. When Peter refused to have Christ wash his feet, he was refused a part with

Christ. And as we have seen in the above, this was one of the tests which Paul gave Timothy, to entitle widows to receive alms from the church. In Luke, the 7th chapter, we find a woman, who was a sinner, washed the Saviors feet, and wiped them with the hairs of her head; also anointed his feet with ointment, and it proved to be such a satisfactory test of her faith, that the Savior said, "thy sins, though many, are forgiven thee."

Respecting the time of this ordinance, it is plain that it should precede the "Lord's Supper," from the following considerations: That as we have seen, when practiced even by the Jews, the washing of the feet always preceded their eating; besides it is certain that our Savior observed the same order, on the occasion in question. "Supper being ended," in the common version, is translated "supper being served," which means prepared, or made ready, and the sentence "he riseth from supper," is rendered "he riseth from *the* supper." Be it remembered, that following this act was the washing of feet, and after the feet were washed the Savior says, "he that eateth bread with me, hath lifted up his heel against me," (18th verse) and in the 26th and 27th verses, "Jesus answered, He it is to whom I shall give sop, when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon. And after the sop satan entered into him;" thus it is plain that supper was eaten after the feet were washed, and hence feet washing precedes the "Lord's Supper."

Lastly, we come to notice the mode of feet washing, which, to us, is a very painful feature of the subject, owing to the fact that a few brethren (and we are glad to say but a few,) have been devoting vigorous editorial, pulpit, and colloquial efforts, on this point, the fruit of which have been the "seed of discord among brethren," which the scriptures abundantly condemn.

Let us notice the example of Christ on the occasion in question. "He took a towel and girded him-

self, after that he poureth water into a basin, and began to wash his disciple's feet, and to wipe them with the towel wherewith he was girded."

We will now apply this example to a communion, at which there are one hundred brethren, and one hundred sisters (of which there are often more). Now according to the example of Christ, each brother must wash and wipe ninety-nine brethren's feet, and each sister, ninety-nine sister's feet, by which all, brother and sister, would have their feet washed and wiped, ninety-nine times, and even then, we only observe a partial example of Christ, for we do not find that Christ had his feet washed at *all*, on that occasion. True, indeed, "extremes are, Oh! how sinful." In the precept, Christ says, "wash one another's feet," but in his example one washed the other's feet. Thus we see that the precept and example are virtually incompatible. We all claim that Christ was an example for us, in his baptism. Let us compare our case with his. As a prerequisite to baptism, we repent; Christ had nothing to repent of. In baptism we receive remission of sins. Christ had no sins to be remitted, &c. But Christ is an example to us in point of submission and obedience, and the place, and hence the mode of this ordinance; just so is Christ an example to us in the nature and design of feet washing—But for the mode we must look to his precept, viz: "wash one another's feet." The brethren in attending to this ordinance, one washes and the other wipes, and in doing so I ask, do they not observe the plain literal import of the precept, and hence, "wash one another's feet."—This being the case, my humble brethren, let us, with a christian spirit, submit to Christ's own words. And instead of tearing down, let us build up the plain teachings of Christ, for it is a lamentable fact, that it matters not how deceptive the theory, or practice may be, in the present age, it receives its patrons; hence our duty to "try those spirits, to see what they are of," so "that there may be no divisions

among us; but that we all "speak the same thing," and be joined together in christian love and affection. I. J. ROSENBERGER.

Dayton, Ohio.

For the Companion.

Voting.

One writer thinks that this subject comes up to often. He says that if the editor knew how much it grieves some members he would not insert another article. If he would cease publishing to the world the light of the Gospel, because it grieves some, I would form an opinion quite different from the one I now entertain of him. He says that the world and many of the officers read it, and think we are the most disloyal denomination in the world. Shall we abandon the practice of promulgating the truths of the Gospel, because it does not meet the approbation of the officers of the land, from which we are migrating to a better land? He (the writer above spoken of) further says that in the days of Christ, and the first christians, there was no voting done.—They lived under a tyrannical government. Did they not vote because that government did not uphold the principles which they professed? If so, is that argument in favor of voting? Do we uphold the principles of war? Does not the government under which we live uphold war? Can we be a member of, and vote for it, without upholding the principles of a government? Can we both by voting for the world uphold the use of the sword, and by being members of the church deny it? Can we serve both God and Mammon? May we always think before we act. Let us watch, lest we be tempted to please men and officers, in preference to promulgating the light that was revealed to us from heaven!

E. UмбаUGH.

For the Companion.

God's Greeting.

God greets many a one who never observes it; and many more who never thank him for it. When, for instance, his sun wakes us early to the enjoyment of another day of life and health, as if he said to us,

"good morning;" and when we sit down to a well spread board, with a good appetite, it is God's gift for our good. When again we are enabled, timely to discover some threatening danger, what is it but God saying to us, "take heed, my child, and turn back, before it be too late." And when all of a sudden, perhaps without knowing how, or why, our heart is moved to good and-solemn thoughts, and we begin to feel sorry for having done wrong, and a desire to do better, is not our Heavenly Father saying to us, "oh, grieve not my Holy Spirit, which now strives within you! Or when we pass by a newly made grave, and a shudder of anxious forboding runs cold through our frame, is not God greeting us with the fatherly admonition: "Remember now, thy Creator, in the days of thy youth, while the evil days come not, nor the years draw nigh, in which thou shalt say, I have no pleasures in them." Yes these are God's greetings. O! may we hail them with pleasure, in time, so that we shall not remember them with vain regret, in eternity. May it ever be present in our mind, that God is caring for us poor sinful mortals; and also let us try to be thankful for all the good and perfect gifts. May we impress it on our hearts, where it can never be erased. "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust, but if we work upon our immortal minds, if we imbue them with principles, with the just fear of God and our fellow men, we may engrave in this tablet, something which will brighten to all eternity."

Brethren pray for us who are yet young, that we may hold out faithful to the end, which at the farthest is not far distant, for the world has many luring temptations, to lead us from the straight and narrow way; and may we all hear the words in that great day, "well done, good and faithful servant."

ANNIE E. CRAFT.

Masontown, Pa.

Do nothing without design.

*For the Companion.***Babe of Bethlehem.**

Will the christian reader go with me to Bethlehem, there to view a scene, which the angels delighted to look upon? And hark! what do we hear? "A multitude of the Heavenly host praising God and saying, Glory to God in the highest, and on earth peace, and good will toward men!" Oh, was there ever love like Jesus'; to leave the glory he had with his Father in Heaven, and come down to this world of sorrow, and take flesh upon himself, to redeem a lost race! Now brethren and sisters in the Lord, let us, with the wise men of the east, bring our gifts, our hearts, with prayer and praise, and let us worship our blessed Jesus in soul and body, which is far more acceptable than gold, frankincense and myrrh. Blessed Savior, was ever love like thine: to come into this world to suffer and die for us poor sinners. Surely "The lines are fallen unto me in pleasant places; yea I have a goodly heritage." Psalm 16: 6. "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Psalm 84: 11. "Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doings." Isaiah 3: 10. "Verily there is a reward for the righteous. Psalm 58: 11 Precious promises; then let us live right in the sight of God, in our daily walk and conversation; and keep all his holy commandments, and go on to perfection, for without holiness of heart, we cannot see God. Let us follow after righteousness, godliness, faith, love, patience, meekness, and fight the good fight of faith, and let us lay hold on eternal life, whereunto we are also called, and have professed a good profession before many witnesses. "After that ye believe ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Eph. 1: 13, 14.

Perhaps some poor sinner would like to travel with us to the promised

land. If so let him come to Jesus; there confess his sins; come to the throne of grace; and cast his burden of sin at the feet of Jesus in earnest prayer; then follow all of the laws of God, and keep all his commandments; for Christ himself said, "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16. For as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. Then we will go on our way rejoicing together in the Lord.

Now Christian reader, go with me to the cross. What do we behold there? A blessed Jesus, bound and carried away; the wicked band plating a crown of thorns, and putting it about his head, and smiting him on the head with a reed, (oh that precious head, how it had to suffer, and all for our sins) and spitting upon him; and when they had mocked him, they led him out to crucify him. After they had mocked him, our blessed Jesus prayed, Father, forgive them, for they know not what they do.

The sun refused to shine,
When his majesty divine,
Was derided, insulted, and slain.

He said, it is finished, and bowed his head and died. Yes, Christian reader, and sinner too, our salvation was made possible at that hour.—Thank God, that he so loved us, as to give his only begotten Son to atone for us.

But did the grave hold him? no; bless God, the grave had to deliver him up the third day.

O; he burst the bars of death,
And triumphant from the earth,
He ascended to mansions of bliss.

He was received up into heaven, and sat on the right hand of God, and is interceding for us; pleading for us, poor sinners, that we may live. And will he come again? Yes he will come again, with a shout, and a host of angels with him.—Then when the trumpet will sound, then the dead shall arise, and those that have part in the first resurrection, shall be caught up in the air, and thus ever be with the Lord.—Reader, may you and I be one among the first to rise. Then shall

our vile bodies be fashioned like his. And we shall have an inheritance, for he saith, "He that overcometh, shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 7. "I love them that love me; that I may cause those that love me to inherit substance, and I will fill their treasures." Proverbs 8: 17, 21. We shall have a crown also. "The crown of life, which the Lord has promised to them that love him." James 1: 12. "The crown of righteousness, which the Lord the righteous judge, shall give to them that love his appearing." 2 Timothy, 4: 8. O my soul, praise the Lord. We also shall have support in death. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." Psalm 23: 4. Now, may God for Christ sake, add his blessing to these few lines; amen.

HANNAH WHISTLER.

Shiremanstown, Pa.

Our duty to one another.*For the Companion.*

*Brother Holsinger:—*In as much as we have reason to believe that the day of the Lord is drawing near; and as I think the church will have grave actions to endure, and grave questions to answer, I thought I would drop a few hints to the readers of the *Companion*.

The Apostle Paul says, (Acts 17: 26, 27) that "God made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. That they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us."—This I think is plain that God is not far from the children of men. But perhaps I may astonish the readers of your columns, when I say the devil also is not far from every one of us. And I suppose it will not be hard to convince the intelligent mind, that he (the devil) is not far from the children of darkness. But

we also think he is not far from the children of light. In the Book of Job we read that "there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. The Son of God was tempted of the devil; and so will his disciples be; and with such art, too, as will be likely to deceive, without the least suspicion, which I will try to foretell.—God said to Moses, "I will raise them up a prophet, like unto me," (Moses) and that prophet is to be heard. Now when that prophet had been crucified, buried, and risen from the dead, showed himself to, and eat and drank with his disciples, he said unto them, "all power is given unto me, in heaven and on earth, go ye therefore, teach all nations, and baptising them, and teaching them to observe all things whatsoever I have commanded you. Now among the things which are to be observed is: "If thy brother trespass against thee go tell him his fault between thee and him alone." This the church of God teaches to all her pupils or members. Now the delicate female might shrink, if it falls to her duty to approach the stern male member. And why? Answer, for the same reason that Peter denied his master, namely, fear, when not wholly under the divine spirit. Here I would like to add a word of courage, and consolation to the timid. Do not fear when duty demands. See the book of Esther, 4th chapter, 16th verse. "If I perish, I perish," but she did not perish. Again, read the book of Daniel. See him in the lions den, and he and his followers in the fiery furnace. But we must have faith, for without it, it will be impossible to please God. And if we should die a martyr's death, our garment of righteousness will shine the brighter in the spirit world. But from whence would such imaginations arise as to cause the children of God to fear to do their duty.—Why from the evil one. Deplorable as the fall of man is, yet God can always reach the heart of the vilest with conviction. And on the other hand, the regenerate never arrive to

such a state of purity in this life, as to prohibit satan to insinuate for them. And it is his glory to cause the children of God to exercise that unruly member, which can not be bridled in speaking evil, one of another. Oh, should we not rather use that member to save a soul from death, and hide a multitude of sins! See James 5: 20. And here, I fear is a great neglect on the part of professors of christianity, even amongst the brotherhood. I fear that oftentimes when the duty of telling him his faults alone is attended to, it is not as it should be, purely the motive of the saving of the soul, but a duty the church enjoins upon us.—Yet the Apostle says, "Brethren if a man be overtaken with a fault, ye which are spiritual rest on such a one in the spirit of meekness, considering thyself, lest thou also be tempted." Bear ye one anothers burdens and so fulfill the law of Christ. And blessed are they who do his commandments, that they may have right to the tree of life, and enter through the gates, into the city. Dear readers and fellow brethren, when I take a thought of the future, I think the children of God are not so much concerned for each other as they ought to be. Our Savior said he came not to destroy life, but to save it, and Paul says "if we have not the spirit of Christ we are none of his. Let us then pray for one another, that we might be healed, knowing assuredly that the fervent prayer of the righteous availeth much, though of like passions as we are. Oh! should we not earnestly desire and pray as Elisha did, that a double portion of the spirit of the Master, might be upon us. See second Kings, second chapter, and "search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

Precious Bible what a treasure,
Does the word of God afford.

DAVID BOSSERMAN.
Gettysburg, Pa.

For the Companion.
Temperance and Tobacco.

Brother Holsinger:—I would be glad if some of the brethren would

explain, in reality, what the excessive use of tobacco is. I think I have an idea, but so many differ with me; they will say, "be temperate in all things,—tobacco included." Now I believe when the apostle said "be temperate in all things," the necessities of life was what he had allusion to; because he has also said, "abstain from the very appearance of evil." Now if we use tobacco as a medicine, that is what I call temperance, and just as soon as we use it to satisfy a lustful appetite, it is excess; and I verily believe the Christian goes beyond his limits when he partakes thereof. Can we be temperate in an evil? The apostle certainly does not mean so; but there is great danger of being intemperate in what we really need. The use of tobacco has become so popular, and so fashionable, that it is almost overlooked. When we are taken into the church, we all make a vow that we will renounce the world, with its maxims and customs, and I believe when we fail to do so, we break that vow, for God has made us sufficiently able to destroy any such appetite which we have created. Now I would ask the question, to which of the kingdoms does this miserable and filthy practice belong? If king Alcohol has his thousands of slaves, king Tobacco has his tens of thousands. Now brethren and sisters, let us be consistent. Some of us are very particular about our bodies, to have them in conformity with the brethren, and this is perfectly right; but we must be careful we don't spoil it.

We are sometimes told, we can do nothing with it as a question, because some of the most prominent members practice it. Now brethren, I think this is the place to begin, for they have the most influence. It is very discouraging to be put off in this way. We can't say one word to private members, as long as the preachers are the worst. Some will say publicly, it is wrong to use it to excess, only be moderate, and that is temperance. I can't see it so; we might as well say, I can engage in this or that practice, which I

know to be wrong, but I will be temperate.

I would not that any should leave off because I think it wrong, but I would thank God and take courage, if some would see that it is contrary to Christ's teaching, and leave off for his sake. Much might be said on the the subject, for there is great room, but let this suffice for the present. I love my dear brethren and sisters, and this is why I have written.

ESTHER VAN DYKE.

McElvy's Fort, Pa.

For the Companion.

Hypocrisy.

Hypocrisy is a seeming, or professing to be, what in truth and reality we are not. It consists in assuming a character which we are conscious does not belong to us, and by which we impose upon the judgment and opinion of mankind concerning us. The hypocrite is a double person; he has one person which is natural; another, which is artificial; the first he keeps to himself; the other he puts on as he does his clothes, to make his appearance before men. It was ingeniously said by Basil, "that the hypocrite has not put off the old man, but put on the new upon it.

We have various forms of hypocrisy. In Matth. 23; 5, we have a delineation of a certain character, who may very appropriately, be termed the **WORLDLY** hypocrite, who makes a profession of religion, and pretends to be religious, merely from worldly considerations. God appointed the Jews to make borders, or fringes on their garments (Num. 15: 38) to distinguish them from other nations, and to be a sign to them of their being a peculiar people. The hypocritical Pharisees were not content to have these borders like other people's, but they must be larger than ordinary, as if they were more religious than others. "But all their works they do to be seen of men." How contrary is this to the humble, unassuming, self-abasing spirit of Christianity! no show, no ostentation, no affected sanctimoniousness, by seeking conspicuous places

to offer long prayers for the sole purpose of being applauded by the world; but rather does the consistent disciple of Christ, court privacy for his duties, and delights most to commune with his Father in secret; he steps forth into notoriety with reluctance; and instead of "loving," is *pained* by the chief places, either in private houses, or public congregations; as he is disposed to make choice of the lowest place, and "in honor to prefer others to himself."

In Rom. 10: 3, we have made mention of a certain character, ignorant of God's righteousness, and going about to establish his own righteousness, not having submitted himself unto the righteousness of God," who is acting consistent with the law, having relinquished his vicious practices, in order thereby to merit heaven, while at the same time he has no real love to God, but expects salvation by his own works, who may be termed the *legal* hypocrite, or one who has no proper conviction of the evil of sin; who, although he pretends to abide by the law, yet has not a just idea of its spirituality and demands. He is ignorant of the scheme of salvation by free grace, proud of his own righteousness, he submits not to the righteousness of God; he derogates from the honor of Christ, by mixing his own works with his; and in fact denies the necessity of the work of the spirit, by supposing that he has ability in himself to perform all those duties which God has required. Such is the character of the legal hypocrite, diametrically opposite to that of the true christian, whose sentiment corresponds with that of the Apostle, "By grace are ye saved, through faith, and not of yourselves: it is the gift of God. Not of works, (works of the law) lest any man should boast." Eph. 2: 8, 9. But again the evangelical hypocrite, whose religion is nothing more than a bare conviction of sin; who rejoices under the idea that Christ died for him, and yet has no desire to live a holy life; being represented as having received the seed in strong places, consequently no root in himself, no settled fixed principles

in his judgments, no firm resolution in his wills, no rooted habits in his affections; nothing firm that will be either the sap or strength of his profession, all indispensable to the true christian character.

Lastly, the enthusiastie hypocrite, who has imaginary sight of his sin, and of Christ; talks of remarkable impulses and high feelings; and thinks himself very wise and good, while he lives in the most scandalous practices. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed, as the ministers of righteousness; whose end shall be according to their works."

The above characters, would be as industrious and as generous in promoting error, as the apostles were in preaching truth; they would endeavor as much to undermine the kingdom of Christ, as the apostle did to establish it. There were counterfeit prophets under the O. T., who wore the garb, and learned the language of the Prophets of the Lord. So there were counterfeit apostles under the N. T., who seemed in many respects like the true apostles of Christ. And "no marvel;" (says the apostle) hypocrisy is a thing not to be much wondered at in this world, especially when we consider the great influence Satan has on the minds of many, who rules in the hearts of the children of disobedience. As he can turn himself into any shape, and put on almost any form, and look sometimes like an "angel of light," in order to promote his kingdom of darkness, so he will teach his ministers and instruments to do the same. But it follows their end is according to their works; the end will discover them to be deceitful workers, and their work will end in ruin and destruction.

JOS. AMICK.

Burnettsville, Ind.

Be always employed, lest you become slothful.

*For the Companion.***Self Examination.**

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." These are solemn, yet blessed words, spoken by the Lord to Samuel. It is fearfully solemn to know that the Lord looketh on every thought, and motive of the heart; and yet how blessed, how sweetly comforting to know that our God knoweth the heart.

As the actions of the heart must ever pass through a weak and treacherous medium, it is not strange that its true motives are often embarrassed, and but illy understood, thus causing our good intentions to be evil spoken of, not only by the world, but it may be by our friends. Yet our God cannot be *deceived*; He looketh on the heart; He knoweth all its trials and temptation, its pleadings and wailings; he knoweth wherein it is weak, and wherein it is strong; He knoweth wherein it is earnestly seeking and striving after the righteousness of God, or whether it is satisfied with the allurements of the world, the vain glory and applause of men.

Yes, our heavenly Father knoweth the heart, as we know the countenance of a friend. How very important then, that *we* should know our own heart; should learn its motives, its ruling power.

In the work of heart searching, let us not fall into the error of the Pharisee: justify the motives of the heart by our works; conclude that the heart is right in the sight of God, because we do not as some do. Again, in the case of the rich young man, may we not think that we will be accepted by God, because we have kept the commandments. He was not accepted, though he had kept the commandments from his youth up. We must first know that we *love* God; then keep his commandment, *because* we love him, not think we love him *because* we keep his commandments.

The Savior said; "He that hath my commandments, and keepeth them, he it is that loveth me," and he that loveth me shall be loved by

my Father, and I will love him, and will manifest myself to him."

"He that loveth me not, keepeth not my sayings." The new commandment that he gave to his disciples was that of love; therefore, if the love of God dwelleth not in the heart, we *cannot* keep all the commandments. We may keep the church ordinances, obey its rules, and make it appear to the world that we are serving God; that we are keeping his commandments; yet if the great law of love given by our Savior, is not the ruling power in our hearts—love to God, love to our Redeemer, and his holy cause; love to our brethren, and love for dying man. If this is not the ruling power through which we obey the commandments,—then, I fear that we, too, will go away from our Savior, sorrowful. In that last great day he will say, "I never knew you."

Oh then, let me entreat you, my brethren, to go to work at once, and search with all diligence, the state of the heart. Why should we deceive ourselves, when we *cannot* deceive our God? Why should we seek to know the heart of others, while we fail to understand our own? It is not by the acts of others that we are to be judged, but by our *own* actions. Then cease to judge your neighbor, for as ye judge so shall ye be judged. We have no time to spend, in thus vainly and sinfully judging others.—When we have learned all that we can of our own heart, we will find that there are many weak places; that there is much need of prayer, of patience, of help from above, to keep our faith bright, our trust unwavering, and our feet in the straight and narrow path. When we have thus learned our own heart, we will be ready to go forth with much charity for the frailties of others, and humbly and earnestly plead with the wandering children, to return to their God. We will feel it our duty to seek for the poor, the afflicted, the discouraged, and tell them of a Redeemer's love; tell them that our Savior died for them; died that they might live. Ah! to

how many dark, sad hearts, we might carry light and comfort, and cause them to look up to that beautiful, that happy home, where our blessed Jesus waits to receive them.—*A modest sister.*

On Christian Intercourse.

It is by throwing open a dark cellar to the sweet light and air of heaven that the mouldiness and dampness disappear; so it is by opening the heart to the influence of the love of Christ and to the reciprocities of Christian society that its gloomy and morbid feelings are chased away.

A plant that grows in a cave is pale and sickly; so is the piety of a Christian who shuts himself out from the fellowship of God's household.

It would be a poor state of civil society where every one should attempt to live independently of his neighbours, being his own hatter, tanner, shoemaker, spinner, weaver, chairmaker, &c. So it is a poor state of Christian society, where each pursues his weary pilgrimage to heaven alone, neither seeking health and comfort from his brethren, nor offering them in return.

A single stick of wood makes a poor fire, especially if it be green and covered with snow; but a mass of sticks can be made to burn, though they be at the beginning both green and wet. So what with outward temptation, the Christian who shuts himself up from communion with his brethren, finds it hard work to keep his bosom in a glow; but when he goes among them, and mingles his feelings with theirs, then his heart becomes hot.

"Iron sharpeneth iron; so man sharpeneth the countenance of his friend." A maxim that cannot be improved in its application to Christian intercourse. We leave it as it is.

Would you like to give your brother a look of unkindness, a word of unkindness, and *meet him the next moment in heaven.*

When angry, count ten before you speak; when very angry, count a hundred.

Tried and True.

Memories of other friends may fade
From out my mind, and leave no trace,
While he, whose hand I hold to day,
Still keeps within my heart, a place.

For life is like a march, where some
Fall early from the ranks, and die;
And some, when times of conflict come,
Go over to the enemy.

And he who halts on the way—
Wearied in spirit and frame—
To call his roll of friends, will find
How few make answer to their name.

For the Companion.

Noah and the Ark.—Essay No. 10.

Noah was the ninth in descent from Adam, and the son of Lamech, and grand-son of Methuselah. He was born about in the year of the world, ten hundred and fifty-seven, and died two thousand and seven; aged nine hundred and fifty years. It appears that in Noah's time the world had become very populous, and as they increased in population wickedness and sin increased likewise, until the antediluvian world became so corrupted, in consequence of sin, that it "repented the Lord, that he had made man on the earth, and it grieved him at his heart."—"And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Notwithstanding all this wickedness and corruption, with which Noah was surrounded on every side, the enticements and temptations to which he surely must have been daily exposed, did not draw him away from his God. It appears in that dark and benighted period of the world, all men had forsaken their Creator." "But Noah found grace in the eyes of the Lord" and "Noah was a just (or upright) man and perfect in his generations; and Noah walked with God."

Unto Noah was revealed the coming destruction of the world, and through him the people were made conversant with the sad news. Sufficient time was given for the conversion of the whole world, a hundred times. It was said the "days" of man "shall be a hundred and twenty years." How kind it was in

God, to give man such a length of time for repentance, when at the same time he might have had sufficient reason to cut them off at once; but thanks be to God for always doing his part, and more.

"And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Although the human family had become so depraved, and steeped in wickedness, and become so abominable in the eyes of their Creator, that he said, "my spirit shall not always strive with man," He gave them time, and then warned them of the coming flood. Only one righteous house was to be found on all the earth, that took heed to God's threatenings. We read in Hebrews 11: 7, how "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of righteousness which is by faith."

The building of the ark should have been a living sermon for the people before the flood, besides the preaching of Noah, concerning their certain doom, if they would not believe. No doubt Noah's time then was engaged in building the ark, and preaching to the people about this great time, which was soon to transpire. It must certainly have been a very serious and weighty matter, for a person thus to preach to a disobedient and rebellious people. Well may the apostle Peter call him a preacher of righteousness. He was truly the man of God in his time. In one way he must have been like other men, possessed of a carnal mind and depraved nature; but the grace of God made him what he was; like Enoch, he "walked with God," and like father Abraham, he was a faithful patriarch, and submitted in child-like simplicity to all the mandates of his heavenly Father. Well might the Lord with safety select him, as the builder of the ark, and a preacher of the deluge of the world. Here we can learn a lesson how head-work and hand-work should go together. He labored under

great responsibilities, being at the head of two professions, namely, a carpenter, and homilist, or preacher, at the same time. No doubt he was frequently made the subject of scorn mockery and ridicule, which of course he bore with great patience, or he could never have accomplished the laborious task before him.

We nowhere read in the Bible of one sinner that repented at the preaching of Noah, but we have reason to believe, had they turned from their evil way, the old world might have been spared, or if only some had repented they could have been saved, with Noah and his house in a temporal point of view. It appears the Ninevites were equally as far gone astray from their God as the Antediluvians, but at the preaching of the prophet Jonah they repented. That great city was threatened destruction in forty days, providing they repent not. It was said unto Jonah, "Arise, go to Ninevah, that great city, and cry against it, for their wickedness is come up before me." Like the inhabitants of Mystery Babylon, "their sins reached unto heaven and God remembered their iniquity."

We find that Jonah went at last to the great city of Ninevah, traveling a days journey into the city and cried, "yet forty days and Ninevah shall be overthrown." At the preaching of that short sermon, they all repented, the king not excepted, in ashes and sack-cloth, and so the city was spared. We always find that God gives man time for repentance. Unto the Antediluvians was granted one hundred and twenty years, yet with all this time and privilege granted unto them, by a kind and gracious God, they would not give heed to such timely warning. The Ninevites on the other hand had but forty days allotted for repentance, and with this short time they all repented, from the king on his throne, to the humblest of his subjects.—Likewise in the cities of the plain, God's purposes were made known through righteous Lot,—he declaring unto them their certain doom; but they regarded not his wholesome counsel, and in consequence fell un-

der the wrath of Almighty God. It appears it grieved Abraham in his heart, to see the annihilation of those beautiful cities, with all their inhabitants. He made freely intercessions in their behalf. But the number of God's elect had become so small, that the city of Sodom could no longer be preserved. Only four righteous persons could be found; whereas had ten been found the cities might have been spared. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the son of man shall be revealed." Christ also compares Noah's time to the coming of the son of man. It is true we do not know the exact time of Christ's coming, but the true christian ought, and can know it very near, merely by watching the signs of the times, in regard to his second advent.—"And as it was in the days of Noah, so shall it also be in the days of the son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." "So shall it be also at the coming of the son of man."

The destruction of the old world must have been an awful time to the people then living. The word says, "they knew not until the world came and took them all away," which probably means they believed not. They could not help knowing all these things, which they had soon to witness with their own eyes, but all when it was too late. It is true that they heard Noah preach; they also must have seen him build the ark, and no doubt many of them assisted Noah in preparing the same. Perhaps many came to see it, merely for the sake of curiosity, asking him what it was for, whether he intended to sail over the mountains on dry land. No doubt but they considered the man beside himself, or that he was becoming over righteous, and that the believed doctrine that he

preached to them, to be an impossibility. Unbelief, that gross sin, had taken such deep root in their flinty hearts, that they could not be persuaded to turn in with Noah and be saved; but Noah being "moved with fear, prepared an ark to the saving of his house."

The accumulation of sin was the cause of the deluge of old; but a more awful deluge is before us than the one we have been just describing.—The deluge of the wrath of God kept in reservation for all the children of disobedience;—those who are unwilling to submit to the doctrines and principles of that saving gospel, brought down from heaven, as now recorded in the word of God.

The ark of Noah is a beautiful type of the religion of Christ,—the plan of salvation,—and frequently called the ark of safety. Just as dangerous as it was for the antediluvians not to believe in the preaching of Noah, just so dangerous it will be, and perhaps more so, not to hear the son of God, and in not submitting to the scheme he laid for the salvation of poor sinful man.

The ark of Noah was first to be built before he and all who believed could be saved; but the ark of safety is already built; no one need concern himself about that. It was finished before the world began. All that was wanting was merely to open the door, which Christ fully accomplished in the days of his humiliation. The door to the ark of safety is now wide open, which door is Christ. He stands with outstretched arms, and calls all men to come into the ark of safety, and be forever secure. There is room for all, and to spare. The invitation is gone forth. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Remember dear sinner, that salvation is free, and the crown of glory can be obtained without money and without price.—All the inducements the world is able to offer, are nothing in comparison to the riches, honor, and glory, which the saints are once and forever to enjoy, in the kingdom of God's dear Son.

Who then would not be a follower of the meek and lowly lamb of God. It is a dangerous thing to put off repentance, since we have no promise for to-morrow. Perhaps before the rising of another sun, death's cold icy hands may be upon us: or it may be the door of mercy to the ark of safety will soon be shut, never again to be opened.

W. G. SCHROCK.

Berlin. Pa.

For the Companion

The World's Conversion.

Many believe the whole world must be converted, in order to usher in the millennium. We confess we know not where they acquire such a belief. From the predictions and general tenor of the Gospel, and likewise from the signs of the times, both past and present; no such a consummation of conversion is warranted. "As in the days of Noah, so shall it be in the days of the coming of the Son of man." The great indifference to the warnings of Noah in regard to the flood, or overthrow of the Antediluvians, will, in like manner, manifest itself in the event of Christ's second advent.

The commission of the Son of God instructs to teach all nations, and evidently signifies, that only such who confess that Jesus is the Son of God, repent and are converted are chosen to be God's children through administration of baptism. Many that are taught will not repent and be converted. Hence, "many be called but few are chosen." Some of the prophetic writings may apparently favor the entire conversion of the world; but such prophecies must undoubtedly be understood in a limited sense, otherwise there would be a contradiction of other Scripture. Not designing this time to confine ourselves to the sacred writings, we turn aside from those evidences, and simply survey the work of the world's conversion. The consummation of such a triumph is verily in a backward state. The so called reformation of the sixteenth century promised great results to true christianity, yet that reformation did not penetrate more than

one-third of christendom. Since that period there seems to have been large accessions to christianity, but a conviction has been gaining ground with the close observer, and justly too, that there are not to-day any larger number of true christians on earth than there were one hundred years ago, compared with the present population of the earth. There has been a great advance of human welfare in all its material interests, which is mainly due to christianity in its wider diffusion and elevating influence; but true religion in the souls of men as a personal experience and power, since the first few centuries of the Apostolic age, has seemingly been on the decrease. At one time the temporal power of the papacy was so strong as to almost engulf protestantism, but now it is much weakened and really waning, yet to-day it deludes and controls as many individuals, and even more than it did then. Macaulay says protestantism has not gained anything in the last two hundred and fifty years. We are inclined to believe him. The population of the world is now estimated one thousand two hundred and twenty-five millions. That portion of the earth which is called christendom contains three hundred and ten millions. The Romish church and the Greek church number two hundred and thirty millions. All Protestants throughout the world number only eighty millions. Less than one fifth of the earth's population are included within the pale of Christendom. Of this one-fifth—less than one-third—bear even the Protestant name; while of these eighty millions of Protestants, only fifteen millions are included in Protestant churches. Take all the true and evangelical christians out of these fifteen millions, and we have almost no number at all. A very insignificant number indeed, compared with the earth's inhabitants. "Nine hundred and fourteen millions," of immortal beings now on earth are sunk in a stupid and beastly idolatry, or, are the dupes of Mohammedanism or Jewish blindness. These statements are general facts, though they cannot be taken as precisely accurate.

In consideration of these facts, what a dark vale this world presents! To say nothing of heresies and errors that prevail, nothing of superstition and formality in worship against a better light of knowledge; which increases the darkness ten-fold.

As a barrier to evangelical christianity, a suppressed skepticism has insinuated itself into the minds of thousands of the rising generation, and we reluctantly venture to say that in course of time not far distant, infidelity, in its worst forms, will become bold and defiant. Literary, and especially theological training is assuming such an aspect as to nullify the inherent virtues of divine grace, and in a great measure the authority of the Bible as a divine revelation.—We do not discard education as a proper development of the mind, but admire and advocate a sober, moral, scientific, or genuine theological training. Everything upon the face of the earth can and may be abused, and education in a theological point of view, is most fearfully abused through her blind votaries, thus "the blind leading the blind," and eventually all will fall into the ditch.

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

We have no continuing city here.

Sometimes when I was perusing the contents of the *Companion* it had a cheering and edifying effect upon the internal part of humanity, and I thought, to receive such a paper in a family could have no inexpedient results, but contrarywise have good results; such as to acquaint the subscribers with the large number of brethren, and their remotest bounds of extension; far, and wide, we find the glorious Gospel has made its way. (as the brethren preach the same) We are often so forgetful of our short duration on earth, but the *Companion* is also aiding to draw the inference that we have not to abide long in a world of sorrow and affliction, or in a time of grace, in which to qualify ourselves for the approaching translation; we are but momentary beings; this was fairly and strongly held forth during the last

year. Long catalogues of such members and friends, blooming in the church, and different parts of the country, but are no more among the living on earth. How many fathers and mothers have been called away from their loving descendants, of which many have been left behind in their infantile state; yes, left over to a providential hand and affectionate friends to care for; and in addition to those who are not recorded in its volume, what a vast number of fellow travelers do now sleep in the silent tombs, who have been in our midst, and our loving associates, only one single year past. Hence we, young or old, should have more of a solemn feeling of our mortality while events on every side have given strong evidence of our uncertain lives. We might lay aside the sacred teachings of the Bible, regarding this point, and learn through experience, and examples, that our days are limited on earth; not knowing when they are expired. How careful ought we then to live; with what religious fear? And those of our children who have not yet responded to the warm invitations of a Holy Spirit, convincing the work of sin, the admonition of their devout parents, and the pressing appeals from the ministers. O! where shall you appear? in an unconverted state, if a sudden destruction of mortality would be your fate; "if the righteous scarcely be saved, where shall the un-godly and sinner appear?" Here we easily comprehend that the disciples of Jesus have nothing to spare, when coming before the final judgment, and how then with unregenerate men and women. What an awful day is approaching, and a judgment to come.

Wm. HERTZLER.

Elizabethtown, Pa.

The truest Christian politeness is cheerfulness. It is graceful, and sits well on old as well as young. It is the best of all company, and adorns the wearer of it more than rubies and diamonds set in gold. It costs nothing, and yet is valuable.

Envy has no rest.

Religious Dialogue.*Continued.*

Professor. I have often heard it said, and I presume it is the opinion of the public generally, that your people expect Salvation by their works. I hope for their sakes, that such is not the case.

H. And, my friend, have you any knowledge of a reason for the making and circulating of such a report?

P. Not unless it be from the fact that you have many church ordinances, upon the strict, and most minute observance of which you appear to place great importance.

H. We have no ordinances, except those instituted by our Savior himself, upon the proper observance of which we do place much importance;—not that we expect thereby to *merit* salvation, but that we may receive the *gift* which the Lord has promised to bestow upon all those who obey him; and that we may escape the curse, which is set before us, and which we would pronounce upon ourselves, by disobeying his Commandments. "Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments," &c. Deut. 11: 26—28. "If ye love me, keep my commandments." John 14: 15. "If a man love me, he will keep my words." John 14: 23. "He that loveth me not keepeth not my sayings." (24) From these passages of Scripture, is it not reasonable; is it not the most intelligent view of the subject, to conclude that those who obey God shall be blessed, while those who disobey him shall heap upon themselves condemnation?

P. It is certainly reasonable to conclude that those whom God has

chosen, converted, sanctified and purified by the blood of Christ, will obey him, and keep his commandments; but that we, sinful and weak as we are, can do anything that will entitle us to the blessing, or gift of God, as you term it, is perhaps not a very intelligent conclusion.

H. Let us try the theory. Would you consider it intelligent to conclude that he that believes God and obeys him shall be saved?

P. I would if his faith be a saving faith.

H. Can faith be saving without action?

P. This is certainly a grave question, and one which has puzzled our best Theologians. Yet I cannot see that, with a due respect to the Scriptures, we dare teach that faith can be perfect, or saving without some action on the part of the creature, but it is not to be presumed that the creature can act of *himself*, for our Savior said, "no man can come unto me except the Father draw him;" hence it is God, after all, who is the moving cause.

H. I have admitted that salvation is the gift of God; but does God *compel* any one to receive the gift?

P. As I have observed before, the Father draws, or moves the hearts of his creatures, by the operations of his spirit, and by yielding to his influence they become his servants.

H. Can a man yield to the influence of the Holy Spirit, or can he suffer, permit, or yield obedience to the teachings, or drawings of the Father, of himself?

P. By asking God for grace, strength, and wisdom, he may be enabled to all things.

H. On the other hand, can he *refuse* submission to the drawings of the Father?

P. From the teachings of our Savior, and the Scriptures throughout, we must conclude that men have refused to submit to the will of God, and consequently rejected his offers and invitations.

H. I am pleased to discover that we can agree so well upon these points. And I hope that you will be enabled to see that, if our conclusions be true, and I do believe they are, that two points have been established, viz.: *Man's free agency, and salvation through Christ by works of obedience.* We have reduced the subject to its base, and already we have been ascending.

P. I am not conscious of any such incontrovertible inferences.

H. If it be true that man may refuse submission to the drawings, or invitations of the Lord, then it is established that he may work his own destruction; and if he may become a servant of God by yielding to the influence of his spirit, (and if servants, then heirs of righteousness) then it must be received that he can "choose whom he will serve," (Joshua 24: 15,) and consequently is a *free agent*, having life and death set before him. And if we admit that *one act* of the creature may be conducive to his salvation, we are framing a precedent upon which we must admit that every righteous act of his life, or every work of obedience, will contribute to his preparation for happiness. Thus, if he may *yield* obedience, then he may pray for grace; and if he may obtain grace by prayer, then he is already receiving a reward for his works, and he need only continue in obedience and his rewards will follow as surely as God's word is true. If this were not true, then stubbornness and disobedience would be unmeaning terms in the New Testament.

To be continued.

LOCAL MATTERS.

Tyrone City, Pa., Feb. 27th, 1866.

CORRESPONDENCE.

Sister Susan Porter, Williamsport, Pa., says:—"As you are a stranger, and yet not a stranger, I will converse with you on paper. All the acquaintance I have with you is through the *Companion*, that I receive weekly, and indeed I rejoice when I see it, for it is a great comfort to me, for my husband loves to read it as well as I, for I get a great deal of information in it, and can hear what is going on in our church, as I am the only member in this place, or at least that I know of; and often feel very lonesome, because I can not assemble with my brethren and sisters. I have not been to one meeting since I joined the church and that is past three years. Is it much wonder if I should grow cold,—although we have the scripture in our house, and we can read it, and can also understand much of it, yet it is not the word of God proclaimed or explained; yet I have a strong faith in the Lord Jesus, and hope that God will lead and guide me in the way of righteousness and truth.

I think there are some brethren living near Lewisburg, Pa., about 30 miles from here. If I could find out when they have a lovefeast, I should try and go down. I wish that brother S. Longenecker, or br. D. P. Saylor, or some other able preacher would come here and preach. There are about 14,000 inhabitants in this place, and they know nothing of the brethren. I think the brethren don't do altogether as the Savior commanded them to do. He said, "Go ye into all the land, and preach the gospel to every creature." There is a great deal of preaching done here, but I am at a loss to say if it is gospel.

Now brother Holsinger, please let me know if the subscription is paid for my paper. I don't know who subscribed for me, unless it was my brother Francis Grove, from New Oxford, Pa. If it is not paid let me know and I will pay it. I was raised

in York Co., Pa. My husband was born and raised in the state of New York. He knows nothing of the brethren, only what I tell him. He seems to think a great deal of them. May the blessings of God rest upon us wherever we may be.—We are all enjoying good health.

Reply.—I cannot tell you my dear sister, who ordered the *Companion* to be sent to you, but we have every confidence that he who did it, intends to pay for it himself, and you can be quite easy on that matter. We have perhaps, a "loose" way of doing business, yet withal we feel that the Lord has prospered us. When a brother or sister orders a paper to be sent to any one, we enter the name on the list and send the paper without making any further note or entry, and expect in due time, "all will be made right;" and in our first year's experience, we have not (that we know of) failed in a single instance.

We rejoice to learn the "*Companion*" is so welcome with your husband and yourself, and we shall endeavor to make it still more interesting to you, and others in similar circumstances. We, too, the editor and wife, are the only members in our town, and we know by experience, that it takes more watching, more praying, and more exercise in all the Christian graces, to keep up the "holy fire" within one's self, when isolated from the church, and perhaps surrounded by glaciers of pride, disobedience, and idolatry, than when we are encircled by the warming influence of church fellowship. But cheer up, sister; remember the Lord is with you always,—not only in the church—not only in the neighborhood—but in your own house, right by your side,—ever ready to help you,—console and encourage you. And I have reason

to believe that he is with you, and that you realize his presence. Baptized, and not in church again for three years! and still *alive*! Surely, you are a living monument of the truths of our holy religion. Thank God and take courage.

And now, brethren, Longenecker, Saylor, and other Apollos in the Church, when the above meets your notice, please remember that here is a *call*. Will you go? Or, will the churches, whose servants ye are, send you? We will see.

Our Southern Correspondence.

Brother Holsinger:—The letter accompanying this note was received from brother Moomaw, of Virginia, in answer to several inquiries which I had made of him, concerning the circumstances of the brethren in the South; and which the writer authorizes you to publish in the *Companion*, on condition that the reasons which induced the writing of it, are also published. Yours in the bonds of love.

JACOB LONGENECKER.

New Enterprise, Pa.

[The following is an extract from the letter addressed to brother Longenecker, not deeming it necessary to give it in full.—ED.]

"In the first place, I must say that my heart is made glad, to see that my brethren in the victorious land, have such a christian regard for the poor and destitute of the conquered. This looks like filling the injunction: "If thy enemy hunger feed him; if he thirst, give him drink." &c. This is what I call practical religion. I have oftentimes heard men pray that God might be the poor man's friend and the staff of the infirm, and say and do not: Be ye clothed, be ye fed, and with hands and hearts iron banded, withhold the things the poor are suffering for. Such serving God and the poor as this, is worse than Pharisaical prayers, that never catch the ear of God.

But when I see a body of Christians, such as my Northern friends,

standing ready to help the poor upon the slightest intimation of the necessity of it. I am proud to conclude that the balm in Gilead is still healing the sons and daughters of my people. And that the great saline works of the government of the Lord Jesus Christ are still productive enough to supply the most precious element that shall save the world a little while longer. I mean true and vital practical Christianity, such as makes men the salt of the earth.

In reply to your questions, I shall invite you to go with me to a stand point, where we can at one glance survey a conquered land with fifty thousand widows, and one hundred and fifty thousand orphans, and probably many more alone dependent upon their own exertion to obtain a support.

Had it not been for God's goodness in giving us a good crop of corn on the land that was planted, both man and beast would have suffered ere this time, for our wheat crop was almost a failure, and the great effort made by the people to employ all their means to secure an abundant harvest, by the pleasure of God, has caused flour to be very scarce and out of the reach of the poor, who are subsisting on the cheapest articles of diet, and scanty at that, for I heard of some members who said they were living on nothing but corn bread and sorghum molasses, and if they did not get a change soon their health would be injured. They are also very scarce of clothing. The merchants are selling their goods so high that many of the poor are not able to purchase what they actually need. You may readily conclude that a great deal of good could be done by sending help to the country, for the widows draw no pensions. This I must speak to the shame of the proud government of the United States, that will permit such a vast number of orphans and widows to get their support as best they can, because they are what many of the poor creatures could not help, the wives and children of rebels by name; many of whom were hunted like the fox, and kept in the army by the bayonet. In con-

clusion I will say, I believe we can drag through the winter by using the strictest economy. Nevertheless I will say that I believe that a million of dollars might be bestowed upon the poor of Virginia, both white and black, well pleasing to the Lord. I am satisfied that all the effort made in this direction will be blessed, and classed with good works.

The money already sent by the brethren has done a great deal of good to the church members. The brethren who have been appointed distributing agents are dividing it out, and it is thankfully received by the poor.

Your brother in the Lord,
JOHN C. MOOMAW.
Clover Dale, Va., Jan. 22.

*Dear Brother in the Lord:—*As I have received two copies of the "Christian Family Companion" without knowing who sent it to me; thinking probably you had, I will say to you it was well pleasing to me, to make acquaintance with such a companion, that talks about our home in heaven, and heavenly things, and would like to have a visit every week, but owing to my pecuniary circumstances I am not able to pay for it, at this time, but if God will bless me with the means to spare, I will take it as soon as I can. I can do nothing more at this time than to thank you for your kindness, in sending me the two Nos. I hope your efforts may prosper in the good cause of our Lord and our God.

There is one thing I see proposed by the beloved brotherhood, that is a change of system in holding the Annual Conference, and by the writing of the brethren I infer that they cannot see eye to eye in this matter. What is the cause? Is it because we do not know what the change is, or what is to be changed? I think that is the cause. All the beloved brethren in the Southern States have been deprived of being with you, for the last four or five years past, at our Annual Conference, and therefore are not prepared to know what needs a change, or at

least I do not. Do tell us what needs a change, or alteration in the system of holding our Conference, and I think if it needs a change, we will see alike, and the agitation will cease. Now dear brother, let us understand all things right before we approve or condemn, and all things will work together for good. Let the spirit of the true and living God guide us in all things we do or say; by so doing we will never err.

There is one thing I see has got among our beloved brethren, and that is giving a long account of their missionary tours. Brethren be careful; there is danger there. Always be sure that the spirit of God animates your pen; let us do all things to the glory of God, and it will be well with us; but if we do anything for our own glory it will be ill with us, for the eyes of the Lord are over the righteous, and his ears are open to their prayers, but the face of the Lord is against them that do evil.

A. J. CARRELL.
Mount'n Valley Church, E Tenn.

Brother David Rothrock, Hazle Dell, Cumberland Co., Ill., says:—"As we are here in the far West, and as there are only a few members in our county, we would be glad if some speaker would come to our section. There is one minister living forty miles from here, so we can have meeting only every sixteen weeks. We have a good country, and there are good prospects of a Railroad running through here.

Friend Eli Hamilton, Kokomo, Ind., says:—"I am not a member of your church, but I am a reader of the *Companion*, and I think it deserves a much wider circulation than it has. I think there are a great many of your members that do not properly appreciate the merits of the *Companion*, or they would certainly patronize it, and try to secure for it a much wider circulation."

Brother George Myers, and brother Ezra Smith, of Juniata Co., Pa., left their homes on the 19th of January, on a ministerial visit to the Eastern counties of the State, of which they have furnished us a brief

history, and authorized us to suit our own fancy.

First meeting on the evening of the 20th, in the Dauphin Co. branch, where we met brother Moses Shuler who remained with us at nine appointments. We held 11 meetings in that branch, of which brother Hollinger is Bishop. Our meetings were well attended, and with good order and attention. We visited a number of feeble members who were too infirm to attend public preaching, whom we endeavored to console and exhort to be faithful until the end. We had brother John Zug with us at three meetings, and had quite a conversation with him on religious subjects. We also met br. Christian Bucher, and Wm. Hertzler.

Next place of meeting was Millport, Lancaster Co. Near this place we visited an aged sister, who was struck with Palsy, so that she could not converse with the brethren, on account of which she wept much.—We also had meeting in the White Oak branch, and at Ladon, and Longenecker Meeting-house, and had crowded houses and good attention.

From thence we went to the Ephrata branch, where we held several meetings, making in all 10 appointments in Lancaster Co.

We returned home after a journey of two weeks, and found our families all well. May the Lord bless our weak labors.

A word to our friends. Brother Holsinger; permit me, through the "Companion," to drop a word to our friends. We landed here on the 6th of April 1865; were, as we still are, well pleased with the country, and the people, and everything prospered with us, for some time; but about the last of July I took a cough; in a short time the fever visited us all; but passed off again, leaving my cough with me; it is now pronounced consumption; some say Bronchitis has its place in my affliction. My sufferings are now (Feb. 8th 1866) so that I am confined to my room, except on very fine days, when I can walk out a little.

Feb. 18th my health is still failing;

we have disposed of our property, and on the 20th we expect, the Lord willing, to start back to Pa.; so, brother Holsinger, you will hereafter send my paper to Hillsboro, Washington Co., Pa., and oblige your severely afflicted, and suffering brother.

SAMUEL MOORE.

West Independence, Ohio.

Notice of District Meeting.

The District Meeting of Southern Indiana, will be held, (the Lord willing,) on Friday the 30th day of March, 1866, in the Nettle creek church, in Wayne Co., Ind, one mile west of Hagerstown, on the Cincinnati and Chicago Railroad, and six miles north of Cambridge City, on the Indiana Central; these two being the proper places to stop off the trains.

DAVID BOWMAN.

Hagerstown, Ind.

Brother John P. Nance, Nebraska City, Nebraska, says: "This is a healthy country, and a good soil, but I cannot recommend it, on account of the scarcity of timber, and the poor quality of it, being principally Elm and Cotton Wood.

I wish brother Christian Long would inform me through the "Companion," in what part of Nebraska those sisters live, whom he referred to in his journal of his trip West, "Companion," Vol. 1, page 223.

Our Double Sheet.—From our paper this week, our readers have an opportunity of forming an idea of what our paper would have been, had we succeeded in obtaining a list that would have sustained us in enlarging it. Although we have had no extra force working upon it, we are pleased to lay before our readers the present issue, in a style and condition, of which, "the workman needeth not be ashamed," and on our regular day.

This number closes the term of many of our old subscribers, who we hope will be pleased to renew their

subscription. They will find, "Last No." marked opposite their names, to give them notice.

Friend John C. Wampler, Dublin, Ind., writing from Fletcher, Miami Co., Ohio, says: "I am at this place on a visit to my half-brother, who is a very poor man, and is without your paper, of which I am a great admirer. He is a member of the Church, and is trying to inform himself in the laws of God, and the duties of a christian; or in other words, he is studying the Scriptures, and trying to live a christian life, therefore I will send you the money for the paper for him, which please address to his daughter who is also a member.

Minutes.—We desire that the brethren should take into consideration the matter of having the minutes of our Annual Meeting printed in the *Companion*. We desire to furnish all our subscribers with the Minutes, and it would be a saving of no small consideration. We intend to renew our request for the privilege, at next Conference, and hence would desire that the various branches should give the matter some attention at home, and be prepared to give an expression when they are called upon through their representatives, or delegates. Last year's Conference, made no objection to publishing them in the *Companion*, but some individuals thought it would be more convenient to have them put up in a different form. If we receive the privilege of publishing them in the paper, we can furnish those who desire it with a copy of a smaller form.

Back Nos. can no longer be furnished farther back than No. 4, No. 3 having run out. Of the others we have still a supply, and new subscribers may begin with No. 4.

DIED.

In the Fairview branch, Pa. Feb. 14th, sister **MARY COOVER**; aged 71 years, 10 months, and 17 days. She leaves 8 children to mourn their loss; all save one belonging to the church. We can truly say she was a mother in Israel; she brought up her children in the "admonition of the Lord." She was a faithful member in the church for many years.—Funeral services by Jacob Maek, from Psalm 37: 37.

E. A. CRAFT.

In the Glade Run branch, Armstrong Co., Pa., Feb. 16th, brother **JOHN JOHN**; aged about 80 years. Funeral services by William Cousin, from Hebrews 13: 14.

List of moneys received, for subscription to the *Companion*, since our last.

Samuel Markley, Rogers Ford, Pa.	1.50
Peter Kauffman, Centre Valley, Pa.	1.50
J. Y. Heckler, Harleysville, Pa.	1.26
Henry Bender, Bolliver, O. { some time ago. }	1.50
H. Penrod, Shanesville, O. }	1.50
John B. Denlinger, Dayton, O.	1.50
Annie M. L. Pannebaker, Lewistown, Pa.	1.50
P. L. Swine, Shirleysburg, Pa.	1.50
H. B. Brumbaugh, McConnelstown, Pa.	1.50
George Brumbaugh, "	1.50
John Brumbaugh, "	.50
Miss Annie S. Beightel, "	1.25
D. B. Brumbaugh, "	1.50
Benj. Brumbaugh, "	1.50
Jos. S. Beightel, "	1.50
Fred Showalter, "	1.50
A. B. Brumbaugh, James Creek, Pa.	1.50
Robert Mason, "	1.50
Eld Isaac Brumbaugh, "	1.50
A. W. Brumbaugh, "	1.50
Henry Brumbaugh, "	1.50
G. B. Brumbaugh, "	1.50
Isaac Brumbaugh, jr. "	1.50
P. P. Brumbaugh, Coffee Run, Pa.	1.25
Daniel Brumbaugh, "	1.50
David Brumbaugh, "	1.50
Dr. J. B. Wengart, E. Freedom, Pa.	1.50
Maria Harley, Ephrata, Pa.	.50
E. Miller, Polo, Ill.	1.50
Jacob Wiltmore, Fostoria, Ohio.	1.50
J. C. Wampler, for Mary Ann Byerly, Fletcher, Ohio,	1.50
Jeremiah Gump, Perry, Ind.	1.50
George Gump, "	1.50
Jacob Coanower, Wakarusa, Ind.	1.50
A. L. Funk, Shirleysburg, Pa.	.50
Christ Myers, Honey Grove, Pa.	.50
David Gerlach, Mt. Joy, Pa.	1.50

MISCELLANEOUS.**Consider.**

BY CHRISTINA G. ROSETTI.

Consider

The lilies of the field whose bloom is brief:—

We are as they;

Like them we fade away,

As doth a leaf.

Consider

The sparrows of the air of small account:

Our God doth view

Whether they fall or mount.—

He guards us too.

Consider

The lilies that do neither spin nor toil,

Yet are most fair:

What profits all this care

And all this toil?

Consider

The birds that have no barn or harvest weeks;

God gives them food:—

Much more our Father seeks

To do us good.

BEAUTIFUL SWISS CUSTOM.—It

was formerly the usage of the Swiss peasantry to watch the setting sun, until he had left the valleys and was sinking behind the ever-snow-clad mountains, when the mountaineers would seize their horns, and sing through the instrument, "Praise the Lord." This was caught up from Alp to Alp by the descendants of Tell, and repeated until it reached the valleys below. A solemn silence then ensued, until the last trace of the sun disappeared, when the herdsman on the top sang out, "Good Night" which was repeated as before, until every one had retired to his resting place.

The Swedish mountaineers, since the days of the great Gustavus, have been extravagantly fond of music. The female mountaineers blow on an instrument called a *lar*, a sort of long trumpet, sometimes twelve feet in length. Its sound is strong, and at the same time sharp, yet by no means unpleasant. When supported by one and played on by another, it presents a very odd appearance, and may be heard at a very great distance.

THE CHRISTIAN'S WORK.—The

proper work of Christians is the extension of Christianity; the adding to the cloud of witnesses, the diminution of the sons of darkness, the accession of gems to the Redeemer's crown. It is to be imbued with holy, untiring anxieties to rescue beings like themselves from going down to the pit; and because time is short, to devote every power, to consecrate every talent, devise every means, employ every resource, to "save souls from death," consequently to remember that men are always perishing, that, therefore, we should be always laboring; that the season for activity is circumscribed, and that, ere long, the night will come—it is coming—when our tongues shall be silent, our hands motionless, and our hearts pulseless; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

Goodness heightens beauty.

EXTRAORDINARY LONGEVITY.

Joseph Crell, died, Jan 20, 1866, who, according to the register of the French Catholic church, at Detroit, was born in the year 1725, and was therefore 140 years of age. Such cases occur only a few times in every thousand years.

Christian Van Pool, now living in Centre Co., this State, was born June 22, 1754, and is consequently in his 112th year. Last harvest he worked in the field.

Jaten Taylor, colored, residing in Milesburg, same county, is said to be 106 years of age.

CHRISTIAN UNION.—The name brethren—O lovely distinction! When will it swallow up every other? When shall the religious world remember, that all real Christians, notwithstanding their differences, are justified by the same blood, sanctified by the same grace, traveling the same way, heirs of the same glory, children of the same father, of whom the whole family in heaven and earth is named.

Love, well understood is wisdom.

OUR PUZZLE CORNER.**Scriptural Enigma.**

I am Composed of 22 letters.

My 12, 7, 5, 16, 1, was a disciple of Christ.

My 11, 8, 3, 20, 19, 6, was one of the Prophets.

My 21, 22, 4, 20, 3, was a noted convert of Thyatira.

My 12, 3, 14, 21, was one of the Apostles.

My 9, 6, 10, 20, 8, 13, is a wonderful counselor.

My 18, 19, 15, 11, 14, 8, was a king of Median.

My 2, 17, 19, 14, was a cunning hunter.

My whole is good counsel to all.

D. D. SHIVELEY.

BIBLE QUESTIONS.

Was Balaam, the son of Beor, a prophet of the Lord?

What battle was that, in which more people were destroyed by Hailstones than by the Sword?

B. F. FLORY.

*From the Trumpet.***Teacher, guide the little hearts aright.**

"Teacher, watch the little feet
Walking through the meadows fair,
Wand'ring through the crowded street,
S scarcely heard or notic'd there.

Never count the labor lost,
Never heed the pains it cost,
Little feet will go astray;
Teacher, watch them while you may.

There is a weighty responsibility resting upon the teachers of our country. Did you, teacher, ever feel the importance of your position? did you ever make the earnest resolve that, by the help of God, you will discharge your duty—your whole duty, as far as in you lieth, and faithfully labor to impart to the little innocents placed under your care high and holy thoughts? Your actions and instruction will be indelibly engraved upon thousands now in your care, and exert an influence upon countless thousands yet unborn. O, how necessary, then, that teachers strive to educate, not only the mind, but the heart also.

"Teacher, watch the little heart,
Pulsing here with hope and love;
Truthful lessons here impart,
Leading to our homes above.

Never deem the labor lost,
Never heed the pains it cost;
Little hearts, hereafter, may
Control the children of to day.

Oh, yes, watch and guide it aright. You can train them to love all that is beautiful and noble; though it costs you care and trouble, yet is it in your mission, and in duty bound you must fulfill it. Perhaps your reward may not be in dollars and cents. At best this is but a paltry recompense for the trials of a teacher's life; yet the happy reflection of an approving conscience, and the reward that awaits thee beyond the starry realms for work well and nobly done, should be an incentive to greater exertion.

It is a mistaken idea, under which many labor, that we are to fit only ourselves to inherit that legacy which a loving Savior so kindly offers for our acceptance. It is our imperative, and we owe it to our fellow-mortals, to endeavor to create a long-desire in their hearts for this great

boon which will eventually bring endless happiness; and by whom can this be so well done as by the teachers of our youth? Children's minds and hearts are very susceptible to first impressions, and they generally influence all the child's after acts.—How important, then, first impressions should be good. Parents and teachers, remember you will not be held guiltless for the instruction you impart to the little souls God has given you. Daniel Webster says: "If we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds—if we imbue them with high principles, with the just fear of God and their fellow-men, we engrave on those tablets something which no time can efface, but which will brighten to all eternity.—E. A. EARHART.

Questions Well Answered.

A sophist wishing to puzzle Thales the Miletian, one of the wise men of Greece, proposed to him, in rapid succession, the following difficult questions. The philosopher replied to them all, without the least hesitation, and with how much propriety and precision our readers can judge for themselves:

"What is the oldest of all things?"

"God, because he always existed."

"What is the most beautiful?"

"The world, because it is the work of God."

"What is the greatest of all things?"

"Space, because it contains all things that are created."

"What is the quickest of all things?"

"Thought, because in a moment it can fly to the end of the universe."

"What is the strongest?"

"Necessity, because it makes men face all the dangers of life."

"What is the most difficult?"

"To know yourself."

"What is the most constant of all things?"

"Hope, because it still remains with man after he has lost everything else."

Mutual Dependence.

The race of mankind would perish did they cease to aid each other. From the time the mother binds the child's head till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help.

All, therefore, that need aid have a right to ask it of their fellow-mortals; no one who holds the power of granting can refuse it without guilt.—WALTER SCOTT.

MANNERS.—What a rare gift is that of manners! how difficult to define—how much more difficult to impart. Better for a man to possess than wealth, beauty, or talent; they will more than supply all. No attention is too minute, no labor too exaggerated, which tends to protect them. He who enjoys their advantages in the highest degree, viz. he who can please, penetrate, persuade, as occasion may require, wants nothing but opportunity to become "great."

Many persons have their best society in their own hearts and souls—the purest memories of earth and the sweetest hopes of heaven; their loneliness cannot be called solitude.

Adversities are blessings in disguise.

THE**Christian Family Companion,**

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Duckards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, MARCH 6, 1866.

Number 10.

For the Companion.

Droppings.

"One by one the sands are flowing,"
One by one the days are going ;
Drop by drop the life tide's falling,
Voice to voice in silence calling.—

Hand to hand in friendship meeting ;
Heart to heart its love repeating ;
Eye to eye the mind revealing ;
Soul from soul no truth concealing.

Step by step the hill ascending ;
Slow but sure the mists are rending ;
Spire on spire is now appearing ;
Dome on dome its head is rearing.

Light on light through darkness shining,
Cloud on cloud with silver lining ;
Hope and faith our way is cheering ;
Jesus Christ our bark is steering.—

"One by one the sands are flowing,"
One by one the days are going,
Drop by drop the life tide's falling ;
Voice to voice in silence calling.—

L. H. MILLER.

For the Companion.

Sabbath Schools.

This subject is receiving some attention from the brethren of late, and we venture to say, if viewed in the right light, and conducted in a proper spirit of religious advancement, much good will result through such a religious training of the rising generation. We see no impropriety in offering a few suggestions on the designs and requirements which such an institution should have. The evils and defects which mostly adhere to these schools, are such as the following:

1. The memory is too much burdened with the retention of words, or committing to memory without a proper comprehension of what is committed, instead of exercising the rational faculty by illustrating facts simplified.

2. Religious instruction is too much confined to only a few objects and illustrations, instead of extending the whole range of object confined within the compass of Divine Revelation.

3. Discussions on systematic theology, too often take the place of moral instruction addressed to the affections and the conscience.

4. Catechisms, and other human traditions, are too frequently made use of, instead of instructing directly from the Scriptures.

5. Many of the instructors, however pious and well intended, are deficient in simplifying knowledge, in order to convey clear conceptions of every portion of knowledge they wish to inculcate into the juvenile minds.

The teachers, if empowered to ask questions, or to impart religious instruction to their respective classes, must be pious and well informed.— Without proper qualifications they can never ascertain the range of thought possessed by the pupils, and thus adapt their reasoning to convey clear and distinct ideas. We have no hesitancy in saying, that instructions of youth ought to have as much information on the subject of religion, as is judged necessary for a true minister of the Gospel. The great object of religious instruction is to communicate in clear ideas, the attributes of God ; the principles of his moral government ; the variety and immensity of his works ; the history of his providential dispensations ; the plan of his redemption ; and the way in which his blessings are obtained ; the principles of moral actions, and the rules of duty he has prescribed ; and whatever tends to display the riches of his grace and the glories of his universal Kingdom.

In throwing out these remarks, we do not insinuate, that no good can be effected where instructions are deficient in some of these qualifications. Many good impressions can be made upon the youthful minds by pious and well meaning persons, whose range of information is more limited. But it is evident at the same time, were such persons more enlightened, as to these subjects, and many others not mentioned, that they could convey a much greater degree of important instruction, and make a more

powerful moral impression upon the heart. The superintendent, or principal instructor, should be of a communicative turn of mind, and by experience should have the ability of imparting ideas in a familiar style, to the youthful understanding. He should likewise exercise an influential deportment, and devote much of his time and energies in qualifying himself in such a manner as to interest the pupils in their scriptural studies. Such labors of love will certainly be recompensed by the Almighty Father in heaven. It is frequently found expedient to relate truthful circumstances, incidents, anecdotes, and descriptions, in order to explain and illustrate many portions of Divine Revelation. Every school should have outline maps of those ancient countries represented in the Bible ; especially the ancient maps of Egypt and Palestine. The juvenile minds are particularly interested and impressed by representing the places most frequented by Christ and his apostles, in his time upon earth. Books of novelties, of false representations, should never be admitted. The practice of addressing long and theological discourses to young should be avoided, because the greater part of it they do not understand. Such a practice would entirely frustrate the great object of the institution, and would seem as if the speaker was recommending himself to the attention of the adult part of his audience, while the children would be playing with their fingers, and eagerly wishing to be gone.— Addresses to the young should never be continued beyond ten or fifteen minutes, unless the subject be extremely interesting and the attention exclusively fixed upon it. Let it likewise be understood that the designs of such institutions are also to counteract immoralities, or any besetting sins, and to inculcate such principles of the moral actions, as

morality, honesty, truth, humility, love, benevolence, patience, temperance, resignation, and all other christian graces, and humane virtues. Grave responsibilities are resting upon sunday-school officers.—They should teach by *precept* and *example*, as well as the true minister of the Gospel. As he stands between God and man to proclaim the glad tidings of great joy, and urges faith and obedience thereto, so are they standing between God and the youth to impress their tender minds with the existence of a supreme being; of their continual dependence upon him; of his goodness, power and omnipotence. Is this not assuming a responsible position? But let it also be remembered that every father and mother is placed in a similar position; yet how few realize this great truth! The injunction, "train up a child in the way he should go," is of the highest authority, and should be considered as handed down from the high courts of heaven. The sentence, or the conclusion of that important injunction, "and when he is old he will not depart from it," contains a most important truth, and demonstrates the plasticity of the tender mind, and the indelibility of impressions upon such minds. This declaration is made without the least exception, and modification, and must be viewed as a universal and eternal truth. How important is it, then, to counteract, in early youth, the pernicious principles of fraud, dishonesty, deceit, hatred and malignity; and train them to practice love, kindness, honesty, justice and truth! Not only is it necessary to train them to exercise kindness and affection towards one another, but also to habits of cleanliness, neatness, and regularity in all their movements, and to conduct themselves with moral order and propriety, wherever they are.

We have now unfolded some of the requirements and designs of Sabbath Schools, hoping no injury will be done, but some good accomplished. It was not our design to advocate the propriety of establishing such schools by a number of scriptural quotations, however numerous

they are to sustain such a movement if directed through a proper motive and in the fear of God. Every reflective mind should have the power to discriminate between the abuse and the proper use of such institutions.

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

Is all political voting the same.

From the many arguments that have been advanced for and against political voting, by the brethren in our invaluable periodicals, and from the general feeling prevailing against it, when discussed in council, at our late Annual Meeting, evinces that the brotherhood, by a great majority is opposed to the exercise of the elective franchise among its members, on all political questions. That it properly belongs to the subjects of all earthly kingdoms; that it is inseparably conjoined with the sword, cannot be refuted, and hence is as palpably inconsistent for the meek, conscientious, non-resistant disciple of the Lord Jesus, to run with the noisy, political rabbles of the day, with his ballot in his hand, to the polls, as it would be for him to rush with the marshalled soldiery of the day with the sword in his hand to the battle. In the one he performs the *politician*, in the other the *soldier*; and it may justly be remarked that no man has a right to be the *former* unless he is willing and ready, at his country's call, to become the *latter*; for to volunteer your political services at the polls, and then to be reluctant to volunteer your military services in the hour of your country's need, to support your political measures, and the officers of your choice, is acting the coward indeed.

Hence upon the christian that stands aloof, and keeps himself free, and unshackled in politics, the "powers that be" have no claims in time of war.

But while I am penning these self-evident truths, I wish to enquire whether all voting is the same as that of electing men to legislative and executive offices. I know that some

of our brethren think that voting for certain measures involving principles of a moral character, such as amendments to the constitutions, submitted to the voice of the people, is not only a privilege but a duty. All voting however brings us into contact with the sword, and hence should not be permitted. Some questions of law are first taken into deliberation, discussed, and voted upon, by the body legislative, and then finally submitted to their constituency for ratification or rejection. Now, brother, your vote so ratifying or annulling an act of assembly may help to cast up a majority, and should a minority become agrieved insurgent, and rebellious, refusing to submit to the decision, the sword would be called into requisition, to enforce obedience, as it was in the late rebellion; and should the chief executive of the government call on you for military services, then again would you stultify yourself, and become chargeable with inconsistency and cowardice, for refusing to sustain the position you took at the polls.

Hence voting for men to fill offices in the gift of the people, or voting for measures and means, will alike throw around you the weapons of carnal warfare. The sooner, therefore, every member in Christ's kingdom can be weaned off, and a more complete estrangement to, and thro' separation from the kingdom of this world be realized, the purer and more uncontaminated will be our religion and profession of faith; the clearer will our light shine;—the stronger will be the unity of the spirit, and the bond of peace among the brotherhood; and the church, the "chosen generation," the "Royal Priest-hood," the "Holy Nation," the "Purchased people of God," will appear more like in its primitive day of christianity; unfettered by politics; white as the lily of the field and fair as the rose of the Sharon; lovely and unsullied as a bride adorned for her husband.

May the *Companion*, and *Visitor*, together with the watchmen on the walls of Zion accomplish this end, is your unworthy servant's prayer.

ED. S. MILLER.

*For the Companion.***Be Steadfast.**

"Not all that say unto me, Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of my Father which is in heaven."

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils, and in thy name done many wonderful works;" but then Christ will profess unto them that he never knew them, and call them workers of iniquity.

With what precaution, care, and ardent zeal ought we then to examine all our actions of service to God, and the motives that cause those actions, when we see that men can be so awfully deluded and deceived, in those days wherein it is said, "here is Christ," and there is Christ, &c.; and "if the heart is right, all is right," and the plain commandments of the great lawgiver are called nonessentials. No doubt the children of Israel thought their hearts were right, when their zeal in the worship of Baal, caused them to cut themselves with knives and lancets, until the blood gushed out upon them. See 1 Kings 18th chapter. We, then, who are compassed with such a cloud of witnesses, ought to go to the law and the testimonies, and ought to hear what they testify, viz: cursed is the man that trusteth in man, and maketh flesh his arm.—But remember that if any one lack wisdom, "let him ask it of God, who giveth liberally to all men, and upbraideth not." We ought not to be driven about with every wind of doctrine, but like the noble people of Berea, search the Scriptures daily, to see if these things be so. And remember the words of Christ, that "whosoever is ashamed of me and my words, of him will I also be ashamed before my Father, and the holy angels." There is certainly a great evil in the neglect of duty, and to me it appears very evident to be the duty of the children of man to exercise the faculty of their mind, or their reasoning powers, or in other words, occupy with the talents God has given them. Now it is worthy of notice that it is he who had received but one talent that

was dilitary in duty. And this may have reference to the peasantry, or common people, and may with propriety be applied to both spiritual and temporal things; for instance, let us look at the course of the world in political matters. Is not the majority led by a few aspiring demagogues? And is it not humiliating and heartrending, that some of our own members, who profess to have come from darkness to light, from the kingdom of Satan to the kingdom of Christ, have within the last few years been heard to speak evil of our rulers, sanctioned a wicked rebellion against one of the best governments on earth, and sometimes (as I believe) in order to sustain their political creed, have even justified slavery, one of the foulest crimes on the earth. Now, I believe, that if in a spiritual sense, we have an eye single to the glory of God, and to the promotion of his kingdom here upon earth, and to the edification of immortal souls, these things would not be so. Now having mentioned slavery I will say a little more about it. Under the Jewish dispensation the Jew could not hold his brother as a bond man, but only as a hired servant. Now why was Jacob called Israel? Because as a prince hast thou power with God, and with men, and hast prevailed. See Genesis 32: 28. Now what part of the human family was it caused the bowels of God's compassion to yearn over the sons and daughters of man? When it is said, God is no respecter of persons, but among every nation he that feareth him and worketh righteousness is accepted with him? Were not many of the children of Israel ungodly men and women? They are at least complained of, as being a stiffnecked, hard hearted, and rebellious people. Yet the rebellious Jew could not hold his pious brother as a bond man; neither could the true Israelite hold his sinful brother as a bond man, but only as a hired servant; but must get his bond-men and bond-maids from the heathen, which were round about and amongst them, who had not the oracles of God. Now since the command is,

to preach the gospel to every creature, and to teach all nations, does not the whole human family stand in the same connection with God, as the children of Israel did under the Mosaic dispensation? Where then will we find those from whom we may get bond-men and bond-maids? They cannot be found by the Christian. But says one, we, the Brethren, must not have slaves, but the world or outsiders, may have them. Yes, true, we dare not prevent them (the world) from having slaves, with sword and pistol; but we must reprove the works of darkness, and, as that greatest prophet, born among women, rebuke the sinners of the world.

Now to Cain it was said, "If thou doest well shalt thou not be accepted; and if thou doest not well, sin lieth at the door;" but let him not have his desire, but rule over him. Oh! how much and how earnestly, should we watch and pray, that we be not enticed to sin; for as I frequently have said, and more frequently thought, that although, deplorable as was the fall of man, yet God could always find access to the heart. In like manner, man never becomes so holy in this life, but Satan can insinuate for him. May the reader ponder well. Amen.

DAVID BOSSERMAN.

Adams Co., Pa.

THE SURE GUIDE FROM ERROR INTO TRUTH.—In the little village of Rosendorf, on the border of Bohemia, about four years ago, a thorough infidel greatly annoyed the Romish priest by his views, who in despair of convincing him of his error, directed him to read the Bible. He did so, and was led by it not only to renounce his unbelief, but to see that Romanism was not in accordance with the Scriptures which the priest endeavored in vain to counteract. He now began to speak and read the Scriptures to his fellow-villagers.—Bibles have been procured and Bible meetings have been held weekly. There has been about a hundred conversions from Romanism and the work has been gaining ground without help from abroad till recently. The Moravians now have a preacher there.

For the Companion.

Education.

Under this head I find an able article in the "Companion" by brother Karn, who clearly demonstrates the influence of education for good or evil. That education has been misapplied and abused, no sensible person will deny, but this is by no means an argument against its acquisition. There is no good thing free from abuse; and, if we were to get no education on account of others abusing it, then for the same reason we should never become Christians, because there is scarcely anything more abused than religion.—That education makes men proud, we do not believe; the more truly educated a man becomes, the more insignificant he will seem to himself, and the humbler he will be. Neither do I believe that education of a secular kind will lead any out of our church, *but I do know it has led some into it.* A knowledge of the sciences or languages will not lead any from our church; a study of these and especially of the latter is greatly in our favor, but the religious influences of sectarian schools is powerful and I know instances where the brethren's children have been carried away by such. In view of this fact brother Karn inquires where we shall send our children, as the Brethren had no schools. He is probably not aware that there is at least *one* school under the exclusive control of a brother, who is enabled to educate the youth of both sexes for the duties of life, for teachers, or to prepare young men for any class in college. This is not a denominational school, as no creed is taught, instead of which, however, the *Bible* is made the text book on religion, and the New Testament is regarded as the only rule of faith and practice, and this sentiment we instil into the minds of our pupils with all the ability we possess. Besides this, we embrace the opportunities offered daily to instil into the tender mind of youth a knowledge of the power, wisdom and goodness of God. In the geology class, we call the attention of the student to the powerful agencies which have been at work

in preparing this earth for the abode of man—to the design displayed in controlling and directing these agencies, and finally to the designer.

In astronomy we have ample opportunity for teaching our insignificance compared with the immensity of space through which the heavenly bodies revolve with the utmost precision, in strict obedience to the laws of a Great First Cause, and that man alone presumes to violate the commandments of Heaven. In addition to these, the study of physiology, chemistry, botany and even the abstruse truths of mathematics may be employed to cultivate a religious feeling, while a knowledge of the classics places us on an equal footing with the adversaries of truth.

In conclusion we would say that this school was gotten up by herculean efforts against great opposition, but is now on a firm basis and well patronized, yet we would prefer to have those enjoy the fruits of our labor who are of like faith as we are and to such we are ever ready to extend a brother's care. Those who desire to know more about the school, will please send for circular to

S. Z. SHARP.

Kishacoquillas, Pa.

A Lesson of Trust.

Some time ago a boy was discovered in Clairborn street, evidently bright and intelligent, but sick. A man who has the feelings of kindness strongly developed went to him, shook him by the shoulder, and asked him what he was doing there.

"Waiting for God to come for me," said he.

"What do you mean," said the gentleman, touched by the pathetic tone of the answer and the condition of the boy, in whose eye and flushed face he saw the evidences of the fever.

"God sent for mother and father and little brother," said he, "and took them away to His home up in the sky, and mother told me when she was sick that God would take care of me. I have no home, nobody to give me anything, and so I came out here, and having been looking so long up in the sky for God to come

and take me, as mother said he would. He will come, won't He? Mother never told me a lie."

"Yes, my lad," said the man, overcome with emotion, "He has sent me to take care of you."

You should have seen his eyes flash and the smile of triumph break over his face as he said: "Mother never told me a lie sir; but you have been so long on the way."

What a lesson of trust, and how the incident shows the effect of never deceiving children with tales.

LOCAL MATTERS.

Tyrone City, Pa., Feb., 27th 1866.

CORRESPONDENCE.

From Western Virginia.

A LETTER TO C. H. BALSBAUGH.

Dear Brother:—You will doubtless be surprised at receiving a communication from the pen of one unknown to you. We have taken your address out of the *Gospel Visitor*. We hope that, when you have read this, you will pardon the liberty we are taking in informing you of our condition in a spiritual point of view. There are a few brothers and sisters scattered over this county, but we are as "sheep having no shepherd"—no preacher among us, no assembling of ourselves together as the Apostle has directed. And what is worse than all, we fear some of us may be growing cold in the good cause; and it is not to be wondered at if we experience a spiritual declension, having no preaching for a long period. Before the war, the Brethren used to visit us once a year, and members were added to the Church, and many seemed to manifest considerable interest in our meetings for a little while; but two or three sermons cannot accomplish much where there are so many different denominations whose ministers are always ready to gainsay the truth which the Brethren tried to present in its purity. Being there are so many Brethren in other parts of the Union, we sometimes think that some of them might be spared, and sent to these places where many

are perishing for lack of knowledge. Oh that some "chosen vessel" might be persuaded to pay us a visit, and take up his abode with us. A minister of the Word might be instrumental in doing much good here in the name of the "Holy Child Jesus." Most of the brethren who have visited us in times past have expressed the opinion that if a preacher were located here, many souls might be brought to Christ, a Church built, and the borders of Zion enlarged.

Is it not well worth while to make a sacrifice, where there is a prospect of saving souls, and of bringing sinners to "taste the Heaven of Jesus' love?" We often hear of brethren moving from East to West, and it is our warmest desire and daily prayer that some whom God has called to feed "the little flock," would come and remain with us.—Oh think of us and our condition as members of the "Household of Faith." Pray for our welfare.—Should any of the brethren conclude to visit us at any time, they can come on the Baltimore and Ohio R. R. to Ellenboro station, in Ritchie Co., West Virginia. Close to the station lies brother Martin Cocharin, who would gladly receive them, and take them to brother John Friedley's, five miles from Ellenboro.—We would give them a warm reception, and take them wherever they would wish to go. Or they can come by Bedford, Pa.; from there to Cumberland, Md., which is 30 miles from Bedford, and from Cumberland to Ellenboro, a distance of about 165 miles.

Should you think this worth the trouble of answering, we would be much pleased to have you do so; and should any of the brethren conclude to visit us, we would be glad to have them apprise us of it by writing to brother Martin Cocharin, Ellenboro, Ritchie Co., West Va.

* * *

Reply.

Beloved in Christ Jesus:—I know not whether I am addressing a brother or sister, but whether one or the other, your missive inclines me to believe you are in Christ, where there is "neither male nor female,"—

a child of God, "born of water, and of the Spirit," your "life hid with Christ in God," and your "name written in Heaven." Although we are strangers in the flesh, and may remain such while on earth, I hope and pray we may stand with acceptance before the Divine Tribunal in the great day, and salute each other in the rapture of deathless love.

The description you gave me of the condition of the Church in your place, deeply pained me, and awakened in me intense desire that the Lord of the harvest would send such laborers as would sow good seed, and give it that nurture and care which is needed to bring forth fruit for the Heavenly Garner. That a faithful, zealous, self-denying minister greatly needed in your midst is manifest; but *where* he is to come from, and *when* he will enter into that field of labor, Providence must determine. Were it in *my* power, or in *yours*, there is no doubt you would soon have a herald of the Gospel, to water the few branches that remain, and till the goodly land that is occupied by the Canaanites. But the head of the Church will, I trust, send you a Philip at the *best* time, to preach unto you Jesus, to cultivate the Lord's Garden in your locality, to lift the trailing vines out of the dust, plant new ones, and prune and dress as necessity may require.

You say, "*it is your warmest desire and daily prayer that some of the ministering brethren would come and remain with you.*" This is certainly a good prayer, and the motive is no doubt also good, and this encourages me to believe that the same Spirit that prompts you to pray for such a boon, will, in due season, vouchsafe an answer. Pray earnestly, pray persistently, and with humble submission to Divine Providence, and "God will give you an answer of peace." The love of Christ is the sustaining motive in the true missionary enterprise, and I cannot but believe that among the many heralds of the Cross there is at least one who will unfurl the banner of glad tidings in your place.—Among the multitude of ministers

who daily pray "Thy Kingdom come," there is surely one whom the love of Christ will constrain to the Macedonian cry from Ritchie Co., W. V.

In the absence of a regular ministry, make the Bible and the Closet the constant and only sources of light strength, and peace. Let the leaves of the Gospel be as leaves from the "Tree of Life," and make *at least* one ample daily meal of its hallowed, refreshing, heart-purifying food. Although you have neither stated ministry nor public sanctuary, the same God that brought peace and security to the lonely captive in the lion's den, and still "the God of all consolation," can cheer your isolation "with all spiritual blessings in Christ Jesus." The songs of praise that Paul and Silas sung in the dungeon at Philippi, were as sweet, and their prayers as fervent, and their consciousness of Christ's presence as warm and thrilling, as if they had stood in Solomon's temple in the midst of the vast congregation of worshippers. As the intensity of their love, the ardor of their faith, and the fervor of their prayers brought them deliverance, why may we not hope that the same means will, in your case, issue in the same results. Pray without ceasing.—Pray in faith. Pray with entire acquiescence in the Divine Will. Use all proper means in connection with prayer, as evidence of your sincerity, and as instruments for the fulfillment of your wishes.

If you live in close proximity to any of the saints, "forsake not the assembling of yourselves together." If you cannot congregate by dozens or scores, let it be by twos. If you cannot preach and expound, you can perhaps give "a word of exhortation." If you cannot even do so much, you can weep and pray together. You can prostrate yourselves before the Mercy-seat and unite in pouring out the burden of your hearts. You can, with one soul plead with God for a "fit man" to repair the wastes and breaches of Zion. Such meetings, although there be only two or three, may be attended with blessed results. God will

hear, "though *He bear long*." "Be not faithless but believing." "The set time to favor Zion," and your section as well, may soon be "fully come." That it is your "*warm desire*," and you make it your "*daily prayer*," are indications that God is *hastening the time*. Leave the choice of the *person* and the *time* with the Lord of Hosts, but pray faithfully "that He send more laborers into His harvest." That you are constrained to weep over the desolations of your part of Zion, may be a means to promote your own holiness. It may bring you into more endearing intimacy with your Savior. The trials and temptations which the spiritual barrenness of your community presents, may drive you closer to Jesus, make you more importunate in your prayers, and this closer adherence to Christ, this incessant supplication, may be blessed with an abundant outpouring of the Spirit, a revival of true religion, and a precious ingathering of souls into the Redeemer's fold. "Watch and pray." "Have faith in God." "Let your requests be made known unto God." He "is able to do exceeding abundantly above all that we ask or think."

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Salute all them "that love the Lord Jesus Christ in sincerity." "I charge you by the Lord, that this epistle be read unto all the holy brethren."

Your's, with the warm affection of a Christian brother.

C. H. BALSBAUGH.

Union Deposit, Pa.

Wrightsmen and Molsbee's Report.

Jan 2nd, arrived at Augusta, Ill. As the time was approaching, when we had set to go homeward, we here separated in order to visit some relatives, and agreed to meet again at Ladoga, Ind. We however failed to make the connection, and brother Molsbee being anxious to meet his family, took the shorter route for home, while I went on to fill the appointments made for us.

3rd. Visited old father GEORGE WOLF, now deceased. Had a pleasant interview with his sons; had night meeting at Mill Creek meeting-house.

4th. Meeting at same place.—Took the train for Springfield; thence to Auburn, (on the 5th); thence to cousin Christian Wrightsmen. Evening meeting at brother David Kimmells. Then took the cars for Lafayette, Ind.; thence to Ladoga, Ind., where we met brother Martin Neher. Meeting in a school-house near by. On the 6th visited uncle Daniel Himes. Also meeting at Myers' school-house.

7th. Meeting at Corn Stock meeting-house, and visited brother R. H. Miller, and Samuel Harsberger; also night meeting.

8th. Evening meeting at Myer's school-house; went to cousin Daniel L. Himes'.

9th. Visited cousin Susan Benson's; evening meeting at same place as before.

10th. Attended the burial of cousin Mary Louisa Himes, who on Sabbath before was well and cheerful, and on Tuesday was a lifeless corpse. Take warning sinners! Night meeting at Corn Stock.

11th. Night meeting at uncle Daniel Himes' house, it being the funeral of the little girl who died the Tuesday before. O! how careful should we live, for in youth and health, we are in the midst of death.

12th. Went to the waterside; spoke from acts 22: 16, and after the ice was cut, (which was eight inches thick) under the guidance of the word, we baptised both men and women, to the number of five persons, which was truly encouraging to us and the church. At dark took the cars for Richmond, Ind.; thence to Dayton, Ohio, where we met a brother in the flesh, Gospel, and ministry, and accompanied him home.

14. Spoke to a large congregation in the Wolf Creek branch, stopped at br. Isaac Kilmers.

15th. Had meeting at Sugar Hill meeting-house, and stopped with brother John Wrightsman.

16th. Meeting at Sharpsburg; met the brethren in council, and

called at brother Samuel Garber's. 17th. Meeting at Centre m. h., and stopped at brother Ab. Miller's, and also at brother Daniel Miller's who was afflicted.

18th. Meeting at Tom's Run, and returned to br. John Wrightsman's where I remained all next day.

20th. Started homeward; stopped with brother Yost, at Dayton.

21st. Meeting at Dayton, visited brother Murry's.

22nd. Visited Daniel Millers, near Lima, Daniel Brower's, and Daniel Byerley's, and next morning took the cars at Lima for Dayton.—Had evening meeting at Miami church.

24th. Took the train for Cincinnati; where we visited the Eclectic Medical College, and had an interview with Drs. Murrell and Thorp.

25th. Set sail for Louisville, Kentucky; thence by R. R. to Nashville, Tenn.; thence to Chattanooga, where we arrived on the 27th at 7, p. m. Thence to Knoxville, and thence to Limestone station.

28th. Arrived home safely, and found all well, and under as favorable circumstances as could be expected. Thank the Lord for his mercy, for we believe that prayers have been heard; for while thefts and murders were committed all round us, we were not even insulted, in traveling a distance of nearly four thousand miles, and holding over one hundred meetings; and besides our health was preserved, the word blessed, and many souls were added to the church, and many others made serious. It was the Lord that did the work, and blessed be his name.

P. R. WRIGHTSMAN.

From Tennessee.

Dear brethren; especially ministering brethren in the West, those of you who expect to go to the Annual Meeting: We do respectfully solicit you, to either come through Tennessee, as you go to A. M., or to return through our country going home, and labor in the word for us. You need not apprehend any danger from being molested in our country, for all is quiet here now. Thank

the Lord for it. We think strange ministers could do much good here. Moreover, you can see the battle grounds, and grave-yards of our country, especially around Nashville, and Murfreesborough. You may see the devastations caused by armies, the distance of four hundred miles.

Those brethren from the extreme West, going to A. M., would not lose any distance, or but very little, in coming through Tennessee.— Those coming from the West will come direct to Nashville, thence to Chattanooga, there change cars, for Knoxville, change cars again, and if you wish to stop with the first brethren in the State, get off at Bulls Gap station. Brethren live close there, and if you wish to come on to our place, get off at Limestone station. I live half mile from the station. And if you prefer coming back through here, the first point coming from the East will be Lynchburg, Va., thence to Bristol, on the Tenn. and Va. State line; there you will change cars, and if you wish to stop at the first church; get off at Johnson's Depot; or if you wish to come here first, get off, coming from the East, also at Limestone station. The distance from Lynchburg to Limestone is 245 miles; and coming from the West, from Nashville to Limestone is 346 miles.

Brethren we would be very glad to see any of you; and if you feel like coming through here, and will write to me in time, I will meet you at Limestone, any day or night, or have it done; and if you write direct your letters to Freedom, Washington Co., Tenn.

Yours in fraternal love.

P. R. WRIGHTSMAN.

Brother Jacob Mohler, Mifflin Co., Pa., under date of Feb. 26, says:— We read part of the contents of the *Companion* of last week, to our brethren yesterday, in Dry Valley meeting-house, relative to the condition of our brethren in the South; and then we asked all that felt disposed to give something toward their relief, to hand it over to the undersigned, to be sent to brother Saylor.

We soon had \$36.00, and expect to get a little more. Now if the brethren would generally do the same, the suffering might be relieved, and we be doing our duty.

About the Distribution of the Southern Charity Fund.

EDITOR *Companion*; please publish the following account of monies distributed in the South.

November 22nd, 1865 I sent by express to Benjamin F. Byerly, Salem, Roanoke Co., Va., to be distributed \$400

Same date, to P. R. Wrightsman, Tenn., for same purpose, \$1000
Same date, to Solomon Garber, Stanton, Va. for same purpose, \$2000

\$3400

February 10th, 1866, from Elder Solomon Garber, receipts to him by the following brethren, with the respective amounts.

Isaac S. Myers, for Augusta Church, Va.,	\$250
Samuel Kline, for Flat Rock church, do	200
do Lower Shanadoah, do	100
Jacob Miller for Green Mt. do	250
Samuel Kline, Lower Limestone, do	250
do Page, do	50
do Lost River, do	50
Daniel Thomas, Beaver Creek, do	250
Isaac Long, for Mill Creek, do	150
Samuel Miller, for Cooke Creek, do	246
Express charges,	4
Making, in all, the amount sent to brother Garber.*	

I would have reported the above sooner, but waited to receive the reports of brothers P. R. Wrightsman and B. F. Byerly, and report all at once. But seeing a letter of brother Wrightsman, published in *Companion* Vol. 2 No. 7, by S. B. Furry. Also one in same No., by John Brindle, I feel called upon to offer some remarks upon the subject.

After sending the \$1000.00 to br. P. R. Wrightsman, I learned through the *Companion*, that he was traveling in the West. As soon as I could address him, I informed him of the money I sent to his address, requesting him to authorize some one to receive it, &c. On the 6th of Jan. 1866, I received his reply viz: "As to writing home, and authorize

* (There is a discrepancy in the amount, which may have occurred in transcribing.— The figures are according to the copy before us.— Editor.

others to take charge of the \$1000, you sent to my address. In this matter I have taken time by the forelock; I told my sister at home, before I left, that if any relief money came to my address, while I was gone, to turn it over to brother M. M. Bashor, for distribution," &c.— Previous to this, however, I received the following note: "Freedom, Tenn., Dec. 19, 1865.

Elder D. P. Saylor; We received the package of money that was expressed to our office by you. We delayed in lifting it as soon as it came to hand, on account of P. R. Wrightsman not being present. I. F. Wilson, deputy."

Feb. 6, 1866, I received the following from brother Wrightsman: "The \$1000. you sent to my address, was accordingly turned over directly to brother M. M. Bashor. He was counseled to hold on to that money until I returned home; so it, as yet, all remains in his hands, there being a difference of opinion with regard to the distribution of it. After further developments I will write again."

Here we see, notwithstanding the great need in Tenn., there is \$1000, sent on the 22nd Nov. '65, and on the 6th Feb. not yet distributed.

To enable me properly to distribute the alms in my hand, I requested the brethren in Va. to hold a council meeting, at which meeting all the Churches should be represented, and determine where and to whom I should send the money, and the amt. to each, &c. At this meeting it was determined that I should send it to P. R. Wrightsman, Tenn., Solomon Garber, and B. F. Byerly, in Va., naming \$100. for Garber, \$200. for Byerly, and \$500. for Wrightsman. But before I could send it (difficulties having arisen) the contribution accumulated, till Nov. 22nd I doubled these amounts.

Dec. 3rd, 1865, brother Byerly among other things wrote as follows: "The brethren are at a loss to know what to do, or how to proceed with the money sent to them. There seems to be several different constructions placed on the true intentions of said contributions. Some

say that it is intended for the suffering poor in the Church. Brother Moomaw says, it was not intended for the brethren alone, but for the suffering generally, and in your letter to brother Garber, of Rockingham, it is stated that it was understood by some of the contributors that the money was not to go to any rebel sympathisers. I have received from you by express \$400., without any word how to proceed with it, besides this the church has \$65; Franklin church has \$90; Floyd has \$90. Augusta county has about \$300 on hand, all seeming to be at a loss about the matter. Will you be so kind as to give me some information about the affair. We wish to know the true intention of the Y. M., whether it was for the Church alone. If it was for the *brethren we are not in want here*;—if it was intended for the outside world, *is it to be general*, or only to those of loyal principles. Some of your contributors say, no one sympathising with the rebellion should receive of said contributions. And some of those very characters to whom brother Moomaw says, the contributions were sent, have been the most bitter enemies to our Government, and many of them are yet. *They never had anything to lose*, and yet they continued to wage the war, fighting even to the bitter end. There are very few who would ask or even receive alms, except the very class I have just mentioned, who would rather follow any other calling than an honest one, *by which even they could live and have to spare, if they were as ready to provide for their own, as they are to break down civil government*, that their wickedness may be more easily carried on. We know not how to proceed; when the brethren received your letter in the valley, brother John Moomaw and myself were with them, who met at your request, to council where to send the money. I told him that the churches here had no need of any assistance for their poor. Br. Moomaw then said the church was not to be the beneficiary alone, but was to extend to the characters referred to already."

Dear brethren I have given this lengthy extract merely to show some of the difficulties attending the proper distribution of this charity. That the alms deeds of Brethren are, and *ought to be*, to relieve the suffering saints in the South, is clear from the action of the yearly meeting, and from the tone of one hundred letters from brethren on the subject, as well as from the written word of God.—Hence the suffering in Tenn. and Va., whether they be widows or orphans, have no claim upon the Church. They must look to the respective denominations they belong to for help. It will not do for some of the brethren to contend that by so doing we could do good among the people, &c. We must not *buy* members, else they might be *born* of money, and not of God.

In regard to brother Brindle's appeal, in behalf of those brethren in Va., who wish to borrow money, &c., I will here say, a number of such have written to me on the same subject. I replied to them by saying they should come among the brethren, bringing some prominent and well known brethren with them, who could recommend them, &c.—Then perhaps they might succeed.

D. P. SAYLER.

Remarks.—We will not say that brother Sayler, with the writers of his "one hundred letters," are wrong in their views upon this subject, but we do confess to a feeling of surprise, and deep mortification, upon the reading of the developments by brother Byerly, and the remarks of brother Sayler. We felt like exclaiming: "Can it be that we who claim to be the "salt of the earth;" we whose benevolence and charity is proverbial to the world, shall now be sowed up by the selfish limits of church membership, in the exercise of beneficence! And yet my brother intimates that such a course would be in accordance with "the written word of God!" We confess we have not so learned the Lord: Nine

hundred and forty-five dollars of a charity fund lying in the church treasury, and *no want for it by the brethren*, while others out-side of the pales of the Church *are suffering from want!* Is this imitating our Divine Master, who permits his sun to shine, and rains to descend upon the ungodly as well as the righteous? How does it comport with the healing of the ear of the Highpriest's servant? With what single passage of Scripture does it comport? Break open your coffers of steel; cut loose the little vines of prejudice that bind your purse, and **GIVE TO THEM THAT NEED, in the name of the Lord**, and if it please Him thereby to save also the souls of some, give Him the praise.

List of moneys received, for subscription to the *Companion*, since our last.

R. E. Cable, Covington, Ohio,	1.50
Wm. Miller, Waterloo, Iowa,	1.50
J. G. Bashore, Webster, Ohio,	1.50
D. M. Snively, for S. P. Snively, North Kingston, Pa.	1.50
John Leicy, White House, Pa.	1.50
David D. Dally, Nimissilla, Ohio,	1.25
Christian Holdeman, N. Pittsburg, O.	1.26
Newton Kleppinger, Dayton, Ohio,	1.50
John C. Miller, Dry Creek, Iowa,	1.50
Henry A. Miller, "	1.50
John Rupert, McVeytown, Pa.	.50
A. B. Wallick, Breedsville, Mich.	1.50
Esther B. Stiffler, Canoe Creek, Pa.	1.50
Jacob Sharp, Alicenville, Pa.	.50

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, MARCH 13, 1866.

Number 11.

Give us this day our daily Bread.

BY W. S. LANDOR.

I knew a widow, very poor,
Who four small children had;
The eldest was but six years old—
A Gentle modest lad.

And very hard this widow toiled
To feed her children four;
An honest pride the Woman felt,
Though she was very poor.

To labor she would leave her home—
For children must be fed;
And glad was she when she could buy
A shilling's worth of bread.

And this was all the children had
On any day to eat;
They drank their water, ate their bread,
And never tasted meat.

One day the snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.

Ere long I reached their cheerless home,
'Twas searched by every breeze;
When going in, the oldest child
I saw upon his knees.

I paused, and listened to the boy
He never raised his head;
But still went on and said—"Give us,
This day, our daily bread."

I waited till the child was done,
Still listening as he prayed—
And when he rose, I asked him why
The Lord's prayer he had said.

"Why, sir," said he, "This morning, when
My mother went away,
She wept, because she said she had
No bread for us to-day.

She said we children now must starve,
Our father being dead,
And then I told her not to cry,
For I could get some bread.

"Our Father," sir, the prayer begins,
Which makes me think that He,
As we have got no Father here,
Would our kind Father be.

"And then, you know the prayer, sir, too,
Asks God for bread each day;
So in the corner, sir, I went,
And that's what made me pray."

I quickly left that wretched room,
And went with fleeting feet;
And very soon was back again,
With food enough to eat.

"I thought God heard me," said the boy—
I answered with a nod—
I could not speak, but much I thought,
Of that child's faith in God.

I am thine and thou art mine;
Thou art great but I am small;
I am man, thou art divine,
Having thee, Lord, I have all—
I am thine, be thou ever mine.

For the Companion.

The Love of Christ Sacrificial, both in His Natural and Mystical Body.

A LETTER TO DR. C. LONG, OF ILL.

The first announcement that so great a thing as redemption from sin was either possible or designed, was made amid the ruins of Paradise, in language that maps out the leading features of the scheme of recovery as revealed in every dispensation of the Church; namely, that *the seed of the woman should bruise the Serpent's head*. Redemption for the human race could not be effected *outside* of humanity. The nature that sinned had to be an essential factor in the work of deliverance from sin. God does nothing for us as simply *acting upon us*, but has, from the beginning, laid hold of the human element, and has, in all ages, made salvation dependent on human effort, as much as He has made the Source and Power of a new-created life a matter exclusively His own. As by man came sin, so by man also came salvation from sin, moulding the Divine and the human into a *life of sacrifice* through the power of *love*. Infinite wisdom alone could devise, infinite love alone could prompt, and the incarnation of both alone could achieve, the wondrous work of reconciling an apostate race to its Holy Sovereign. Although these two points stand out so prominently in the plan of salvation and the history of the Primitive Church, only a few take them up and live them out, thus making them a practical power in the world. Mysticism can see only the Spiritual element, and undertakes to solve the problem of human destiny, some by ignoring and others by mutilating, the human element. Rationalism pretends to see only the manward side of religion, and vainly attempts to regen-

erate humanity by the force of merely human elements. In both instances the idea is alike preposterous and the attempt futile.—"*What God has joined together, let no man put asunder.*" It is the illustration of the principle announced in Eden, and fully actualized in the earthly history of Christ, that separates the Brethren, not only from what is generally denominated *the world*, but from every sect, society, and clique that "follows cunningly-devised fables," and "teaches for doctrines the commandments of men." We are a peculiar people because Christ was a peculiar Person. What pseudo-christians and avowed enemies of Christianity term our *bigotry* and *intolerance*, we consider our *glory*. "The world knoweth us not because it knew Him not."—The life of Jesus was a life of *love* as nothing but love could prompt to such amazing condescension, or sustain under the inconceivable burden it imposed. It was a life of *sacrifice*, as He could not accomplish His great object without entering organically into the *disordered condition* of humanity, by which His death was brought about without any arbitrary control of Divine Power over the hearts and minds of those through whose agency He was crucified. What was thus laid upon Christ, as the Exemplar of the world, is laid upon all His followers. "He came unto His own and His own received Him not." He wept over the obstinacy of those for whom He came to die. He prayed for those who derided, smote, and spit upon Him, who drove the nails through His hands and feet, and thrust the spear into his side. How often is the heart of the child of God pained when it goes out in warm spirit-prompted love to perishing sinners, or towards fellow-members of the One Body, and must return within itself, chilled by cold-

ness or derision where it expected a sweet, blessed infolding. However melancholy this fact, it is not surprising when we consider that even the infinite tenderness, the unfathomable love of Christ finds so little reception, although manifested in a form so winning, so melting, so heartbreaking, and in a manner so wonderful, so awfully solemn and subduing, that it exceeds all finite conception, and gauges the limits Infinity. "If the world hate you, ye know that it hated me before it hated you." The love of Christ only gathered force, and took a more attractive form, the more he was resisted and maligned, until it culminated in agony, blood, and death. "*Greater love hath no man than this, that a man lay down his life for his friends.*" "*Behold what manner of love the Father has bestowed upon us.*" Everlasting love bowed the heavens and kissed the earth in the incomprehensible exodus from the realms of glory of the Second person in the Trinity for our redemption; and it is this same love, "shed abroad in the heart by the Holy Ghost," that constrains the ambassadors of Heaven to leave their families, and traverse the country, proclaiming with such pathos and power, the glad tidings of a new and living way into the Holy of Holies by the blood of Jesus. "*God so LOVED the world that He sent His Only Begotten Son.*" This was the superlative motive that thrilled the Divine Heart in the assumption of human nature. Paul says, "I could wish myself accursed from Christ, for my brethren." Rom. 9: 3. "*CURSED is every one that HANGETH ON A TREE.*" "*Being made a CURSE for us.*" "*CRUCIFY Him, CRUCIFY Him.*" So of Christ. "That I may know the FELLOWSHIP OF HIS SUFFERINGS." "*Fill up that which is behind of the AFFLICTIONS OF CHRIST in my flesh.*" "*I am CRUCIFIED with Christ.*" "*I could wish myself ACURSED.*" So of Paul. Here is the spirit of the Master. Here is the sacrificial element of christian love. Here is the taking up of Christ's life, and the going down into Christ's work.—

The life is high and the object noble, but the work is humiliating because the creatures which the life seeks to assimilate to itself, are degraded.

If any inferior motive predominates in our efforts to promulgate the Gospel, either through the Holy Ministry or the press, "verily I say unto you, we have our reward;" we need not expect it *hereafter*. The most despicable form of pride is that which manifests itself in holy things. In the matter of salvation none can claim superiority over another.—Whatever is of grace must necessarily find the prince and the beggar on a level. Whether of high or low degree, the reason for joy is, that all are placed on the same platform, that all are "saved by grace," which is the achievement of Almighty Love, which so flamed and yearned for our salvation, "that though He was rich, yet for our sake He became poor, that we through His poverty might be rich." Abasement and exaltation are essential conditions of salvation, both objectively and subjectively. He that ascended is the same that descended. The Gospel "is the power of God unto salvation" only as it draws us into the condition, and moulds us into the features, of its author. The love of God, in sending His Only Begotten into the world, was without constraint, save that which belongs to the very nature of love.—It was voluntary. It needed no extraneous inducement to *generate* it. Our misery *called it forth* in its *sacrificial form*, but it determined not its *nature*. All the perils and pangs, the sorrows and sufferings, consequent on His humiliation, were present to His mind from Everlasting; and yet He required no constraint to sacrifice Himself but what inhered in His Infinite Perfections. As is he that begetteth, so are they who are begotten of Him. He that sanctifies and they who are sanctified, are of one nature. If "we are partakers of Divine Nature," we will necessarily exhibit its peculiarities. "The love of Christ constraineth us." Self-denial, self-forgetfulness, and humiliation for the good

of others, will spring out of our regenerated nature as spontaneously as a brook from its fountain. *Love is a vicarious principle*. This doctrine cannot receive the consent of the world, for "love is of God," and "the whole world lieth in wickedness." "God is Love," and as He is the greatest and holiest of all Beings, He alone could make a sacrifice adapted to the condition of fallen humanity. *Sacrifice is the law of the Christian Life, and Love is the life of Sacrifice*. Christ had in Him the vicarious principle by character, but He wrought it out by office. The Spirit of Christ can *still be grieved* by reason of this inherent principle, but He can no longer be pained *as in sacrifice*, because His office of redeeming has expired.—Redeemer and Mediator He still is, and High Priest also presenting to the Father the merits of the oblation offered up while in his office of *making atonement*. This principle has in great measure been lost sight of, and immense damage has resulted to the cause of Christ therefrom. Being in Jesus is being in sacrifice, and our ready, love-impelled entrance into the condition of others in order to raise them into life-union with Christ, marks the power which the Divine Nature exercises over us.—Christ left us an example "that we should follow in his steps." As his *Nature* is communicated to us, his *Life* will be reproduced by us. Our fellowship is with the Father and with his Son Jesus Christ." We "follow the Lamb whithersoever he goeth." This community of character and life, enables us to "read our title clear, to mansions in the skies." The more that the ministers of Christ are filled with the Spirit, the more zealous and self-sacrificing will they be. Home and friends, and comforts will be as dust in the balance, when weighed against the all conquering impulsion of the "Love of Christ," and the precious souls to be "plucked as brands out of the fire." Born in a stable, shoving the plane and saw, buffeted by Satan, scoffed by man, having nowhere to lay his head, wounded by his friends, and murdered by his

enemies—all this and much more, was the necessary issue of that love which voluntarily assumed the retributive condition of the nature he came to restore to more than primeval dignity. His Love-life in us will draw us along his Divine-Human course, until we reach his ascent and are glorified with him. Whoever disjoins from his life *here*, the sacrificial element, will have disjoined from his life *yonder* the *element of glory*.

Not that Christ's *life* is of more value than His *death*, but that the embodiment of the Divine Law in a living example was as necessary a feature in the work of redemption, as the shedding of His blood as an expiation for the sin of the world.—“I COME TO DO THY WILL.” This was His language *when he came to live*. “Thy will be done.” This was the utterance of His agonized soul *when He came to die*. His *coming into* the world, His *being in* it, and His *going out of* it, are comprised in the stupendous scheme of human deliverance; and while His entire life was *sacrificial*, it was yet of no value, as to the end contemplated, apart from His death. The blood which He shed to make atonement for the soul, He carried in His love-thrilled heart through all the trials, sufferings, and temptations of His incarnate life, and thus made way by His life of sacrifice for the great tragedy on Calvary, on which hangs the hope of the world. Such is the love of Jesus! Such its fruits, such its willing condescension and ignominy; and such, in some measure, must ours be, if “He is our life.” Oh what might we be, and what might we accomplish, if, like Paul, we could in very truth say, “I LIVE; YET NOT I, BUT CHRIST LIVETH IN ME.” Then would results follow that would draw down the eyes of angels and men upon us. Those who now despise for our want of learning, who only see that we are “black as the tents of Kedar,” would know that we are also “comely as the curtains of Solomon.”

In conclusion: Providence has opened a door in the South for the entrance of the Gospel, and invites

the Joshuas and the Calebs to go and sow the Truth broadcast. May the love of Christ constrain not a few to go forth in the name of the Mighty God of Jacob, and cultivate the field which God has unfenced for the ingress of His people. Go by two and two—go by dozens, by seventies, by hundreds, and the desert places will soon rejoice, the wilderness will blossom as the rose, fruit will spring forth an hundred fold to the glory of God, and “Christ will see of the travail of His soul, and be satisfied.” Amen and Amen.

Yours in the embrace of Christian Love.

C. H. BALSBAUGH.

Union Deposit, Pa.

Religious Dialogue.

Continued.

Professor.—From our previous conversation upon the subject, it appears that you do, in some way expect to obtain salvation as a reward for righteous or virtuous acts, and not as the result of Christ's atonement. There is no evading the true issues upon this subject.

H. Outside of Universalism, and Calvinism, no doctrine can be sustained, but that of “Salvation through Christ, by works of obedience.”—Our heavenly Lawgiver has declared that “Whosoever believeth and is baptized shall be saved,” and “whosoever believeth not shall be damned;” from which it is quite evident that our salvation or damnation is conditional. Besides, the whole history of God's dealings with his creatures justifies this conclusion. To our first parents was given the privilege of the garden of Eden, save one exception, and upon the observance of that exception rested their favor with their Lord. By violating the word of the Lord, they drew upon themselves his displeasure, and condemnation. By living righteously, Abel met the approval of heaven; by unrighteousness Cain heaped

upon himself the divine wrath. By living a virtuous life, Noah, Moses, Abraham, Isaac, Jacob, and all those ancient servants of the Most High, prospered and found favor with the Lord, while all transgressors were condemned. So it is throughout the entire Bible. When we come to the New Testament, we find every parable of the New Kingdom, in conformity to this teaching.

Let us hear our Savior upon the subject: “Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Let me ask you if righteousness is not here demanded, and whether it is not a necessary qualification for heaven? Again, “Every tree that bringeth not forth good fruit is hewn down and cast into the fire.” “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” “If ye know these things, happy are ye if ye do them.” And is it not to be inferred that we shall be *unhappy* if we know and do them not. This must be the inference or our Savior's words are without any signification.

I can see no reason why professors of the christian religion should cavil at this teaching, when there is not one of them that lives out his assumed profession. Among the hundreds of sects and denominations, and all catechisms, creeds and disciplines, there is not one which denies the doctrine of salvation through Christ by works of obedience, that is consistent with itself.

P. How do you expect to sustain that lofty position?

H. We will see. Can you tell of a denomination of professing christians that has “no ordinances

whatever," or that pretends to no works of any kind?

P. I am of the opinion that the Friends or Quakers will meet your description.

H. Not even the Friends. Free as they profess to be from every species of formality in their worship, yet they have exercises which they perform and hold as duties; among these may be noted Prayer and "assembling themselves together."

P. We will admit that all true Christians will, and should practice certain ordinances; but they are to be regarded as the results or evidences of the regenerate mind, rather than the means of bringing about that end.

To be continued.

JOHN FOX.—When Fox, the well known author of the "Book of Martyrs," was once leaving the palace of Aylmer, the Bishop of London, a company of poor people begged him to relieve their wants with great importunity. Fox, having no money, returned to the Bishop, and asked the loan of five pounds, which was readily granted; he immediately distributed it among the poor, by whom he was surrounded. Some months after Aylmer asked Fox for the money he had borrowed. "I have laid it out for you," was the answer, "and paid it where you owed it—to the poor people who lay at your gate." Far from being offended, Aylmer thanked Fox for thus being his steward.

HEAR AND MEDITATE.—Philip Henry writes in his diary the saying of a pious hearer of his own, which deeply affected him: "I find it easier said the good man, 'to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should, when I come home.'"

To be proud of learning is the greatest ignorance. *Bishop Taylor.*

LOCAL MATTERS.

Tyrone City, Pa., Mar. 13th, 1866.

EDITOR'S DIARY.

For the week ending March 10.

In our readings the following extract from one of Henry Ward Beecher's "Lecture room talks" attracted our attention, and deeming the subject a very appropriate one, we here insert it for the benefit of those who desire to cultivate that very essential frame of mind, Forgiveness. He treats the subject in the form of questions and answers:

LOVE TO ENEMIES.

Q.—Will you please to lay before us your idea of the meaning of the New Testament command, "Love your enemies?"

While yet we were enemies, Christ died for us. Did you ever attempt to imagine what must have been the state of mind that God was in when He looked upon those who were not repentant, that were His enemies still, and that were so vagrant as to reject His life long services, as to cause His passion, and as to work out His death? Did you ever attempt to imagine what must have been that state of mind by which, after having toiled for them, and borne with them, and taught them, He could in the act of dying, pray for them, saying, "They know not what they do?" Do you get any idea of what the divine feeling is toward a wicked, hating and hateful being, which manifests itself in dying for him as the means of his restoration? The question, I suppose which troubles our brother, is whether we can love and forgive a man that has done us wrong. No one doubts that we can forgive and love those that, having done us wrong repent of that wrong. A person who is a thousandth part of a Christian can do that. But the question is, does not the spirit of Christ (and that is the rule of christian duty) rise higher than that.

In the first place it does not follow because you have a benevolent and forgiving spirit, that you approve a man's conduct or his disposition.—Forgiveness does not imply that you

approve the moral attitude of the man you forgive. For instance, often, in the streets, as I go down the hill on my way to the Ferry, I pass a throng of little ragged dirty urchins; and impudent wretches they are many of them; and, although in the main, they are respectful to me, yet once in a while they blackguard me. I walk along, thinking of something else, and all at once I find myself bawled out at by these children—many of whom were not born here! It touches nature a little bit at the instant; but the moment I have time to think I laugh at myself, and say, "Those children—how little they know! They are just reflecting the prejudices of their parents. And how much less in their thought is what they say than in my pride." And my feeling toward them is, "My dear little rascals, if I had you in my power, I would jerk you out of this, and put you to school, and have you going in the right way very quick!" It is a perfect benevolent state of mind that I am in. I do not like or approve their conduct; nor do I consider the attitude of their minds lovely; but compassionate them.

Now, if you know how to distinguish between a man and his disease, you know how to distinguish between a mind and moral forces. You are conscious that you can love a man that is diseased physically; and you ought to be able to love a man that is morally diseased. And if I say I will forgive a man when he repents, and not before. I do not know what to do with the example of Christ.—He did not wait till I repented. He did not wait till I was good. I should not have been good had it not been for his forerunning grace. It was Christ that waked me up and made me sensitive to that which was wrong. It was Christ's influence on my mind that brought my conscience to feel how hateful my life was toward him. And when I began to feel that I had passed from death to life, I was distinctly conscious that I came to it by the forerunning grace of the Lord God.—And he saved me while I was an enemy, proud, and selfish, and unlovely. And that always comes back to

me as a rule of duty. And when I see men that are doing things that are wrong and wicked, wickedness and wrong are hateful to me; but there is the feeling of benignity, compassion, tender sorrow for them.—And I am sure that it is Christ's spirit. And I am sure of another thing—that you will not be half as likely to err on that side as on the other.

Q.—Suppose your son had been killed during the late struggle, and suppose a man should come to you and say, "I was on the other side during the war, and my sympathy was with the South, and I indulged myself in sending over a few muskets, a little powder, and a few bullets to be used in the Southern army; and it so happened, to my certain knowledge, that one of those muskets, and some of that powder, and one of those bullets was the means of the death of your son." Could you love that man?

If I saw a man that had slain my son, believe I could forgive him and love him. I could love him, not in the sense of affinity of qualities, not on the ground of personal attractiveness, but in the sense in which God loves wicked men, with compassion, with sorrow, with pity, and with a perfect willingness to bear and forbear with, and work for him. Let me read a passage that will explain what I mean:

"Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of our Father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Q.—Can we love those men who put our charity and patience to the proof, and showed themselves to be worse than even Jeff. Davis, by deliberately rejoicing, during the war, over the victories of the South, in which were slain thousands and thousands of our young men that went forth and laid down their lives on the altar of our country?

If you mean to ask us whether we can love them as a man loves his wife, or his children, I reply that we are not called to do that; but if you mean to ask whether we can love them in the sense of cherishing a spirit of benevolence toward them, I say, Yes, unquestionably we can; and we ought to maintain toward the worst men a love that will ena-

ble us to forbear with them, and pity them, and pray for them, and do them good.

Q.—Are not such passages of the new Testament as that which you just read, generally meant to apply to cases where the religion of Jesus Christ come in conflict with the prevailing religion, and not to ordinary circumstances of life?

I do not recognize any religion that does not have to do with the ordinary circumstances of life; and I believe that this passage takes in heathenism, Judaism, and human nature. The language could not be stronger. You are to love your enemies. There is the word.

Q.—Christ did not speak so when he called the Pharisees "hypocrites," did he?

No; because he was bringing up the side of justice. A judge, when sitting in court, cannot love the culprit whom he condemns to prison or to the gallows in the sense that a private citizen might. He is entrusted with judicial power. Christ, I think, pronounced judicial sentence on the wickedness of the rulers of the Jews, and no more than that. And you will take notice that Christ's denunciations were aimed at official persons who used their power to break down and destroy the poor and weak. He pronounced vengeance on them as public malefactors. He heaped upon them epithets according to their moral character, as we do upon slaveholders or traitors. But there is no form of wickedness so gross that in our individual capacity we are not bound to love the perpetrator of it. Those men that would not go to the war, but that stayed at home and laid in wait to rob our soldiers that risked their lives fighting for liberty, I consider the wickedest men on the globe.—Such men would creep like a worm through the dirt into a grave to steal the pennies off from a dead man's eyes. And yet, while I describe them so, I would, if they were before me, exercise toward them the spirit of love. I should say, "It is hard, Lord; but I will take up my cross and follow thee, even for these." For in His mortal anguish, He could look on men that were piercing Him, and nailing Him, and wagging their heads, and saying,

"Thou that savest others, save thyself," and pray, "Father, forgive them," what am I that I should set up excuses and limitations, and try to justify my miserable human nature, instead of following my Christ? I tell you there is no one point in the world so critical of Christian character as the power to maintain love towards all men—not a love of personal attraction, but a love of benevolence, that begets a willingness to bear with them and work for them. And you will take notice that the only prayer of the Lord on which He made any commentary was this: "Forgive us our debts as we forgive our debtors." On this official prayer he says: "For if ye forgive men their tresspasses, your Heavenly Father will also forgive you: but if you forgive not men their tresspasses, neither will your Heavenly Father forgive your tresspasses." He conditions a man's own salvation; He makes the evidence of a man's own piety to depend on his capacity to forgive.—And I think there is not another point on which men have such a fight as that.

OUR MANUSCRIPT BOX.

As our "copy box"—which is a small 8 x 14 x 5 inch wooden box,—has become very much crowded with manuscript and letters of all sizes, so as to create quite an incommodity to us in making our weekly selections, we have resolved to dispose of it as rapidly as possible. It must be remembered that this box contains every unprinted article sent us for publication, except a few upon a subject agitated in the beginning of our first volume, and which have been placed in the archives.—In doing this we wish to give every one a notice, as we shall think best calculated for the interest of our readers, and the satisfaction of the writers.

No. 1. A communication without a name, dated at Quincy, Ill., Dec. 20, '65, and if we mistake not, the letter was mailed at Columbia, O. It gives an account of a ministerial visit to St. Joe, Mo., and a call up on brother Martin Bashor, Samuel

Miller, Samuel Stoner, Daniel Klick, and Henry Bashor. He relates an incident at a wedding at which he was a guest. At night quite a number of youth came to the place for the purpose of giving a "serenade." The door was opened and the boys were invited in. After they had entered the time was employed for a while in singing and prayer, after which they went away with quite a different feeling. He also visited Rhea Co., but did not preach there as the brethren did not think it safe under the new Constitution, as the people were somewhat ultra. He mentions at that place the names of brother Samuel Stoner, brother Zimmerman, Benjamin Klepper, Reuben Green, and the baptism of Joel Garber and wife, on New Year's day, at a meeting at the house of brother Zimmerman. This is about the substance of the letter, and so we have disposed of one.

No. 2. We wish this one had not been uppermost, as we had rather not discussed its points this week.—However, we may as well do it now as ever. It bears the date of Jan. 29, '66, and after some business remarks begins thus: "We were very well pleased with the 'Companion,' until we saw in it what we did on 'lightning rods,' which caused some to say they were down on it, and that if you put in such pieces as pleased you, you might buy them yourself." Perhaps we may as well ponder over and digest these remarks of the brother, before we proceed farther.

It is quite probable that a few of our brethren have not renewed their subscription from the fact that we gave our ideas and convictions upon this subject, and others upon which they may differ with me. We are sorry for this, not on account of the loss of their patronage, for we have still a living support, which is all we expect, but because they are out of the sphere of our influence. We would suppose that upon the same principle those brethren will refuse to go to hear their preacher if he advances an idea that does not correspond with their own; and that when the teachers of their children

instruct them in the laws and truths of Nature and Science, they will keep them from school and shut themselves up from all light that might be derived from the investigations and experience of others.

The brother then assures us that he intends to take the *Companion*, and also to encourage others to do so, but wishes us not to speak in favor of lightning rods, as there are many of our brethren who are opposed to them. This is the very reason why we have endeavored to throw some light upon this subject, in order that we might relieve our dear brethren from a state of mind which we know from experience is a very unpleasant one; and all we ask of them is that they will investigate both sides of the subject, and we are assured that they will be with us.

Our brother then adds: "We know there are such who believe in the Almighty, and are offended or hurt by such who have lightning rods, and Paul says: (1 Cor. 8: 11, 12.) 'And through thy knowledge shall the weak brother perish, for whom Christ died. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.' Now it will not do for brethren to say this was meat that Paul had reference to; mind it was everything that would offend. We find our brethren always spoke against lightning rods, and always decided against them at the Annual Meeting. Jesus says: (Matt. 18: 6) 'But whoso shall offend one of these little ones which believes in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.' The Lord told us to build houses and live in them but he never told us to put up lightning rods. There have been houses built for a thousand years ago, but lightning rods have only lately come into use. Some brethren have worldly wisdom enough to have nine rods upon their buildings, but the wisdom of this world is foolishness.—Read and see if God ever was pleased with the wisdom of this world."

The above embodies the brothers

views, add we forbear further comment upon it for the present.

No. 3. This is headed "confession" and is put up in the form of Poetry. We will give the first stanza,

Encircled by thy rich blessing
Lord we thank thee for the same—
For the goodness to us given
Received through our Savior's name.

The sentiments of the lines are very good, as it is an expression of Gratitude but we fail to see the poetry. If we transpose the lines, thus: "Lord, we thank thee for thy rich blessings, by which we have been encircled, and for the goodness which we have received from thee through our Savior's name," the expression would be just as emphatic, and the style much better. There are very few poets among our correspondents or we are no judge.

No. 4. Also poetry. We must lay these away, and hope our friends will not accuse us for partiality.

No. 5. An Enigma. As it is out of date we must also lay it by.

No. 6. Also an Enigma. We shall meet this class quite frequently, as our young friends have been very active in furnishing us with their efforts. We must decline all that have not the answers and solution accompanying them. As every one cannot solve the enigmas we would prefer more puzzles and Bible Questions for this department and fewer enigmas. We lay this one away for future consideration.

No. 7. Proceedings of a Council Meeting held in Virginia, in April, 1864. They were handed to us by brother John C. Moonaw, at our last Annual Meeting, and we expected to publish them, but when we returned home, and reflected upon the matter we did not feel exactly at liberty to do so. We will preserve them for future deliberation.

No. 8. Proceedings of a similar meeting, at same place, 1865.

No. 9. This is headed "The Tongue." The writer says "We should not engage in foolishness and jesting, which as Paul says is not convenient, but should rather give thanks." He then exhorts those who feel cheerful to sing Psalms, and give thanks unto the Lord. If the reader

will ponder upon these two sentiments he may draw from his own mind the essence of the article before us, in less time than it would take him to read it.

No. 10. Six pages of note paper, consisting of criticisms upon the articles of our contributors, endeavoring to show that popularity was the ruling motive. Lest others should think the same of him, we will let it go into the waste box.

No. 11. On voting; out of date because the sentiments of the writer have already been repeated.

No. 12. Two enigmas; will be preserved.

No. 13. Report of a ministerial visit, which was crowded out until we thought it out of date, and also as a brief report had already been published of the same visit, and as this one is quite lengthy and much too precise in its details. We desire to hear from our ministerial brethren upon their return from visits, but we must request them to be brief. We refer them to brother Myer's report in another column, as a specimen of such reports. He furnishes us with the facts and permits us to arrange it to our own pleasure. His report embraces some 20 meetings, and about two weeks of time and occupies only about half a column.

No. 14. A letter defending the character of a certain brother who has been assailed with false reports. It is a matter entirely out of our sphere. We dare not insert it. It would be heralding the report abroad and if false, would be so much the more difficult to correct. We hope the writer, who is an aged minister will see the propriety of our actions.

To be continued.

CORRESPONDENCE.

Notice to Committee.

Dear Brethren:—In compliance with order of standing committee of last Yearly Meeting, I hereby inform the members of the committee, "on a change in the manner of holding our Annual Meetings," that you are requested to meet at the house of brother Joseph F. Rohrer, 1½ miles north of Smithsburg, Washing-

ton Co., Md., on Friday morning, May the 18th, at nine o'clock, a. m., for deliberation. Those members coming by the Baltimore and Ohio R. R., will stop off at Martinsburg, Va., and take the coach for Hagerstown, Md. Those coming via Pittsburg, will take the Cumberland Valley road at Harrisburg, to Hagerstown, and all replete to the Washington House, from whence the brethren will convey you to the place of meeting. You will make your arrangement so as to arrive at Hagerstown on Thursday, the 17th. The brethren will furnish conveyance after the arrival of the evening train.

If any one member of the committee cannot attend the meeting, he is hereby respectfully requested to have his suggestions written and have them forwarded to the writer, or any other person, so the committee receive them. Any one not complying with this request will be considered neutral, and the committee will proceed accordingly. A prompt and full attendance is requested.

In *Companion* No. 25, and *Visitor* July No., I gave notice, requesting a free expression of sentiment, &c.; and that any suggestions the brethren might offer would be thankfully received and duly communicated to the committee. A number of brethren have, however published their views in the "Visitor" and the "Companion." Now I do not know whether these brethren expect me to carry a file of these papers with me to the place of meeting and there look up their articles, or are they content with the public knowing their views on the subject. To those brethren who have sent in their suggestions I will say, your letters are all regularly filed, and will be faithfully submitted to the committee. For prudential reasons, I am much pleased that none of the committee have published any suggestions.

In No. 7 of the "Companion" brother Holsinger says, "brother Thomas S. Holsinger introduces an idea which has not yet been suggested, &c. For brother Holsinger's information I will only say, the idea referred to was not new to the com-

mittee, for one member at least had it written two months ago, as a prominent feature in his plan.

In love, I remain your collaborer in the kingdom and patience of Jesus.

D. P. SAYLER,

Cor'g Sec'y.

Graybill Myer's Report.

Left home on the morning of Feb. 15th. Landed safely at brother George Shiveley's in the evening. Evening of the 16th, preaching at Alliance. Thence to Turnbull Co., near Bristol; seven meetings in succession. The meetings were well attended, and the people manifested a great interest in the good cause. There are only four members at this place, yet they held a council during our presence, and appointed a committee, and are making efforts to build a meeting-house, and their prospects are favorable. We have seldomly found more good feeling and affection among the people toward the Brethren than at this place. Several have manifested a desire to become members. Brother John Nicholson accompanied me to those meetings.

We then returned to Sandy Church, Columbiana Co., and had five meetings at Himes' meeting-house, near Moultrie. Thence to the Brethren meeting-house at Reading, five meetings. Thence to Freeburg, three meetings. Thence to Paris, where we held evening meeting. Thence to Liberty meeting-house, four meetings. The meetings were all pretty well attended, and characterized with good order and interest.

Arrived safe home March 5th, and found all well.

GRAYBILL MYERS.

April 1st.—As some of our subscribers will be changing their places of residence, and consequently also their Post-office address, during the approaching "moving season," we would request all such to apprise us of the fact, immediately, being careful to give us at the same time their present address, as well as that to which they wish their papers

to be sent in the future. It gives us much unnecessary labor when they fail to do this.

2\$ Subscribers.—As we have a number of names upon our list which are credited with two dollars, and as the price of the *Companion* is now only \$1.50, it will be seen that all such have a credit of 50 cents. As proposed in our prospectus, we will refund this amount to those who request it. We would now propose to send them instead a copy of the

"PIOUS COMPANION,"

a neat and instructive little book, by brother Samuel Kinsey, Dayton, O. The book will be sent free of postage, for the 50 cents credit, or others may order it from this office, at the same rate.

A Bavarian Israelite, writing to the *Israelite Indeed*, has a statement on the process of the restoration of the Jews to Palestine, which is worthy of note. He says:

"The regathering of the Jews is now beginning to take place. Not only many single families immigrate to Palestine, but there have been formed a number of societies in almost every land on this continent, to prepare an immigration on a large scale, provided with all possible means, money, implements and tools of every kind, to commence the cultivation of the long desolated land, at once, and with the utmost vigor. There are men of considerable wealth among them, and not one without some means, enough at least to defray the expenses of the journey, and to purchase a plot of ground. I am happy to state that I am one of the leading members of a society forming here in Bavaria, which numbers already over nine hundred heads of families, besides a number of young people who would not form an alliance with the other sex, until settled in the Holy Land, upon the soil of their rightful heritage." He also

adds: "The Gentiles hereabouts—that is the petty German Protestant kingdoms and principalities—are even more astir about Palestine than the Jews."

We expect next Saturday, if nothing interferes, to visit our old home in Morrison's Cove, and to return on Monday.

D I E D .

In Yellow Creek branch, Bedford Co., Pa., SAMUEL, son of brother Daniel and Mary STAYER; aged 2 years, 4 months, and 27 days. Funeral discourse by brethren L. Furry and J. Miller. C. L. HOLSINGER.

Visitor please copy.

At Leon, Decatur Co., Iowa, Feb. 3rd, FRANK C., son of brother Wm. I. and sister STOUT; aged 2 years, less 16 days.—This tender lamb was taken from the embraces of its earthly parents very suddenly and is a swift witness to the certainty of the fact, that all flesh is as grass. Funeral services by brother S. A. Garber and the writer, from Job 14: 1, 2, 3. L. M. Kou.

In Clover Creek branch, Blair Co., Pa., March 5th, our esteemed old sister ELIZABETH BRUMBAUGH, widow of brother John Brumbaugh; aged 70 years, 8 months, and 3 days. On the 6th her mortal remains were conveyed, and consigned to the grave yard near the Clover Creek meeting-house, followed by a large number of friends and relatives. The occasion was improved from John 5: 24—29, by the writer, and brother George B. Brumbaugh of James Creek branch. DANIEL M. HOLSINGER.

In Hickory Grove district, Carroll Co., Ill., Feb. 1st, after a few hours illness, QUINCY, son of brother Jacob and sister Phebe CRONSE; aged 17 years, 9 months, and 3 days.

Thus early and unexpected are we called to mourn the loss of one who but yesterday promised a long life of usefulness. Yesterday he sat with his schoolmates within the hall of learning but ere the morning dawned he was in eternity. Truly is death no respecter of persons, but calls alike upon the young and old. Here we see one of the most promising, in whose veins coursed the genial blood of youth, whose heart was filled with high hopes of achievement, yet when the messenger commanded, his summons was obeyed. In the short space of 10 hours, with no apparent indication of severe pain, nor any perceptible fatal signs, until within a few moments, the lamp of life went out, and the bereaved friends had left to them, but a clayey tenement, which they laid away in the tomb. Funeral services by brother Michael Sisler.

Visitor please copy.

List of moneys received, for subscription to the *Companion*, since our last.

Deborah Werkeiser, Howardville Ill.	1.50
Wm. Groesbeck Aston Iowa.	1.50
Joseph Hartsough Summit Ind.	1.00
Solomon Seelert do.	1.00
Aaron Rittenhouse do.	1.00
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Martha Huffinan, Winchester, O.	1.50
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David Summers, Smithfield Station, O.	1.50
Daniel Selber, Mifflin, Pa.	1.50
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John Pote, do	1.50
Alex. Holsinger, New Enterprise, Pa.	1.50
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Sarah Gouchenour, Sarah, Pa.	1.50
Joseph M. Dettra, Port Providence, Pa.	1.50
John L. Winters, Ladoza, Ind.	1.50
L. W. Stutzman, New Lebanon, O.	1.50
John Garber, do	1.50
Jacob Garber, do	1.50
David O. Brumbaugh, Saxton, Pa.	1.50
Kate S. Keifer, for Leah Cronce, Mt. Carroll, Ill.	1.50
B. H. Kepner, Nora, Ill.	1.50
E. X. Myers, do	1.50
Isaac Myers, do	1.50
Enoch Myers, do	1.50
Isaac Rhod, do	1.50
Abraham Lutz, Winslow, Ill.	1.50
John T. Miller, Mt. Morris, Ill.	1.50

The following have paid 50 cents, balance on subscription:—Samuel Mosser, Ephraim Miller, Wm. Quin, Henry Brindle, Mary Mast., Archy Van Dyke, Isaac Lutz, Elizabeth Ruse, Samuel Myers, Sr., Mary Shallenberger John Hostetter, David Rothrock, Jacob Summers, Isaac Dell.

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, MARCH 20, 1866.

Number 12.

For the Companion.

Meditation.

Oh, man, behold in David's line,
A Christ is born to all mankind;
Sent by Omnipotence to earth,
A manger chosen for his birth.

The wise men, when they heard the news,
Cried "where is he born King of Jews?"
And lo! the great star of the East,
Points to the spot expected least.

The Prince of peace thus humbly came,
All nations bless his hallowed name;
Salvation he procured for all,
He died for each;—Oh heed his call.

His promises evasive are,
That he will not one soul debar,
If they the Archetype obey,
Who hath declared, "I am the way."

"I am the way, walk thou therein,
Forsake the world, its lust, its sin;
Repent, believe, and be baptised,
Obey the laws by me devised."

Euphonic are the words he spoke,
"My burthen easy, light my yoke;
Take up thy cross and learn of me,
And thou shalt my salvation see."

His life was full of charity,
Submission, love and sympathy,
And when up calvary was led,
He humbly bowed his aching head.

The Ransomer banded on the tree,
And shed his blood for you and me;
Father he cried, forgive, forgive!
And let these rebel sinners live.

In anguish, torment, bitter death,
He cried aloud with parting breath;
"Eli lama sabachthani,"
And Yielded up the ghost, to die.

Millions redeemed, now saints above,
Archangels of redeeming love;
Proclaim to Pilgrims here below,
Death cometh;—Oh! prepare to go.

SUDIE M. THOMAS.

Philadelphia, Pa.

For the Companion.

"Who is able to stand before Envy? Prov. 27: 4."

That we may grapple and destroy more effectually, this foe to grace, enemy of God and man, we will take it by fragments, analyze its parts, scrutinize its subtle machinery, discover the secret wherein lieth its strength, and then direct against it Heavens mightiest artillery.

Envy is the first born of the adversary. It is the child that he loves and adores. It is the strongest of the princes of Pandemonium. When it was matured in the head of him who gave it being, it came forth in

open war against the glorious King of Heaven. The adoration of the angelic hosts was its first attempts to secure, and in its partial success it thought to dethrone the great and terrible Jehovah. But omnipotence prevailed, and the rebel spirits were driven below.

Now, that envy is an inhabitant of earth, and hath brought upon us the dreadful curse whereby we have inherited the flesh that is heir to sin, (for the devil, through the spirit of envy, determined to reduce us thro' our great progenitors to the same state of hopeless misery and ruin with himself,) it behooves us to see what is the degree of subjection to which we are reduced, and then to apply the prescribed restoratives.

We have seen, then, by facts drawn from the Scriptures of eternal truth, and deductions therefrom, that this spirit is an attribute of the prince of darkness, that it is an essential element of his character, and that his existence would be a myth without it. Having this evidence before us that the spirit of envy and the sable king, are one and inseparable, it follows that who of the children of men harbors it are special guardians of the interest of our old adversary, and the promoters of his dark designs. It is an incontrovertible fact, and in further attestation of the truth of it, I refer the reader to a subsequent paragraph which I shall devote to illustrating it.

It was this unsightly and deformed spirit that marshalled the armies of old, that fought the children of light with the sword, the faggot, and all the murderous instruments of the primitive persecutions.

By it the horrors of the bloody inquisition were fed and sustained until it died of its own superlative efforts to reduce the elect of God to subjection, or drive them from off the face of the earth.

Envy at work, is emphatically per-

secution without any qualification. It is the essence of intolerance. It makes virtue a crime, and clothes vice in the spacious habiliments of law and justice. Its mission is to destroy, either character or life, for nothing less than the destruction of its victims has ever been known to satiate its raging, burning thirst; a thirst set on fire of hell, and aggravated by the poisonous vapors of the sulphurous lake.

Having now seen, that this foe with whom we are at war, is the veritable head and heart of him who reigns in the kingdom of darkness, it would seem utterly useless, and without semblance of reason, to assert, or try to prove that it was and is the sworn and avowed antagonist of Him "who is love" (for to proceed to prove what is admitted by all, is to offer insult to intelligence and true wisdom. Hence it cannot abide with the christian). He that is renewed by grace, "born of water, and of the spirit, and of God," and has tasted the good word of God, and feels the power of the world to come; he that is governed by the spirit of love, whereby we know we are the children of God, who begat us of his own will, and in his own likeness and similitude; he cannot give a resting place to this spirit of the deep. It has no abode with him.

However, the spirit that is in us lusteth to envy, for the Scripture saith it, and saith not in vain, and to say that there are not among us those, whose minds have not been renewed, but whose spirit is encouraged to lust, to envy would be to contradict the plainest declarations of Holy Writ. It is our duty then, in view of this mortifying and soul-distressing fact, to ferret out and remove the putrifying mass, that the body, of which we are members, may be preserved from that which would sink it lower than the grave. "A

little leaven leaveneth the whole lump.

Having now followed this active spirit from its birth in Heaven, thro' its peregrinations on the earth, with its entrance into the church, we will note particularly its workings amongst us. We will here observe that its ends are the same, (to subvert the kingdom of God,) whether clad in the sacred livery of an apostle, or, at the head of the armies of the aliens.

With the first observance of the writer of religion, we have connected the sad account of a horrible fratricide, perpetrated under the influence of envy. It began its career on earth, by the overthrow of our first parents, and quickly followed by the shedding of blood.

Passing without notice the many instances of the workings of this fiend, from the death of Abel, to the slaying of our Lord, we see how He the Pure, the Immaculate, the Holy One of Israel, was followed by day and by night, pursued with the inveterate and implacable malice of "His own," for through envy they sought to entrap and entangle Him by their craftiness and hypocrisy; through envy they defamed and malignly his spotless character and holy life, and through envy they got possession of his person and "delivered him," for the heathen ruler knew it, hence it certainly was palpable to all.

Having treated at some length the conspicuous example of the fierceness of our enemy and its *malignant and ferocious attempt to destroy our Lord*, we will let that suffice as evidence to prove its existence in the church, (having crept in unawares) for the Apostle of the Gentiles tells us that "He was in all points tempted like as we are," or, which is synonymous, we are, in all points, tempted like as He was, therefore we are to contend with the same spirit of evil that daily and hourly beset our glorious Head. The fact then is established that we have them amongst us to-day. It is undeniably proven from the Holy Records, and be it our task to prepare for the pending conflict, to so mar-

shal the heavenly forces, that its attacks may be triumphantly repelled and its meditated evil recoil on its own unhallowed head, where it inevitably tends. (See the histories of Satan, Cain, Haman, Herod, and the Jews, &c.)

But to show more plainly its visible effect on us, and its mode of operation against the people of the most high, we will speak of its insidious and persistent efforts to destroy the character and reputation of God's ministers, who are to "minister unto the saints," and to make known his purpose to save those that believe, and to "destroy those that believe not." Their frailties and peccadilloes are magnified, emblazoned and heralded to the world, and from the inmost caverns of the abodes of darkness, the villainous howl is answered back and forth, that religion is a fable, and her ministers impostors.

It is redoubtable envy that holds the reins of *ecclesiastical terrors*, and throws them ever and anon over the heads, and hearts, and spirits of the called, and chosen, and faithful. It is her that clogs and jades their weary, way-worn, battle-scarred bodies and souls by her slanders and defamations, and makes them to cry, Oh! "*who is able to stand before envy?*" But it stops not here. It arrogantly inters the lists against the Great Omnipotent. His designs in the selection of his ministers are past finding out; inscrutable as his own august character, and yet he who submits to the dictation of envy boldly, would thwart his high and holy designs, and measure his wisdom and works by his own corrupt and narrow standard. He would dictate to the Lord, who he should authorize as Embassadors, what qualifications they should possess, what measure of spirit they should be endowed with, and then demand appointment over all his heritage. Its victims are, among all the sufferers by sin, the least responsible for their offence. The gifts and blessings of God, bestowed upon those whom he chooses, draw after them its heaviest blows, and their possessor is made the butt of

its most poisonous shafts. The talents we receive to be returned with usury, it would have us bury, and the happiness that is offered, it would have us reject. "Thou hydra of the deep, go quarrel with the Lord: that he hearken to thee, and bestow his gifts as thou commandest." It certainly is the basest of all the vices that possess the heart of man, in that it grieves at the good fortune of another. Its baleful eyes shed tears of hate when it sees the favor of God bestowed upon others.

Now brethren and sisters, we see that this spirit, when it has its seat in the heart, totally unfits us for all spiritual employment and development, yet as it is *amongst us*, it necessarily follows that hypocrisy and deceit are its inevitable concomitants, for how can we salute with the kiss of love and charity, wash one another's feet, and commune together at the Lords table, with envy in our hearts, and still be guiltless of hypocrisy? It is palpably absurd. Then how can we exist as a body with this corroding element gnawing at our vitals. Where are our hopes while this wicked thing is amongst us, with all its train of offspring.—That this spirit is not a mere creature of fancy, but a veritable goblin cursed, escaped from the burning pit, is abundantly proved by it being a premeditated, cold, calculating evil, and not one of passion or weakness of the flesh. It has its throne in the heart, and the head moves in quick, mechanical responses to its bloody mandates. It belongs to that class of sins for which there is no penance received. It must be purified by fire. It is an essential element of the angel of the bottomless pit, an ingredient inseparable from his very nature. It will follow him through the short period that yet remains for his triumph, but then comes the time of its distress and anguish, and Oh! what terrors for those that have done its bidding against the called, and chosen, and faithful

In conclusion, "let us lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speak-

ing, that we may grow by the sincere milk of the word, as new-born babes." Let us not envy our beloved brethren who are talented by the Lord, for "He giveth us some apostles, some prophets, &c.," "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." "Gifts are given according to grace;" then if we have no other, than to hold the hands of the watchman, let us do it as the work of our Lord, and not our work. Our brother that envieth is not doing the work of the Master, for his desire is for the praise of men, and to be exalted to the uppermost seats. Remember "*he that exalteth himself shall be abased.*" So terribly vindictive is this our foe, that unless we unite to eject him from our hearts, it will lead and prompt us to reject the second coming of the Lord Jesus. It must be done. Our eternal salvation demands it. So rapidly is this spirit hurrying us on to ruin that we cry with the wisest of the earth, "*who is able to stand before envy.*" The inference is plain. None but the Lord of Lords and King of Kings. Then let us fall to prayer. Let us adjure him to save us, to take us under his protecting wings, into his bosom, where reigns love, and peace, and joy, and where *we can stand before envy*, and in the end, "come out conquerors, yea more than conquerors through him that loved us."

D. C. MOOMAW.

Bonsacks, Va.

For the Companion.

Wine Making Again.

Brother Holsinger:—In Vol. 2 No. 7 of the "Companion," I noticed an article headed "Wine Making." In it the following question occurs: "Is there any difference between making wine out of a wine plant, or making other intoxicating drink out of grain?" In my humble opinion, there is no difference; and I shall endeavor in a few words to give my reasons for thinking so.

Wine is a liquor, and is more or less intoxicating. Since it intoxicates, it must necessarily contain alcohol; without which, no wine can

be made. The wine in question is made by fermenting the juice of a plant, called "wine plant," (which is nothing more than the common pie plant or rhubarb,) with the addition of sugar, which produces an alcoholic beverage called "Sherry Wine;" and will intoxicate if taken in sufficient quantities. It seems to me there is as much wrong in making wine to sell, as there is in making whiskey or any other intoxicating drink; and consequently no difference between making wine out of a wine plant, and liquor out of grain. And in a country like ours, where the facilities to make an honest and christian living, are within the reach of all, without resorting to making intoxicating drink, and encouraging intemperance, we as a religious people, who profess to have "come out from among them," should not touch the unclean thing, much less manufacture it, and offer it to the world. We find that sin and shame are connected with the first mention that is made of wine in the Bible; Gen. 9: 20; It is characterized as "a deceitful mocker;" fruitful in miseries, in woes, &c. The use of it, is, in some cases expressly forbidden. Lev. 10: 9. The law of the Nazarite was, to separate himself from wine and strong drink. Num. 6: 3.

To tempt others to use it, is, in one passage made the occasion of a bitter curse. Heb. 2: 15. Daniel and the Rechabites saw good reasons for total abstinence from wine; Jer. 35: 14; and the sentiment of Paul on a matter involving the same principle, is divinely commended to universal adoption. Rom. 11: 21; 1 Cor. 8: 13.

Dear brethren let us consider the matter well before we engage extensively in it, for it seems to me, that the leading motive to engage in it is a dangerous one; *the love of money.*

I stated that the so called wine plant was nothing more than the common pie plant. Some may be curious to know from whence I have my authority for asserting that fact. All such I would refer to the November number of the 11th Vol. of the *American Agriculturist*; the editor of which I am inclined to believe,

knows as much, and tells as much truth about the plant, as fruit peddlers are likely to do.

J. G. ROYER.

Webster, Ohio.

For the Companion.

Charity.

There is no virtue more highly commended, or more strictly enjoined, in the New Testament than that of charity. Though we have all other virtues, and possess not charity, we are nothing, says the Apostle.

What he here means by charity, is simply love—that love which thinketh no evil, but delights in works of goodness and mercy to all.

All men are liable to err. "There is none perfect; no not one." There is not one that can stand alone and say, "I have no need of human sympathy. I shall not fall into error. I am able to take care of myself." If there be such a one, let him take heed lest he fall.

Many good christians lack very much of this important virtue. They are too apt to censure and avoid those who have fallen into evil habits, where the exercise of love and kindness might reclaim them. We can never know the exact circumstances of others, how great their temptations, or how much power they have to resist temptation, hence we are never able to judge correctly of the extent of their guilt, and should be very careful in condemning any one. If we faithfully examine our own hearts and behold our weaknesses, and frailties, and our need of the Divine love and mercy, we will surely not be inclined to censure and condemn our fellow-men for like frailties. Nay, more, we are commanded, "Judge not lest ye be judged; for with what judgment ye judge, ye shall be judged."

Let us beware, then, that we judge not rashly our fellow men, lest we fall into condemnation, but strive to be charitable, for "Charity suffereth long and is kind; rejoiceth not in iniquity but rejoiceth in the truth."

SALOME SHARP.

Kishacoquillas, Pa.

Trust not him that seems a saint.

For the Companion.
The uses of Adversity.

A LETTER TO A YOUNG SISTER.

"I thank my God through Jesus Christ" for the grace bestowed upon you, enabling you to see your sphere of labor where Providence has placed you. Your mission is a holy one, having for its object the nurture of immortal souls whom God has bereft of maternal supervision. God has not only appointed your work, but has in a strangely providential way prepared you for it; and "great will be your reward in Heaven" if you faithfully discharge the duties of your station. You will save your own soul, and your fidelity may, by the grace of God, lead others to the Fountain of Life, who will hail you in the mansions of the redeemed as the instrument of their salvation.

Be not discouraged when your efforts seem futile, and your labor lost. God sees the end from the beginning, and would have us go forth in his name, scattering seed beside all waters, nursing it with our prayers, and moistening it with our tears, waiting patiently for the dew of Heaven and the increase of God. Your God-appointed mission will often bring you upon your knees, will often turn your steps to the Mercy-seat, thus promoting your own holiness, and making the light of your life more effulgent. The work God has assigned you involves many cares and trials, but these will render you more sensible of your own weakness, and of the necessity of Divine aid, and this consciousness will constrain you to repair more frequently and humbly to Christ for grace and strength. *Earthly care is a heavenly discipline.* Sin and its results in this life is pressed into the service of holiness. The fruits of sin, in the form of pain, toil, care, and sorrow, are excellent antedotes to *indwelling life and power.* In one sense, by the grace of God, sin is the cure of sin. Nothing is more frequently felt and spoken of as a *hindrance* to the inward life of devotion, than *the cares of life.* In themselves considered, they are not

desirable. If they be not instrumental in conducting us to the Source of Strength, Comfort, and Holiness, they have the disastrous effect of choking the word, and rendering it unfruitful.

The cares of this world have a manifest tendency to blight the buds of grace; but if we cast them on Him who careth for us, they will issue in great and manifold blessings. When the storm rages, and the atmosphere is low, and the heavens black, and the elements in fearful commotion, we hasten to the house for refuge, security, and comfort.—None but madmen would be so provoked at these adverse natural manifestations as to brave their fury, and perish in their temerity, when doors would be open to receive them, and hearts ready to welcome them. So when the storms of adversity break upon us, and we are chilled and benumbed with the cares and trials of life, we are not to murmur, or fret against the Lord, for that would be like spitting against the wind, or beating against the bosses of omnipotence; but we must flee to the Rock of Ages, the City of Refuge, the Fortress of the Almighty, the Asylum in "the secret places of the Stairs." Sol. Song. 2: 14. The greater our trials the more we prize the Divine sympathy. The harder the storm blows, the firmer our grasp on the right hand of the God-man, and the more welcome a safe retreat in the "clefts of the Rock." The rougher the sea, and the higher the billows, and the greater our danger of punishing, the more speedily will we go and awake the commander of the raging elements from his sleep on a pillow in the hinder part of the ship.—"Let not your heart be troubled: ye believe in God, believe also in me." God, the Father, is certainly Almighty: Christ is equal to the Father in every attribute of his Divine Nature. He is the absolute God, and is also as truly human as we are.—Almighty power is exercised in our behalf through a form and nature like our own. He who thought it "not robbery to be equal with God," is our Brother, our Guide, our Gov-

ernor, our Head, our Help, our Hope, our Life, our Joy, our Glory, our Lawgiver, the Horn of our Salvation, the Lion of the Tribe of Judah. He is the Mighty God of Isaiah, the Morning Star of John, the Michael of Daniel, the Melchisedek of David, the Elect of all the Saints, and the Emanuel of all the World. His Person is one; but his Natures are two. He is to be feared as God, revered as Eternal, Majestic, Sovereign; but loved, approached, and confided in as a faithful High Priest, a glorious and potent Advocate, an all-prevailing Intercessor, and an all-sufficient Savior. He wears our nature, bears our afflictions, shares our sorrows, sanctifies our cares, comforts our hearts, turns the evils of life into means of good, and puts his shoulder to our burdens by the assumption of humanity, and dwelling in our hearts through the power of the Holy Ghost.

"Let not your heart be troubled, neither let it be afraid." Bring every little provocation, every petty care, to the gracious audience of your Bosom-Friend in the Heavens. His eye is ever upon you, he knows your sorrows, watches your struggles, marks every step, "his left hand is under your head, and his right hand doth embrace you."—His love is sweeter than wine, and his benediction better than life.—Seeing you have such a Savior, such a Beloved, such a Bridegroom, such a glorious, wonderful Daysman, "let not your heart be troubled."—If you are weary, he is present as the One who "giveth power to the faint, and to them that have no might he increaseth strength." If you are faint and ready to sink under your accumulated afflictions, he is unto you "as a cluster of camphire in the vineyards of Engedi." "A bundle of myrrh is the Well-Beloved" unto all the weary pilgrims of the wilderness. "Let not your heart be troubled:" He "will stay you with flagons, and comfort you with apples." When providences seem to frown, he will draw you nearer to himself, bring you into the Banqueting-house," wave over

you "the banner of love," "lie betwixt your breasts," and thrill your soul with the ravishing recital of his "Everlasting Love."

"Be not weary in well-doing; for in due season you shall reap, if you faint not." Like your blessed Redeemer, "endure the cross, despising the shame," in consideration of the "eternal weight of glory that looms up from the world of futurity. "Be of good cheer;" great tribulations, and blood-washed robes, and eternal blessedness, are linked together in the Grace and Providence of God. The righteous Judge has a crown of glory, a diadem of fadeless lustre and beauty, in readiness for you, which he will place upon your own lowly head in the great day of coronation.

Sincerely and affectionately yours,
in Christ Jesus.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Electricity.

Hoping to excite no controversial spirit, but rather a spirit of investigation among the brotherhood in relation to this phenomenon of nature so imperfectly understood by the greater portion of mankind, we offer to unfold some of its peculiar effects, and afterward suggest some precautions against its destructiveness. In treating upon electricity, we acknowledge it to emanate from the Almighty as a substance to rarefy the atmosphere we breathe, and in many other respects very beneficial to mankind, while indeed, no animal life could exist without it. A certain portion of electricity is in all electric bodies, including all animal life. Experiments upon such bodies have proved to a demonstration that they are charged with electricity. If the electrical fluid is not the matter of fire, as has been conjectured, it resembles that element in so many of its phenomena and effects, that there is a reason to believe it a combination of that element with other substance. But scientific men are ignorant at present as to the properties and nature of that unknown substance. The elective matter effects

the organs of scent; its progress may also be arrested by certain matters called non-conductors, such as glass, all kinds of precious stones, and resinous substances. These non-conductors are capable of being excited,—hence are also called electrics, and are supposed to be naturally charged or loaded with a quantity of it. Metals, stones, and all fluid matters attract electricity, and are called conductors and non-electric bodies, because they cannot be excited to produce it upon themselves. Electric fire has been rendered visible upon electric bodies, and spirits and other inflammable matters are thus easily set on fire by the electric spark. The electrical machines, or galvanic batteries are so constructed as to be influenced by the power of that fluid, producing peculiar shocks. No doubt, many of our readers have experienced the peculiar shocks produced by these batteries. In the instance of a flash of lightning, the whole body unnerved and quivers under the influence of the power of the electrical shock.—Every latent feeling is excited to a kind of painful sensation.—If a person thus electrified stands upon a stool with glass legs, he may be so filled with electrical matter, that sparks may be drawn from any part of his body by being touched by another person, and each spark will be attended with a crackling noise and painful sensation to each party. If spirits of wine is presented to the man in a metal spoon and touched with his finger, it will be set on fire. Gunpowder, or any other very inflammable substance, may be kindled in the same manner. Some unlearned persons will readily conclude this an evil magic; whereas, if properly informed, would admire it as a sublime substance of "Nature's God," excited by philosophical experiments. Had any person one hundred years ago foretold the wonders accomplished by the telegraph wire, he would have been thrust into the insane asylum to have his deranged mind repaired. To send news thousands of miles in less than a minute, or with the speed of lightning is produced by this powerful agent of nature, E-

lectricity. It is, however, in the atmospheric phenomena that these effects are most apparent and most tremendous, and so much dreaded by mankind as to its destructiveness. If rightly comprehended, we cannot help but greatly admire the sublime display of the power and grandeur of God. We are indebted to Dr. Franklin, who ascertained the identity of electricity and lightning or the sameness of electric fluid and lightning, of which we shall speak in our next.

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

The Echo.

As I read an article on page 61 of Vol. 2, of the *Companion*, on Temperance and Tobacco, I fancied I could hear the echo fall back from the hard substance against which it struck, when read by the users of Tobacco. I feel glad to know that the Lord can once in a great while impress some of his followers to write or speak against so popular a sin.—Well may the writer say, "If king Alcohol has its thousands of slaves, Tobacco has its tens of thousands;" and I ask, has it not its multiplied tens of thousands? Is there a family in our land in which there are not some of its votaries? And who shall be able to do the work of reform against so mighty multitude? Some claim to be temperate but still their influence is against a reformation. Others acknowledge their intemperance and their utter inability to overcome the deceitful enemy, and hence they make no good use of their influence. In view of this alarming state of things, I feel as isolated as the snow flake upon the wide meadow. I am unable to keep those whom the Lord has committed to my care from this evil, in consequence of surrounding influences.—How many painful tears have I shed in secret, because of this! but I hope and believe in the promise that the Lord will yet reward them openly.

Brethren and sisters, let us awaken to righteousness and sin not;—and I pray you receive not this in the spirit of censure, but in the spir-

it of love, from one who, by the will of the Lord, but lately escaped the chilling hand of death, perhaps for the purpose of keeping good instructions before my children a little longer.

In conclusion I would say, let us all work together for the glory of God, and try to have our robes washed and made white in the blood of the Lamb.

SARAH E. KEPNER.

Nora, Ill.

LOCAL MATTERS.

Tyrone City, Pa., Mar. 20th, 1866.

EDITOR'S DIARY.

For the week ending March 17.

OUR MANUSCRIPT BOX.

No. 15. In opposition to a paid or compensated ministry. We have now on file two well written articles upon this subject, and, while we can assure our readers that we have no sympathy with the manner in which ministers are *hired* and *salaried* among the popular sects of our day, yet we see no call for the severe denunciations of that system by our brethren, inasmuch as no effort has been made to introduce it into our fraternity. We are yet a very great way from adopting anything of the kind. In fact we think we can get nearer the correct position upon the question by becoming a little more *liberal*. We fear there are many who admire our system (if system it may be called) more from the fact, that by it their religion *costs them nothing*, than because it is in accordance with the Bible teachings. This is a condition that must be guarded against.

One reason why we entertain no fears from the source referred to, is from the fact that our ministers generally have taken no part in advocating a supported ministry. The question, with a few exceptions, has been in proper hands, and has been agitated by the very persons concerned. It is not the ministry that is coming short of its duty, but on the contrary, it is the laity. The faithful and devoted minister, who devotes his own energies and time,

as well as his children's education, (and sometimes their bread and clothing) to the advancement of the cause of his heavenly Master, is certainly laying up treasures where "neither moth doth corrupt, and where thieves do not break through and steal," but it is a question with us, whether we will permit them to share alone in this rich harvest, or whether we shall join them, in securing the glorious inheritance.

We presume no one will object to our plan of spreading the Gospel, and aiding our preachers in doing so. Here it is: If a minister is well off in this world's goods, and preaches little or perhaps not at all he needs *no support*. If he does preach and travel much, he is spending his own time, money, and energies, while his flock are doing *nothing toward* the support of the Gospel or the cause of our Master. If his brethren desire to join him in the good work, by way of aiding him in bearing the expense by contributing to his support, he has no right to refuse them. If they do not offer to help him, we fear we have good reasons for doubting that he loves his brother as himself. We may say that those members who are in more straitened circumstances than the minister, may be first excused from joining him in his efforts, yet the importance of the *widow's mite* should not be lost sight of. But should it occur, as it often does, that the preacher is in very limited circumstances, and perhaps has a large family to maintain, and many calls, and consequently is obliged to lose much time, and spend more or less money, then we consider an imperative duty for all to lend a helping hand. This may be done in more ways than one. For instance, if the brother has a call, and he feels himself unable to fill it, either for want of time, or other reasons, his more favored brother may say to him, (and when he says, he should do) brother M—, I wish to take part in the good work in which you are engaged, and as it is your *duty to go and preach*, and my *privilege to stay at home and work*, and thereby accumulate money, and

as it has pleased the Lord to prosper me, I feel it my duty to give to the support of our holy religion this gift. Take it and apply it to the support of yourself and family, and go on in the discharge of the duties of your holy calling; and should feelings of gratitude inspire your heart, give all the thanks to the good Lord, through whom every perfect gift is received. The gift thus bestowed will of course be comparative to the pecuniary abilities of the man, and the moral condition of the heart of the donor.

Or if a brother wishes to enjoy more of the *pleasures of giving* to the Lord, he may enclose to the minister's address, such amount as he may feel it his duty to bestow, with no accompaniment save a white sheet of paper. Oh! my dear brethren, imagine the reception of such a letter, on the morning of a Constable or a Sheriff's sale at the house of your minister! Hear the little ones inquire of their mother, while their eyes glisten with tears of childish sorrow, "Will Paddy be sold? Will they take Rosy, too?" The mother's heart is pierced afresh by having the approaching separation from their domestic pets brought the more forcibly to her remembrance, and her tears and embraces are the only consolation which she can offer to her grief-stricken children. Already the neighbors and the officer have assembled. The father returns from his Post Office; his eyes filled with tears—but not of sorrow; his step is firm, and his voice is clear, as he requests his wife to accompany him to his private room. Here the secret is revealed, and if gratitude can exist in mortal hearts, its effects are manifested in those bended knees, tearful eyes, and trembling voices. The property is saved, the children are made happy, the minister's hand—his voice—his soul—his whole moral, mental, and physical existence is strengthened; the angels in heaven rejoice, and a special blessing is sent from heaven upon the church.

But suppose we change the picture, which, although it may not be

so pleasant to view, is perhaps more frequently witnessed.

The father returns without hope of redeeming his property. With a heart devoted to the service of his Master, he submits to his fate with as much Christian cheerfulness as he can command, while his wife and children hide their faces from the painful scene. Going! going! gone! is pronounced! The execution is satisfied, the debt is liquidated, the neighbors disperse, and with them goes the support of the family. The minister retires to his house, and—the reader may accompany him if he wishes; we have wept enough.

Now let us take a view of Church. Two miles from the preacher's house lives brother L—. He owns a large and valuable farm, with all the conveniences that he could wish. He has an interest in the village Store, and perhaps in yonder Grist Mill. His children are happy and cheerful now; but less than a year ago they had been afflicted.—A daughter was taken with the fever, and the minister was sent for. He prayed, wept, and waked with them. She died. Again the preacher was called, and he prayed, preached, and wept for them. Time passed on. The house of mourning is put in order for the marriage of an elder daughter. Once more the minister is called, a day is spent, his business neglected, and he is involved. Without thanks, except perhaps in a false utterance of words, he returns home to find a similar invitation for the next day.

* * * * * It is evening, and John returns from the village. "Father, preacher A—'s horse and cows, and some other things are to be sold to-morrow, at Constable's sale." "Yes, I heard something about it the other day.—I don't think he manages very well, or he would not get so much behind-hand." "But father, couldn't we lend him some money to stop the execution?" "We might, John, but we would likely never get it again.

Now let the curtain drop, and if my Christian brother cannot see why it is that it is "hard for a rich

man to enter the kingdom of heaven," and that it is right, and Christian like, and just, that we should afford God's ministers a living, decent, honorable, and comfortable support, when they cannot do it themselves, then let him view the scenes which we have described again, and couple his investigations with the reading of the Word of God, and prayer for divine grace, for there evidently is something wanting to his soul.

No. 16. A letter dated St. Albans, Ill., March 11th, 1866, and signed "A Brother," of which we give the following quotation: "Enclosed I send five dollars contributed by our brethren here for the benefit of distressed and needy brethren in the South. This small amount is intended for the brethren in Tenn. I was not sure in my own mind, whether it should be directed or sent to brother Wrightsman or not; so I thought best to send it to you and request you to send it to the proper agent, for the benefit of those most in need of it.

Dear brother, we are but few in number here, and far from being in independent circumstances. We are sorry we are not able to do more for our distressed brethren in the South; but I desire through the *Companion* to make a proposition to the brethren North, similar to the proposition a brother makes to raise the money for the elder brother—Let some one in every church (if the Elder is backward some one else can do it) take hold of the matter and inform the brethren of the distressed condition of the brethren South, and tell them what is their duty towards them, and by so doing they can be relieved, and the brethren that contribute to their relief will not be distressed, nor burdened thereby. Almost every brother can give one dollar, and it will not hurt him, and there are many brethren that could give ten or twenty, and not deprive themselves of one comfort of life.—Dear brother, I am well pleased with the *Companion*; I would to God it could visit every family in the brotherhood. I have requested some of our brethren here to take it, but

they think they are too poor at the present to do so."

The money has been forwarded to brother Daniel P. Sayler, Double Pipe Creek, Md., who is the proper person to receive all contributions for the needy in the South, whether in Virginia or Tennessee.

CORRESPONDENCE.

Brother Holsinger:—The report of my return trip from Iowa, has not yet appeared in the "*Companion*." I therefore conclude it never reached you. I therefore write again.—In the first place, I remark, that in condensing the first article of my report, you say after parting with the family of brother J. S. Snyder, we had meeting in the afternoon at a school-house near, this means near brother Snyder's; but the fact is, the meeting was some 15 miles from brother S's., and as I wrote, near brother H. Bender's. I left Iowa on the 29th of Jan.; we held a number of meetings in Iowa, (but some brethren object to our stating the number, lest we be thought to be boasting.) enjoyed our visit much. Had a prosperous journey by the will of God; and arrived at home in the evening of the 31st of January. Found the family all well. Thanks to God for his mercy. Many thanks to the kind brethren and friends whose kindness we shared.

I expect to make Iowa my future home if the Lord wills. I also recommend to brethren moving West to go and see Poweshick Co., Iowa, before settling elsewhere. I think it is a good country, good soil, and good society.

Yours as ever.

JOHN WISE.

Hillsboro, Pa.

Brother Holsinger:—I desire to make a short explanation in regard to brother D. P. Sayler's remarks upon alms-deeds. I understand him to refer to the brother's appeal and my remarks upon the same subject in Vol. 2, No. 7, when he says, in No. 10, same Vol., that "it will not do for some of the brethren to contend that by so doing we could do good among the people &c." He

then concludes, "we must not *buy* members, &c." Where does brother Sayler receive such an inference from our remarks? Or, why does he misrepresent them to convey an idea of bribery into church membership? The language plainly signifies a relief in temporal wants; such as relieving the destitute poor in procuring them food and raiment. To support our remarks in relieving our enemies; see Paul's instructions to the Roman brethren;—"If thine enemy hunger, feed him; if he thirst give him drink." Also, "overcome evil with good." What does the Savior's injunction signify when he said, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations?"

We believe, though a Paul planteth and an Apollos watereth, that God giveth the increase.

Duty prompts me to give this explanation.

S. B. FURRY.

New Enterprise, Pa.

Third Report of Charity Fund &c.

Brother Holsinger:—Please publish the following, 3rd report of contributions received and distributed:

Total amount received and reported Vol. 1, page 391 *Companion*, 2nd report, \$3633.53
Total amount distributed
2nd report, \$3464.00

Additional receipts.	
Eld. Peter Long, Perry ch. Pa.	36.50
Elder Peter Gettel, Little Swatara, Pa.	168.00
Elder Philip Boyle, Pipe Creek, Md.	100.00
Elder Jacob Longenecker, New Enterprise,	75.00
Wm. Roberson, New Germany, Md.	25.00
Elder Jacob Mohler, Dry Valley church, Pa.	37.00
Contra. By actual expenses going 10 times to express office, 16 miles and return, and express charges,	16.50
By express to P. R. Wrightsman, Tenn.	194.53
By express to Solomon Garber, Va.	400.00

\$4075.03 \$4075.03
Amt. in 1st report forward 3714.15 3714.15

\$7789.18 \$7789.18

You will observe the \$100. above from the Pipe Creek church was received on the 4th of October, and consequently was on hand at the time of my 2nd report, and as Elder

Boyle informs me that the contributors wish to know why it was not then reported, &c. In reply I will say the reason is this: Brother Boyle informed me a few days previous to receiving it, and by brother Stoner at the time he paid it to me, *that the church would do more*, and I having reported more money than I had orders from the brethren South to forward, I retained it, but receiving no more I now report it.

Yours in love,

D. P. SAYLER, Receiver.

Double Pipe Creek, Md.

P. S. Some brethren have written to me wishing the Editors of the *Visitor* and of the *Companion* to publish my address more fully, so that the writers could address more correctly &c. In reply I will say Double Pipe Creek, Md., is the proper address. The office at *this time* is on the Carroll Co. side of the creek, while the P. M. lives on the Frederick county side, and as there is no other Post Office by the above name in the United States, a letter addressed as above, *can go to no other office.* D. P. S.

MISCELLANEOUS.

For the Companion.

The Winter's Sun.

How brightly beams the winter's sun,
Falling aslant the moor,
Resting its golden streams of light,
Upon the poor man's floor.

And kindly on the widow's hearth,
Smile now its beams of light,
Gladdening the hearts of all within,
By its pure radiance bright.

Joy of the traveler weary,
Art thou at close of day,
Lingering on the snowy path,
To guide him on his way.

A blessing thou to rich and poor,
And at thy happy shrine,
We thank our Maker Gratefully,
For his own gift divine.

J. S. GITT.

New Oxford, Pa.

AGUR'S PRAYER.—Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the name of my God in vain. Prov. 30: 8, 9.

Patience conquers all.

HOME.—Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and so hate thee.—Prov. 25: 17.

As a bird that wandereth from her nest, so is a man that wandereth from his place. Prov. 27: 8.

Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely—
Think on these things. Phil. 4: 8.

To-day is ours, yesterday is forever gone, to-morrow may not come to us.

Time is most precious of all things, yet how awfully is it trifled with.

Zealously plead for God, spread truth, and mortify sin; and thus prove that you belong to that peculiar people who are zealous of good works.

List of moneys received, for subscription to the *Companion*, since our last.

Hannah Whistler, Shiremanstown, Pa.	.75
Adam Simmon, Fletcher, O.	1.50
Andrew Wilson, McElveys Fort, Pa.	1.50
Moses Miller, Mechanicsburg, Pa.	1.50
Powel Porter, Sinking Spring, O.	1.50
J. H. Garman, "	.95
Jacob Honsaker, Gomer, O.	1.00
John H. S. Keller, Big Spring, Pa.	1.50
David Snaveley, "	1.50
Joshua Black, "	1.50
Mary C. Stephens, "	1.50
John T. Lewis, Amlira, N. Y.	.75
John A. Smith, Greensburg, O.	1.50
Manaseh Holl, New Berlin, O.	1.50
Hannah Storer, Scippackville, Pa.	1.50
Abraham I. Eller, Salem, Va.	1.50
Wm. Hartzler, Chili, Ind.	1.50
John U. Shuguff, Eagleville, Pa.	1.50
Andrew Carney, Oakland, Pa.	1.50
Christian Hess, Ashland, Ohio,	1.50

The following have paid 50 cents balance on subscription: Jacob Highbarger, Daniel Wolf, Thos. Welty, Maggie Shamall, Lizzie Emmert, Ellie A. Long, Kate A. Reichard, Julia Reichard, Catharine Reichard, Mollie A. Thrasher, Sarah K. Rohrer, Lizzie Flora, Katie Emmert, Ellie Reichard,

MALE AND FEMALE ACADEMY.

Elderton, Armstrong Co., Pa.

The summer session will open on Monday, April 30, 1866. A fine new building has been erected; competent assistants are secured; a good library will be provided; boarding had by club or private families. The Trustees will spare no expense in making this a first class Academy. There are four churches in or near the village, viz: German Baptist, Methodist, O. S. Presbyterian, and United Presbyterian; and parents can have their children under care of families connected with any one of these churches.

Address REV. BYRON PORTER,
Superintendent.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whoever loveth me keepeth my commandments."—JESUS.

At \$1 50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, MARCH 27, 1866.

Number 13.

Verse: By John Bunyan.

He that is down, needs fear no fall;

He that is low, no pride;

He that is humble, ever shall

Have God to be his guide.

Golden Maxim.

A Sabbath well spent brings a ———

And strength for the toils of the morrow;
But a Sabbath profaned, whatsoever be
gained.

Is a certain forerunner of sorrow.

For the Companion.

**"Let all things be done decently
and in order." 1 Cor. 14: 40.**

Order, it is said, is heaven's first law. Let us refer to the account given us of creation, and examine the work, and we will find that perfect order prevailed. First, from the chaotic mass, the light was brought from the darkness, and the evening and the morning were the first day. Secondly. The waters above the firmament were separated from those below, and the evening and the morning were the second day. Thirdly. The land was separated from the waters and grass, herbs and trees created, and the evening and the morning were the third day. Fourthly. The sun and moon and "all the infinite host of heaven" were created, and the evening and the morning were the fourth day.

But there was nothing to enjoy this beauty, so the seas and rivulets were filled with the funny tribe, and the forests were made vocal with the notes of the richly plumed songsters, and the evening and the morning were the fifth day. Again, the mandate went forth and the valleys teemed with animated life. Lastly. Man, the connecting link between heaven and earth, was created, and the evening and the morning were the sixth day.

Man stands at the head of creation, a little lower than the angels, and crowned with glory and honor. "What scenes of beauty were unfolded to the heavenly visitants, as they flitted through the amaranthine

bowers, or perched on the life-imparting trees of Eden." Much beauty in the schemes of the Almighty is the symmetry of the parts making so much harmony as in the creation it is in the world. "The morning stars sang together, and all the sons of God shouted for joy." Let us look upon the countless orbs rolling in harmony through the heavens, each in its appointed orbit. No jarring, no discord nor confusion.

"A million torches lighted by thy hand, wander unwearied through the blue abyss. They own thy power, accomplish thy command, all gay with life, all eloquent with bliss. What shall we call them? Piles of crystal light? Lamps of celestial ether burning bright? Suns lighting systems with their joyous beams?"

Men have studied the face of the heavens, and find that the planets and all the blazonry of the infinite host move with such order that they are enabled to calculate the times of eclipse, comets, &c., with precision.

Order, truly is a fundamental principle. Without a head and without order, what would our government be. Our Congressional halls would be bables, and our treasury a grand failure. As in secular so in religious life—what would become of the fold without a shepherd? Grievous wolves might enter and destroy, and put to flight the greater part.

It is also as needful now that we have order as in the apostolic age: and at our love-feasts we are generally reminded of how the Corinthian brethren went astray, by hearing the 11th chapter of the first letter to that church read, and such things as could no longer go unrebuked. Paul wrote of and concludes by saying, "and the rest will I set in order when I come." In the 16th chapter of same epistle, 1st and 2nd verses,

they are there commanded that for the relief of the wants of the brethren at Jerusalem, that as he had given orders to the churches of Galatia, even so should they do, and week let every one of you lay by in store as God hath prospered him, that there be no gathering when I come."

Brethren could we have a better model than this, and would there not be some order about it. It need not be done publicly, each family can have its private box, and as the Lord hath prospered them during the proceeding week lay by for charitable purposes, as we are at best only the stewards of God.

We have travelling brethren visiting us in the different branches, and some of these cannot afford to travel and preach without, at least, having their expenses borne. Now they don't wish to be burdensome to us, and sometimes there is a hesitancy in contributing. Not that I mean to say that the brethren don't want to defray the expenses of the traveling brethren.—There are very few such cases, although they occasionally occur. Now if the plan of laying by a certain sum was adopted there would be no need that the brother should be subjected to hear thoughtless remarks.

An instance: In — church one of our prominent ministering brethren was once visiting, and a suggestion was started to make up money to defray his expenses. One brother, when appealed to, said, look at brother —'s hands, and look at mine. I have worked for what I have: tell him to go and work too.

Now surely this must have wounded brother —'s feelings.

It is inexpedient for all to do the same things in life. All cannot be farmers, else what would become of the mind? If no one would train it, it would be like a neglected gar-

den, overgrown with wild rubbish.—Neither could all be merchants or mechanics; but we have each our mission. We are known as a benevolent people; not indeed to the world's alms giving; we do not head subscription papers to be seen of men.—But unostentatiously do we of our abundance minister to the needy. Refer to the record for suffering in Kansas several years ago.—How nobly did the brethren sympathize, enlisted for those of the South.

We find how that there is a surplus fund of nearly a thousand dollars, and the question seems to be what shall we do with it. There is however a discrepancy that I cannot altogether reconcile. In *Companion* of Feb. 20th we find a letter from Washington Co., Tenn., depicting, in sad terms, the destitution there.

In *Companion* of March 6th we have a letter from brother D. P. Saylor stating that the brethren in Va. and Tenn. have no further need of help, and that nothing has been paid out since November, 1865.

How ~~have we been~~ ^{have we been} sending money without forming some estimate of the number of brethren in destitution, and some idea of the amount needed.

Like many innovations that we sometimes attempt, we lack system. We go to work so awkwardly that the design of what we began is defeated, and our "old brethren" become disgusted with new things, and are therefore so opposed to any change.

But now since we have contributed more than will supply our own immediate wants, in the name of humanity will we let it lie, as if it were buried in a napkin, while our fellow beings perish from want. Let us by all means use it, so that when the master comes he may receive his own with usury.

John, in his 1st epistle, 3rd chapter, 17th verse, says: "Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from

him how dwelleth the love of God in him?"

Rom. 12: 20. "If thine enemy hunger feed him, if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

HATTIE F. MILLER.

Valley Farm, W. Va.

Selected for the Companion.

Mission of the Beautiful.

[The following is an extract from

Litrary Society, of the Baptist Female Institute, by F. C. Holliday.—

Our correspondent has furnished us with that part of the address which relates to Physical and Intellectual beauty also, but we insert only that which relates to Moral or Spiritual Beauty.—EDITOR.

But there is a higher style of beauty than either the *physical* or *intellectual*: *It is moral beauty*.—Some one has said it, and the thought is worth repeating,—"*Goodness is beauty in its best estate*." Moral beauty relates exclusively to persons, and not to things. No regularity of features, nor symmetry of form; no sprightliness of intellect, nor depth of culture,—can supersede the necessity of goodness, nor atone for the want of it.

God has placed true excellency, not in *mental*, but in moral worth, and man should seek it there.

Moral beauty, in its highest state, is the conformity of our lives to the will of God. The gospel inculcates a morality so pure that none can fault it. It enjoins whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things that are of good report, thereby including all that is good in every other system, and rejecting all that is defective. It professes to secure man's highest good in both worlds, and having the promise of the life that now is, and of that which is to come. Its cluster of personal graces includes *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*.

Look a moment at this picture drawn by the pencil of inspiration.

Love is the staple element in christianity. *Love* is the end of the commandment,—the fulfilling of the law. The essence of love is attachment to an object, and delight in that object.

Joy is the happiness of love. It is love exulting. It is love aware of its felicity, and luxuriating in riches it has no fear of exhausting. It is love taking a look at its treasures, and surrounding itself, to bliss without foreboding.

Peace is love reposing. It is love on the green pastures and beside the still waters. It is the calm of the conscience when faith sees the atonement sufficient, and hears the voice of pardon.

Long-suffering. This is love enduring. It is patience under provocation.

Gentleness is love in society. It is love holding intercourse with those around it. It is that cordiality of respect, and that soul of speech, which assure us that kind and earnest hearts may still be met with in this world. It is that quiet influence, which, like the scented flame of an alabaster lamp, fills many a home with light, and warmth, and fragrance, altogether. It is the carpet, soft and rich, which, while it diffuses an air of comfort, deadens many a harsh sound. It is the pillow on which sickness lays its head, and forgets half its misery, and to which even death comes in a balmy dream. It is considerateness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depth and in all its delicacy.

Goodness is love in action. It is love visiting sick, feeding the hungry, clothing the naked, and instructing the ignorant.

Faith is love on the battle-field.—It is fidelity to principle and duty. It is zeal holding fast the form of sound words. It is firmness marching through fire and through water, to the post where duty calls and the Captain waits.

Meekness is christian lowliness. It is Mary at the Master's feet.

Temperance is love practising self-denial. It is love enduring hardness. It is love with girt loins, and dusty feet, and blistered hands. But it is love gaining the mastery in all things.

Is there not a moral beauty in such a character as is here portrayed?

Any system of education which fails to inculcate the highest and purest morality, is, in just so much, defective. And while there is utility in the existence, and in the study of physical and intellectual beauty, there is a higher excellence in moral beauty. The culture of moral beauty brings the soul up into fellowship and harmony with God; and opens up a perennial fountain of joy in the human heart.

The great commission of life is to do good. A life without usefulness is a life of deformity. There are doors of usefulness right before us, and we are never wanting in opportunities to do good. The field is the world, and it needs the culture of earnest hearts and diligent hands.

"Self-ease is pain; thy only rest
Is labor for a worthy end.
A toil that grows with what it yields,
And scatters to its own increase;
And hears, while sowing outward fields,
The harvest song of inward peace."

Many are inactive because they cannot do some great thing, forgetting that life is made up of little things.

"What if the little rain should say
So small a drop as I,
Can ne'er refresh those thirsty fields,
I'll tarry in the sky!"

"What if a single beam of noon
Should in its fountain stay,
Because its feeble light alone
Could not create a day?"

"Doth not each dewdrop help to form
The cool, refreshing shower,
And every ray of light to warm,
And beautify the flower?"

It is so in the moral world.

"Little acts of kindness,
Little deeds of love,
Would make this world an Eden,
Like to that above."

In conclusion, young ladies, while cultivating a love of the beautiful in nature and in art, may you cherish that true moral beauty,—that purity of mind and heart which will insure your own approbation, and the approbation of the wise and good eve-

rywhere; and may you at last go up to dwell in the brighter worlds above. But, in the meantime, remember that you have a mission to this lower world; that it is yours to increase its moral beauty; that it is yours not only to adorn it with your personal charms, and cheer it with your smiles, but to elevate it by the usefulness of your lives and the purity of your characters.

S. L. FUNDERBURG.

Huntington, Ind.

Take the Periodicals.

Periodicals; the advantage the knowledge that may be gained from them, is immense. Take them, read them, store up the knowledge, they impart, that may be useful.

Useful knowledge may be derived from almost every page, yes: knowledge useful both for your temporal and spiritual wants. It is not my purpose, in this brief notice, to speak on things spiritual, and therefore, I will come direct to the incidents which suggested these remarks to my mind.

Two days ago I obtained information, by *reading*, that there were two letters at our Post Office not called for, and from certain knowledge I had of the parties for whom they were intended, I was convinced that they were at the wrong office; so I went to the P. O. and found that one was from Lagrange, Ind., directed to George Helman, Indiana, Indiana Co., Pa. Now this letter would have been all right six months ago, if his correspondent would have been a regular reader of the *Companion*, he might have gathered from it, Vol. 2, Page 31, that he was probably writing to the wrong Post Office. The other letter was originally directed, James Quinter, Indiana, Indiana Co., Ohio. Ohio was afterwards erased and Pa. substituted. Now how brother Quinter's Lanark, Ill., correspondent could have fallen into this error, I cannot explain. I directed our Post Master who, by the way, is very accommodating, to send these letters to, what I thought to be their proper destination, and I hope all is

right; will brother Helman and brother Quinter please inform me whether I was right, and if the letters in question were not intended for them, they would better send them to the writers respectively.

A few weeks ago a beloved brother called on me to draw up an instrument of writing, between him and a neighbor, granting his neighbor privilege for a road over the brother's land; this would have come under the head of conveyancing, and under existing laws I was compelled to decline. The brother asked information that I was not qualified to accommodate them. I told him, from the *Almanac*! Yes, from the almanac I learned that conveyances must pay license: an almanac, too, that any one can get gratis at nearly all our drug stores.

About a year ago I read a small extract in the *Family Companion*, relative to recording deeds. That small article might have been a benefit to a great many brethren, and I think a reprint of the same would be justifiable. Many other things useful to know might be inserted in our papers and read with benefit.

Brethren, do not think that I am urging on your notice things that do not concern you. You wish to lead an honest, peaceable life; then qualify yourselves for it. Ignorance of the laws of health can not be pleaded in expiation of your offence when you break them. Ignorance of the laws of God is no excuse, or atonement for their violation. So ignorance of the laws of your country will not excuse you, under any circumstance, in violating them.

I had almost said it is a sin, in these days, to be ignorant of these things. Now, dear Editors, give us all the instruction you can, on useful knowledge; and, brethren, read, that you may be wise, yea, wise unto salvation, and forget not that wisdom and knowledge are convenient. I would also suggest for obvious and good reasons that correspondents give their full name and address; so here is mine.

JOSEPH HOLSOPPLE.

Indiana, Pa.

*For the Companion.***Electricity—Concluded.**

As said in our former article, we are indebted to Dr. Franklin for the discovery of the identity of electric fluid and lightning. But, before we proceed any farther in giving his successful experiments, we shall try to enforce the truth upon the minds of our readers, that to examine this subject and write upon it, is nothing more than an investigation of the power, wisdom, benevolence, and superintending providence of the Almighty, as displayed in the structure the relation in which we stand to the Great Being, — and of the duties which we owe Him. To overlook such objects, is evidently contrary to divine revelation. Is it possible that an intelligent mind can contemplate the admirable and astonishing displays of divine perfection and munificence, throughout every part of creation, and not be excited to the exercise of love, gratitude, and reverential adoration? Such feelings and emotions lie at the foundation of all true religion. It was doubtless for this end, among others, that the Almighty opened to our view such magnificent spectacles as the universe displays, and bestows upon us faculties capable of investigating its structures and phenomena, that we might acquire, from the contemplation of it, enlarged conceptions of the attributes of his nature, and the arrangements of his providence, and be excited to "give unto him the glory due to his name." Then, let our minds rise "from nature up to nature's God," and consider that heaven and earth obey his laws. The primary causes and effects must always be attributed to Jehovah, while the secondary causes and effects may be attributed to the ingenuity of man by the permission of that Jehovah. From him we derive our existence,—on him we depend every moment for life, and breath, and all things. Our happiness or misery is in his hands, and our eternal destiny is based upon our acceptance or rejection of faith and obedience to his divine revelation and will. But to return again more closely to our

subject,—we are informed that after much thought upon the subject of lightning, Dr. Franklin determined to try whether it was possible to bring the lightnings down from the heavens. *A thought at once daring and sublime!* With this view he constructed a large kite of strong materials with a pointed wire attached to it in order to attract the electrical matter. He was impatient to try his experiment, and accordingly upon the first opportunity he sent his kite up into a thunder cloud.—The experiment succeeded beyond expectation. The kite attracted the electricity from the cloud; it descended along the hempen string, and was received by an iron key attached to the extremity of the hempen string, that part he held in his hand being silk, a substance of repulsion, in order that the electric fluid might stop. At this key he charged vials, with which he kindled spirits, and performed all the common electrical experiments. Thus it is evident that a superfluous mass of electrical matter accumulates in those immense acres of clouds, causing those terrible convulsions of nature, which are attended with such tremendous effects. We see in this the wonderful displays of the power and wisdom of the great I AM. His laws are unchangeable: hence, when two clouds approach each other not equally charged with electricity, a discharge and explosion will ensue from the cloud charged plus into the cloud charged minus. Such lightnings are never attended with destructions upon the earth, because the discharge of the electric fluid passes out one cloud into another. But if a cloud highly charged with electricity is attracted by the earth charged with minus electricity, a shaft of lightning will descend upon the earth attended with a terrible crash, and not infrequently with destruction to the object it strikes.

A considerable number of accidents can be prevented by observing the following facts and precautions:—that lightning is attracted by trees, water, moisture, flame, and all kind of metallic substances,—that it is most disposed to strike high and

pointed objects when a thunder cloud is passing near the earth. If in the open air, during a storm, avoid rivers, pools, and every mass of water, because water being an excellent conductor, might determine the course of an electrical discharge.—All high trees, or elevated objects should be avoided. But if in an open plain without any elevated objects, an individual may become an object of attraction, when it would be safest to approach within thirty or forty yards of an object of attraction, or such a distance as to be secure from being struck. If in a house not provided with lightning rods, avoid sitting near a chimney or fire place. Flame, smoke, rarefied air, and soot are very strong conductors. The safest place in the house is near the middle of the room, if no metallic substance is hanging from the ceiling. Should such be the case, it should be removed at once. By placing a chair upon a mattress or bed, is considered the most secure precaution. A cellar would be the most secure place of retreat, if no returning stroke should occur. This, however, is a rare occurrence. These precautions are of the few, and easy to be recollected and put in practice. It is not our intention to enforce the idea of expediency in erecting lightning rods, but we would feel happy, if we could correct the erroneous opinions entertained of them, and bring about a reconciliation of opinions. If a brother erects a building, he secures a solid foundation and makes use of strong materials, in order to withstand the undermining frosts and tempestuous storms. He then covers the building with a close covering, to shelter the interior from the drenching rain, snow, and hail.—This is what we call a wise man building his house upon a rock. And indeed the Savior said so himself.—Through the peculiar agency of the Almighty, all these things are bro't about as well as the ignition and explosion of electricity. A tempest is air put in motion by rushing into a minus density of space, out of a plus density of space; yet, how easily could the Almighty send so violent

a tempest as to level the strong building! Rain is a condensation of water in the clouds drawn by the attraction of gravitation; yet how easily did the Almighty flood the land and drown the antediluvian world! We might, in like manner, mention many other astonishing wonders of nature; but to God be glory and honor for calling them into existence. When a contagious disease is raging all the precautions are observed, and all the remedies are made use of to save life; yet, if God would see proper to take us from this stage of action, all human skill could not frustrate his designs. If a man erects lightning rods to protect his life and property from that destructive fluid, electricity; God might still send a shaft of lightning for a special purpose and destroy his life and burn his property. Likewise a man may be vaccinated, and notwithstanding God might still send him that loathsome disease, small pox. In consideration of all these things, and many more not mentioned, there is no greater inconsistency in erecting lightning rods, than availing ourselves of other means and inventions to preserve lives and property. God never will introduce an element he cannot control, and thanks be to him that he has empowered man to prevent, in a measure, the destructiveness of some of these elements of nature.

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

Temperance and Christianity.

The benefits wrought by the temperance enterprise, and attendant on every step of its genuine progress, are far more various, as well as numerous, than appear on a superficial inspection. All the virtues have a radical and close affinity, and the conscientious, *habitual* practice of any single virtue is well nigh incompatible with the *like* practice of any one vice.

Now could our endeavors avail to banish from the world intemperance alone, what boundless gratitude would be their due for *this service merely*? For in exterminating

this—itsself a monster evil—a throng is extirpated of evils flowing directly from it. And, to pass from the negative to the positive aspect of the case, by the firm establishment among men of a virtue so high and noble as temperance, you lead the way by the most imperceptible and easy of transitions, to the practice of a host of virtues besides. For the self-control, which is adequate to the requirements of this case, is not likely to prove insufficient elsewhere. Nor should we leave out of view certain phenomena, which are observed to accompany the temperance enterprise in its progress. It is an enterprise, which from its nature is calculated to unite in its prosecution, persons of all varying shades of opinion on every subject. For probably not an individual can be found on earth—even the liquor vender, or the inebriate himself—who is *conscientiously* hostile to the complete extirpation of intemperance from among mankind. It were not easy naming a single enterprise beside, be it what it may, of which the same could be said.

Accordingly you may witness laboring zealously together in the temperance ranks, those of the most dissimilar, and even *hostile* beliefs and sentiments. And so working in concert at the instigation of the same noble and beneficent impulse, and sharing in a common rejoicing at the same blessed triumphs, they can scarcely avoid, if they would, being drawn very nigh to each other in heart. Icy antipathies melt away. Asperities are softened, and sharp angles are rounded off. Men learn from personal experience, that differences of thinking are often more *seeming* than *real*, and that at the core of total “diversities of operations” may lie one and the “self-same spirit.” Thus *love* takes the place of *hate*, and cooperation is substituted for antagonism. Good, sincere hearted men, no longer feel bound to assail each other for unlike beliefs, and to waste, and worse than waste, in the endeavor to put down each other’s opinions, that spiritual force so urgently needed by a world scourged and tormented by manifold

and well nigh mortal evils. And so the race is learning, through daily experimentation, that strangely overlooked truth uttered by the Great Teacher two thousand years ago, viz: that merely to cry “Lord, Lord,” is totally in vain, while we *neglect doing* the things which he says.”

Contrary to a quite prevalent supposition, we are satisfied that there has never been a time, since the rising of the “Star of the East,” when *essential* Christianity had anything near the hold it *now* has on the general mind. Very probably ecclesiastical organizations may crumble in pieces, and one and another ancient mode of faith may vanish utterly, and immemorial landmarks may be swept clean away. So be it, and what then? Christianity is not an *opinion* or a *ceremonial organism*.—It is a *benign activity*—a life whose soul is love.

And when was the period, that a warfare so zealous and so general was waged against evil in its every shape as now? And when so widely, as now, did love prevail,—that humanity, which cares for man as man, and strives in all practicable ways to meliorate his condition? The temperance enterprise is at once a *result* of Christianity, and an *instrument* for extending yet more widely its sway over our race.

That some *faults* cleave to its manifestations may be freely admitted. What mortal thing is exempt from these? But the *principle* is pure and sound, and in its progress it must unquestionably work itself clearer and clearer of all alloy.—Nor can the fact be otherwise than that, as it advances in its benignant work, the moral improvement of each individual engaged in it should keep pace with the changes for the better, which pass over the face of society at large.

JOS. S. GITT.

Adams Co., Pa.

All is well that God doth, and, therefore, welcome the will of God in every event. While he is mine and I am his, nothing shall come amiss to me.

LOCAL MATTERS.

Tyrone City, Pa., Mar. 27th, 1866.

CORRESPONDENCE.

Railroad Privileges.

Brother Holsinger:—Will you please publish in the *Companion*, for the information of the brethren, the arrangement made with the R. R. Co's., for the use of excursion tickets at our next Annual Meeting.—The Penna. Central R. R. Co. will carry the members, (brethren and sisters) at excursion rates between Philadelphia and Pittsburg: that is, every one going to the Annual Meeting must pay one local fare from the place they come on the road, to the place of leaving it again. No limit to the time of starting. Then they get at the meeting a ticket that will return them free to the place they started from, good to the 31st of May. They also grant the same favor on the Sunbury and Erie Road. On the Cumberland Valley Road we have obtained the same kind favor, only that the members will have to buy half fare tickets, which they can only get at main stations, as Harrisburg, Carlisle, Chambersburg, &c. If they come on the road at a way station they must pay their fare to the first main station; there they will buy a half fare ticket. We are also corresponding with the Baltimore Central, and hope to obtain the same favor.

C. CUSTER.

Phila., Pa.

Brother Andrew Carey, Oakland, Armstrong Co., Pa., says: "We are happy to tell you that we are expecting brother Wise for certain, to be our shepherd in the Red Bank branch, and we are very glad to have him come, for the little flock has been a long time without a shepherd."

We fear from brother Wise's report in last week's paper, that our brethren at Red Bank are doomed to disappointment in their fond expectations. Be not discouraged, brethren: pray, hope, and work, and the Lord will yet supply your wants.

An Epistle

TO BROTHER AND SISTER KEPNER.

Having been requested by sister Sarah, to write to you, after our return home, I embrace the present opportunity to comply with her request.

We left Lena on Tuesday morn., arrived safe at Waterloo in the evening. On Wednesday we had a terrific snow storm, which caused us to lay over till Saturday, when we were brought home by brother L. K. Berkley. We found everything right, with some trifling exceptions. We shall long remember our pleasant visit among you and others.—We were loth to part with friends so kind, whose faces we shall in all probability never see again, in this world; but thanks be unto our Heavenly Father, that we can enjoy the hope of meeting in our Fatherland. There we shall never part. O the glories that await the children of God! The contemplation of the joys of heaven make my poor heart leap for joy. Whilst I am penning these imperfect lines, my mind wanders by faith over the elysian fields of glory. My soul prays for the appearance of the blessed Redeemer to make up his jewels,—to gather home his children into his kingdom, where they shall shine forth as the stars, for ever and ever. O let us prove faithful in the service of the Lord, that when he does come we may be ready to meet him; being found as wise virgins, with our lamps trimmed and with oil in our vessels. I sometimes fear, we are too cold in religious matters, which often makes me feel to exclaim with the apostle: "O! wretched man that I am, who shall deliver me from this body of death?" As long as we are in the flesh, we are subject to temptation, and as the apostle said when we would do good, evil is present with us. This indeed should cause us to watch and pray, that we may not be overcome by the evil one. The promise of the Lord is that he will be with us in six troubles and in the seventh he will not forsake us. The eyes of the Lord are over the righteous, and his ears are open unto

their prayers. Our chief object should be to lay up treasure in heaven. Then let us lay aside every weight and the thing which does so easily beset us, and let us run with patience the road set before us.—Like Moses, let us cast away the pleasures of the world, and for a little season suffer affliction with the people of God, having respect unto the recompense of reward. An inheritance incorruptible, undefiled, and that fadeth not away will be our reward. If we should meet no more on earth, O let us meet in heaven, is my prayer. Answer soon.

Amelia joins me in love to you and all who may inquire.

Yours &c. W. J. H. BAUMAN.
Tinton, Iowa, March 2nd, '66.

Mt. Carroll, Ill., Mar. 15, '66.

Brother Holsinger:—I notice an inquiry, by brother John P. Nance, of Nebraska City, (*Companion*, Vol. 2, Page 70) concerning the whereabouts of those sisters I spoke of in my *Journal West*: They live 55 miles West of Omaha, on the main thoroughfare, stage route, from Omaha to Salt Lake City: Ann, wife of David Diceson, and Elma, their daughter. If brother J. P. Nance is still living in Nebraska City, I would like to have some private correspondence with him. Write to me, brother Nance; let me know whether you have permanently located in Nebraska City, &c. Direct Mt. Carroll, Ill. C. LONG.

Brother Peter Forney, Gomersal, Benton Co., Iowa, says: "An old brother, 76 years of age, and his wife, a sister moved from the Portage branch, Ohio, to our County in October last, and could hear nothing of brethren until a short time ago, when I learned something of their whereabouts, and brother Bauman and I went to see them, and I verily believe they are worthy members. They rejoiced much when they heard that they were within 12 miles of the brethren. They had been left in the dark by the river brethren who tried their best to 'string them on their string.' I will forbear to state the whole concerning their intended kidnapping."

PHILADELPHIA, }
Mar. 19, '66. }

Dear Brother:—There is an unusual interest manifested in the church at this place. Yesterday twenty-one were added to the church by baptism. The ceremony was performed on the Jersey side of the Delaware river, in the presence of about three thousand spectators.—Although the day was cold and windy, the waves lashing the shores fearfully, and some of the candidates were of the tender age of twelve to fourteen, yet the heroism they displayed in battling against their nature and against the angry waves was a scene that bordered on moral sublimity. On returning from Camden, the hymn

"We are crossing the river of Jordan," was sung by the Sabbath-school with beautiful effect.

We should also add that a large number of those, who had displayed such christian fortitude, had received their religious training in the Brethren's Sabbath-school, and, if such fruits may be produced, then God bless the Sabbath-schools of the Brethren, and may the time soon come when there shall be one established in every congregation, to train the young minds for heaven.

There have now thirty been added to the church recently by baptism, and about twenty reclaimed who had shown a feeling of coldness. There is quite a strong feeling of love manifested among the members, and a number of serious ones are expected to be added soon.

Yours in Love,

S. Z. SHARP.

Announcements.

A Communion meeting will be held (God willing) in the Milledgeville congregation, Carroll Co., Ill., commencing Saturday, May 5th, '66, and continue Sunday the 6th and Monday the 7th. The Northern Illinois District Council will convene at the same time and place. A general invitation to all. By order of the said church.

MARTIN MEYERS.

Notice is hereby given that the

District Council meeting in the North West District of the State of Ohio, will be held in Rome District, Hancock Co., May 3rd, 1866, 5 miles south of Fostoria, and one mile north of West Independence, in our meeting-house.

JOHN P. EBERSOLE.

The brethren at Pipe Creek contemplate holding their next Communion Meeting (Lord willing) on the 26th and 27th days of May next.

PHILIP BOYLE.

Dear Brother Holsinger:—In the month of August last, when as yet it was not known when or where our next Yearly Meeting would be held, I as a member of the Committee on Y. M., made a proposition through the *Companion*, which was cheerfully responded to, by some of our dear brethren outside of the Committee. At the same time, each brother while writing his article on Yearly Meetings for publication, should have retained a duplicate copy of the same for the use of the Committee. In case some of the brethren have not done so, I would advise each of them to procure a copy in manuscript, and to do so forthwith, and to send the same to the Corresponding Secretary of the Committee without delay.

I am in feeble health, so much so, that I fear I shall not enjoy the privilege of meeting with the rest of my dear brethren of the Committee.—Should I not, I will nevertheless, try (Lord willing) to suggest a few things to the rest of the Committee, for their serious consideration.

In conclusion, I would not only solicit the hearty co-operation of the brethren outside of the Committee, but, I would call upon all who may feel a just concern for the welfare and prosperity of our little Zion, to invoke the shepherd of Israel to overrule the Committee in its deliberations, and through the medium of his spirit, assist it in accomplishing the end and object for which it has been appointed.

PHILIP BOYLE.

New Windsor, Md.

Who is it?—We have received the following note: "Please direct the '*Companion*' to Lewistown, Pa. instead of Burnettsville, Ind., after this date," but the writer gives us no name, and as we have three subscribers at Burnettsville, we cannot tell who he is. Who is it?

For Palestine.—A Maine paper states that a colony of not less than fifty families, principally from that state, is to embark for Palestine in July next.

They propose to settle at Jaffa, the ancient Joppa. Building lots have been purchased, and they will carry out with them Yankee implements, with a view to resuscitate the great and long slumbering resources of that once splendid land.

EDITOR'S DIARY.

For the week ending March, 24.

According to expectations we visited Morrison's Cove on Saturday last, and returned on Monday evening, via. Huntingdon & Broad Top R. R. We found our friends generally well, though many of the children are afflicted with Whooping-cough. On Sunday we visited brother Samuel Clapper, our companion and associate in youthful days, who is afflicted, we fear, with Consumption, and whom we have little hope of meeting again in this world, but cherish a full confidence of a re-union with his spirit in the climes of eternal bliss. Brother Samuel is fully conscious of his condition, and is patiently awaiting the happy change.

There being no public preaching within reasonable distance, we spent our time in visiting and conversation, and very pleasantly. On our way homeward we had the pleasure of meeting several friends on the train, whom we had not seen for some time.

Mistake.—We met with a slight mishap in printing our last week's edition, by which over one hundred and fifty copies were misprinted, and are not passable, consequently our files of back Nos. are broken, and new subscribers must begin with No. 13. We will send the other numbers, that is 2, 4, 5, 6, 7, 8, 9, 10, and 11, to new subscribers gratis, and also to those who would distribute them for us, with a view of introducing the paper, but will charge new subscribers with No. 13.

OUR PUZZLE CORNER.

THE WONDERFUL PROPHET

He is not Noah, nor Noah's son, nor a Levite, nor John the Baptist, nor yet the Wandering Jew, for he was with Noah in the Ark. The Scriptures make mention of him, particularly in St. John, St. Mark, and St. Luke, so that we may believe he is no imposter. He knew no parents. He never lay upon his mother's breast; his beard is such as man never wore; he goes bare footed and bare legged, like a grave old friar. He wears no hat in summer or winter, but often appears with a crown upon his head. His coat is neither knit or spun, nor hair, silk, linen, or woolen, bark nor sheepskin. He is wonderfully temperate; he never drinks anything but cold water; he would rather take his dinner in a farmer's barnyard than in a king's palace. He is very watchful; he sleeps not in bed, but sits in a singular kind of chair, with his clothes on. He was alive at the crucifixion. Nearly all the world hear him. He once preached a short sermon which convinced a man of his sin, and caused him to weep bitterly. He never was married, yet he has favorites whom he loves dearly, for if he has but one morsel of meat he divides it among them. Though he never rides on horse-back, he is in some respects equipped as horsemen are. He is an advocate of early rising, though he never retires to bed.—His prophecies are so true, that the

moment you hear his voice you may know what is approaching. Now who is this prophet and what did he foretell.

(No answer desired.)

QUESTION.—Will some one please explain the 25th and 26th verses of the 5th chapter of Matthew.

JONATHAN KESSLER.

Answer to Enigma in Nos. 8 & 9:
"Read the Scriptures daily."

Ans. to Bible Question in 8 & 9:
"The battle between the five Kings of the Amorites, and Israel." See Joshua 10.

Remark.—We shall not hereafter pretend to give the names of those who answer our Questions or Enigmas, but shall give the answers, in the number following. All Puzzles, Enigmas, and Bible Questions must have the answers accompanying, to receive attention, except questions, or queries for information.

MARRIED.

Jan. 4th, by J. S. Holsinger, Min. CUSTER to ELIZABETH SEAS.

Also, by the same, Feb. 20th, AMOS WHITAKER to ELIZABETH ALLEN; all of Bedford Co., Pa.

DIED.

Errata.—Vol. 2, No. 2, notice of brother Christian Blikenstaff, read: he was a faithful member about 40 years, instead of 12.

In the Tuscarawas branch, Ohio, March 11, JOHN HENRY, son of brother George and sister Elizabeth HELMEN; aged 1 year, 3 months, and 27 days. Funeral services by brother J. K. L. Swihart, C. Kohlar, and the writer, from 1st Peter 1: 24.

HENRY BENDER.

In the Ashland congregation, Ashland Co., Ohio, Feb. 6, MARY S., daughter of brother Daniel and sister Fanny STONE; aged 12 years and 24 days. Funeral services by the writer and others, from Luke 8: 52—54.

WILLIAM SADLER.

In the Lewistown branch, Mifflin Co., Pa., Dec 30th, '65, sister SUSAN SWIGART; aged 67 years, 3 months, and 27 days. She believed and trusted in him, who had promised to be the widow's stay, and orphan's guide. Nor was she disappointed: believing and laboring by precept and example. She had the christian consolation in her widow-hood, of seeing the greater number of her children engaged as active and zealous members in the church. She gave the church and friends the strongest assurance of her hope in a joyful Resurrection. Funeral services by brother William How, and Peter S. Myers.

In the same branch, Feb. 11th, HANNAH, daughter of brother John and sister Hannah ROTHROCK, in the 6th year of her age.—Funeral services by the writer.

J. R. HANAWALT.

In the Perry Church branch, Perry Co., Pa., March 16th, ANNIE S., daughter of brother Jacob M. and sister Catharine LONG; aged 1 year and 4 days. She was a grandchild of the writer. Funeral services by Mr. Abraham Rorah, from Luke 19: 16.

ELD. PETER LONG.

Visitor please copy.

In the Millegerville branch, Carroll co., Ill., December 14, 1855, FLORA SEMANTHA, only daughter of John I. and sister Adaline SMITH; aged seven months and 23 days.—Funeral services by Solomon Lichty.

Also, same place, Feb. 13, of Typhoid Fever, brother SOLOMON LICHTY; aged 44 years, 1 month, and 11 days. He was a worthy brother and a minister of the Gospel. He leaves a widow and seven children to mourn their loss, and the Church may truly say she has lost a faithful servant; and while we do greatly feel our loss, we hope it is his great gain. Funeral services by C. Long and Samuel Holdman, from Hebrews 4: 11.

MARTIN MEYER.

Visitor please copy.

List of moneys received, for subscription to the *Companion*, since our last.

Adam Hochstetler, Summit Mills, Pa.	1.50
Jno. N. Davis, do.	1.50
J. W. Hoover, Martinsburg, Pa.	1.50
Daniel Paul, do.	1.50
James Camerer, do.	1.50
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Wm. C. Miller, Rogersville, O.	1.00
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Alex. R. Holsinger, Foreston, Ill.	1.25
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J. R. Holsinger, Mt. Morris, Ill.	1.00
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Geo. Holden, Boliver, O.	1.50

MALE AND FEMALE ACADEMY.

Elderton, Armstrong Co., Pa.

The summer session will open on Monday, April 30, 1866. A fine new building has been erected; competent assistants are secured; a good library will be provided; boarding had by club or private families. The Trustees will spare no expense in making this a first class Academy. There are four churches in or near the village, viz: German Baptist, Methodist, O. S. Presbyterian, and United Presbyterian; and parents can have their children under care of families connected with any one of these churches.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, APRIL 3, 1866.

Number 14.

For the Companion.

Lines on Feet Washing. C. M.

BY A BROTHER.

Jesus has garments laid aside,
And washed his servant's feet,
To teach that neither scorn nor pride,
For us is right or meet.

And when our Lord and Master "thus
Did condescend, he too
A clear commandment gave to us,
That we the same should do:

Then, when we thus together meet,
To hold a feast of love,
We'll stoop, and wash each others' feet,
And our obedience prove.

Lord, to thy holy word we go;
Thy promise there we plead,
That those, who practice what they know,
Shall be happy in the deed.

The world's contempt shall ne'er deter;
Nor scorn prevent our joys:
Thy humble paths we far prefer
To earthly pomp and noise.

Dear Savior, wash our souls we pray,
In the blest fountain pure;
And give us strength that we ne'er stray,
But to the end endure.

Phila., Pa.

[NOTE.—The above stanzas are dedicated, by the Author, to our new hymn book; provided, the compilers of that work, shall think them worth a place therein.]

Think truly, and thy thoughts
Will the world's famine feed;
Speak truly, and each word of thine
Will be a fruitful seed;
Live truly, and thy life will be
A great and noble deed.

For the Companion.

Moonshine.

Every sensible person knows that the moon, changeable as it is, sometimes gives a pretty fair light; but were it not for the sun, she would have no light at all. What a great pity, that so many professors of religion, and even some brethren, are spending their time, yea rather wasting it, under the light of the moon: when the light of the sun is much more pleasant, and is "the true Light which enlighteneth every man that cometh into the world, which was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." But Oh, what a pity that so many are born by the will of man, and by the will of their

own flesh, and not of God! The Lord speaks by the prophet Malachi, saying: "But unto them that fear my name shall the Sun of Righteousness arise with healings in his wings." Mark well, "unto them that fear, shall the Sun of Righteousness arise." As also the Apostle Peter says: "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted with him." (Acts 10: 34, 35.) It therefore follows that he who fears, believes; and he who believes, obeys. The reason that some, yea too many are laboring by moonlight, is, they do not comply with the conditions, they do not obey, they do not believe, neither do they fear; and the consequence is, that the "Sun of Righteousness" does not shine on them, and they never saw the light thereof; so they keep spending their time by moonshine, not knowing generally that they are in the dark, but believing themselves to be in the light, they deceive themselves.

The Savior says, "whoso forsaketh not all" to follow him is not worthy of him; but many, pretending to serve the Lord, are also serving the world; because they are not willing to deny themselves and forsake the world, and the vain and perishable things thereof: though they appear to lead a quiet, moral, moonshiny life; yet the Lord suffers them to take their own ways, and even sends them "strong delusion that they should believe a lie: that they might all be damned who believed not the truth." (2 Thess. 2: 11.)

Being convinced, yet I feel sorry, and with reluctance I say it; that even some, of our brethren are spending their time by moonshine, and have not the light of the sun. Oh, deplorable condition! Who can be contented to live by moonshine? "No man can serve two

masters." It is impossible for any man to serve God and the world which is enmity against God. Who is that brother going to the ballot box to please his political neighbor, or his own carnal desires against the decision of the Annual Conference, thereby serving the world, when it is written "Thou shalt worship the Lord thy God and him only shalt thou serve." And if the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, who am I, and who art thou brother that goest to the ballot box, and votest against the man whom the Most High has chosen to execute his will? Though the world in her arrogance does not acknowledge that the Most High ruleth in the kingdom of men when things transpired contrary to the will of the people; or that the Most High giveth it to whomsoever he will, when the most popular man is not chosen: but rather, that the people are the great Sovereign and give the kingdom, or the office to whomsoever they will. But to Nebuchadnezzar king of Babylon it was said, that he should be brought down to a certain state of humiliation, until he would "know (or acknowledge) that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will."—Most likely this is what is wanting among the brethren who still persistently vote at the polls: namely, a more humble mind, and a closer walk with God, so as not only to see the light of the sun, but to be in the light, and the light in them. Jesus has said "take my yoke upon you and learn of me: for I am meek and lowly in heart." Now I do not believe if we learn of him, that he will learn us to go to the ballot box. And I think the brethren who have the light of the sun, will agree with me that voting at the polls is working by moonshine. Great conjectures of how the political affairs

might be, or a vivid contrast between the government of the United States and that of the old Roman Empire, will in nowise justify the "Pilgrim stranger, traveling through this lonely vale," who is seeking a better country, to turn back and meddle with the political affairs of this world.

But nothing strikes me like the idea of brethren advocating the conversion of the whole world. Convert the whole world! To what? To moonshine and nonessentials? That, I admit, might perhaps be done, but never to the gospel of Jesus Christ, under the dispensation of grace. Nor is there any Scripture to favor such an idea. It would seem to us as if brethren who advocate such doctrine, must be much in the dark, and should with all diligence "search the Scriptures," wherein will be found that the Apostle Paul charges Timothy that he shall "know also, that in the last days perilous times shall come; for men shall be lovers of their own selves; despisers of those that are good, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof: even learning and never able to come to a knowledge of the truth." He further says that "all that would live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." This deceiving shall be so great, according to the words of our Savior "that if it were possible they shall deceive the very elect." The Apostle Peter also tells us that "there shall be false teachers:—and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—Many more passages might be cited to prove that the whole world will never be converted, under the present dispensation.

Most likely, those contented to live by moonshine, will think I have been cutting too sharp. But if the word of God is sharper than any double edged sword, "how shall we escape if we neglect so great salvation." "And if the righteous shall

scarcely be saved, where shall the sinner and ungodly appear?"

JAS. Y. HECKLER.

Harleysville, Pa.

For the Companion.

Reward of Believers, and the Fate of Unbelievers.

First: The reward of the believer. There are such blessings and glories to be obtained through Christ, and of such great dignity, that they cannot be expressed by any human tongue, nor can it be described what God has prepared for those who love him. The Son of God himself testifies: "Whosoever believeth in me shall have eternal life." John 3: 15. This is already a great expression of eternal glory. And this is not such a life as kings and great monarchs have in this world, which is scarcely a hand's breadth and full of frailty, illness, fear, danger of death, &c., and at length will come entirely to an end. But it is such a life of joy which is not any more subject to death, but remains forever and ever. There is no sickness, no pain, no fear, no want, nor distress, no war nor dispute, no weeping nor complaint will be found any more, for just as the life will be everlasting, so the joy will also be eternal. Yes there will proceed out of the throne of God, and of the Lamb, a pure river of life, and on either side thereof will be the tree of life, bearing the most delicious fruit. In this life of joy the city of God will be manifested. The streets of the city will be of pure gold, and precious stones, and there, in the streets of the city, will the faithful sing their gladsome Hallelujahs. They will have crowns on their heads, and palms in their hands. They will sing and make melody, yea even shout for joy, and the Lamb will lead them unto living fountains of water, and feed them with immortal food. It will make their joy still greater, when they shall behold the Lord Jesus in his great glory and majesty, with his many myriads of angels and saints, surrounding his throne, and singing with great and holy fervor and joy, Hallelujah; so much so that heaven and earth will be filled with the sound, and even

the liberated creatures shall be induced to cry out: "Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. 5: 13. More than all will this be their highest delight, to behold the Lord Jesus in his glorified humanity. Indeed they will wonder why so few men did love and obey such an allpowerful and glorious Lord.

Believers will wonder, why they themselves, while in this world, were not more willing to give body, life, and all they had, out of love to this heavenly King, and his holy doctrine. They will know then, that the Lord Jesus, out of love to them, forsook those glories, and came into this world of affliction, and died out of love for them, in order that they might obtain this great salvation.—And this view of his love will still more move them to praise, honor, and thank him to all eternity.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God praise
Than when we first begun.

FATE OF THE UNBELIEVERS.

On the other hand, just as the glories of the faithful will be inexpressible, so likewise will be the torment of the unbelieving and condemned. For the Scripture says, that the Son of God shall come with great power and glory, and every eye shall see him, and all kindreds of the earth (that did not believe) shall wail. And full of fear and anguish they shall say to the mountains and rocks: Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. But that will not avail them anything, for they will have to hear the sentence of Christ: Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. For they that worship the beast and his image shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment will ascend up forever and ever, and they will have no rest day nor night. And whosoever was not

found written in the book of life, was cast into the lake of fire, where the worm dieth not, neither will the fire be quenched. They will be an abhorrence to all flesh, and their pain amidst all this torment, will be still more aggravated when they become aware how they have so wantonly neglected such great salvation and glory, which they now see in the children of God, while they lived in the time of Grace, and did not regard the same, but continued heedlessly in sin.

When, then, the righteous shall stand with great gladness opposite to those who have troubled them, and rejected their labor, their doctrine and faith, in Jesus Christ, the condemned shall see it, and will be dreadfully dismayed at such blissfulness, and will say to one another with remorse, sighing with anguish of spirit: This is he whom, we, fools, deemed as an outcast, and his life as that of an insane person.—How is he now counted among the children of God, and his inheritance is among the saints. Therefore have we missed the right way.—What profiteth us now our splendor, and what availeth us our riches, and pride. Now, when they consider all these things, how they have spent their lives in sin, how they did not love God as the chief good, and thereby have forfeited all that great salvation, then such a torment of pain and misery, will overwhelm them, which no tongue can express. For they are banished from the presence of the Lord, and from all the saints.

J. W. MOATS.

Mt. Morris, Ill.

For the Companion.

The Seventh Day.

Brother Holsinger :—Feeling it a duty, in my present condition, I will send you a few thoughts which have made some impression on my mind, for some time: and as I desire to know, and obey the truth, that I may be purified thereby; and desire to have all my doubts removed, and be able, at all times, to give a “thus saith the Lord” for my faith and hope; and as we profess to take the

Bible alone as the man of our counsel, and being willing to be guided by the word of God, we believe that “all scripture was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness, that the man of God may be perfectly, thoroughly furnished unto all good works.” But then do we not often practice things for which we have no “thus saith the Lord,” and hold doctrines of faith on which the Bible is silent. But so tenacious are we for the belief and sayings of our fathers, or old and venerable bishops, that I fear we are in danger of being led into a faith for which we cannot produce “thus saith the Lord.”

So it seems to me in reference to the Sabbath, and I often wonder why we do not keep the Sabbath, according to the commandment, (Luke 23: 56) as the early disciples of our Lord did? And our Bishops, why do they not have the same manners “custom” as did our Lord and the apostles (Luke 4: 16; Acts 17: 2.) For when we turn to the commandment we find it plainly specifies the *Seventh day* is the Lord’s rest day, and strictly enjoins upon us to remember it, to keep it holy. But some how we have got to keeping the first day (in some sort) holy to the Lord. In that awful day, when the secrets of all hearts shall be known, and every man shall be judged according to his deeds, what answer could we make to the awful searching question: why did ye keep the first day, One that I never commanded, thus despising my Father’s commandment, which I kept? (John 15: 10) Would we not be speechless, as was the man without the wedding garment? Should we be forced to answer, we would have to say: our fathers kept it, and we thought it was changed, that the law was abolished that commanded us to keep the “Seventh day.” Oh my soul, hearken, hear the reply, Did I not say, “think not that I am come to destroy the Law, I am not come to destroy, but to fulfill.” “Till heaven and earth pass one jot or

tittle in nowise shall pass from the law.” “Whosoever, therefore, shall break one of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven,” (or shall be of no esteem.) Matth. 5: 17, 18, 19. How important that we heed the injunction of our blessed Master now, ere we be brought to account, and search the Scriptures, lest we be found following tradition, and thus make void the commandments of God, through our traditions, as did the Jews, and hear our Savior say to us, as he did to them—“In vain do they worship me, teaching for doctrine, the commandments of men.” (Matth. 15: 6, 9.)

Hoping now that you and my elder brethren, will give this subject due notice and speak out through the *Companion*, and if I am in error, give me the evidence, so that I can see with you, that we may all come to the unity of the faith, and speak and believe the same thing.—I hope you will have patience to bear with me, in my earnest search for truth.

I. J. HOWELL.

Mt. Pleasant, Iowa.

HOW TO MEET SLANDER.—A blacksmith having been slandered, was advised to apply to the courts for redress. He replied with true wisdom—I shall never sue anybody for slander. I can go into my shop and work out a better character in six months than I could get in a court-house in a year.

Go not into the path of evil, deluded men, but eschew everything which is false and ignoble! Then in thee shall begin a heaven of the mind and soul, a heaven not dependent on the unscriptural conditions which men may make, but upon the laws of man’s intellectual and spiritual nature—upon the condition of activity, labor and love.

Many who would not for the world utter a falsehood are yet eternally scheming to produce false impressions on the minds of others, respecting facts, characters, and opinions.

*For the Companion.***Feet Washing.**

In No. 8 and 9, of the *Companion*, is published an essay on the subject of feet washing, in a portion of which, it seems to me, that the author has entirely mistaken his character, as a teacher of the righteousness of Christ our Master, and if I may be allowed space in the *Companion*, I will endeavor by the help of God, to point out to the brother, and to the readers of the *Companion*, wherein I think he is in error.

I have no fault to the brother's views, till he comes to speak on the mode of performing the ordinance; on that part of the subject he says, "lastly we come to notice the mode of feet washing, which, to us, is a very painful feature of the subject, owing to the fact that a few brethren, (and we are glad to say but a few,) have been devoting vigorous editorial, pulpit, and colloquial efforts, on this point, the fruits of which have been the "seed of discord among brethren," which the scriptures abundantly condemn.

On the statements contained in this extract, I would remark in the first place, that the brother does not leave his readers in doubt, in regard to one point, that is, at whom he aims this blow. It cannot be understood otherwise, than intending to strike brethren and sisters, who believe the word of God teaches them, that in obeying this ordinance the brother washing the feet of his brother, should also be girded with a towel, and wipe the feet he washed.

In the second place, I remark, the brother expresses himself glad "to say, of such there are but a few," leaving his readers to draw the inference that on this account, (notwithstanding they may be numbered among the "little ones," who the Savior says "believe in me," yet as they are few in number, though strong in faith, and believe it their duty to "contend earnestly for the faith once delivered to the saints," that he is fully justified, at least in his own mind, in assuming the office of judge of his brethren, and passing sentence of condemnation on them,

as "sowers of discord among brethren;" thus showing clearly, as I think, the truth of the statement made above, that he misapprehended the character in which he stands.

Lastly, on this part of the subject I will say that if the brother knew the exact number among the brotherhood, of brethren and sisters, that hold the opinion he condemns, he would hardly feel justified in saying, "there are but a few." I have knowledge of a goodly number that hold that opinion, and from information from others, who I believe are reliable, there are numbers more in the brotherhood, of the same opinion.

The next thing I will notice in the brother's essay, is in these words: "thus we see that the precept and example are virtually incompatible." In order to prepare the minds of his readers for this conclusion, he quotes the account given by the evangelist, of the example of Christ in washing his disciples feet, and then says "we will now apply this example to a communion, at which there are one hundred brethren, and one hundred sisters &c." He then shows, (clearly to his own understanding no doubt,) that when they would get through with the performance of the ordinance, each brother and each sister would have his and her feet washed and wiped ninety-nine times; and even then, the example would be only partially observed, and that, because, on that occasion, Christ's feet were not washed. Now, even if all the labor here set forth by the brother, was necessary in order to yield implicit obedience to our Heavenly Master, it would be no argument against its performance, for he is our "Lord and Master," as well as theirs, and it is his right to command and our duty to obey, "not answering again." But I desire to examine this subject, by the light of the spirit of truth, and see if, in reality, "Christ is divided;" see whether in his teaching, there is "incompatibility between his precept and example." If this is so, even in one case then indeed, are we, as believers in him, in a hopeless condition, without foundation to rest on; without

chart or compass to guide our way. I thank God for this declaration of Christ to his disciples, "I am the way, and the truth, and the life."—Now as truth is indivisible, and as Christ, who is "the truth," is our teacher, our way, in whom we must be found, I for one, cannot subscribe to the idea of "virtual incompatibility," between the precept and example of Christ.

Let us then try this matter by his teaching, taking both precept and example to instruct us. We will then do exactly what Christ told his disciples to do. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you." The precept teaches us to wash one another's feet; the example teaches us how it is to be done—and when his teaching is obeyed there is no violation of precept or example; no omission of either; no confusion in the performance of our duty.

Let us now apply the teaching of Christ, to the same case. The brother supposes, for illustration, the brethren and sisters are seated at the Lord's table in order; the time arrives to commence the service of feet washing; the brother seated at the head of the table arises, lays aside his garments, girds himself with a towel, washes the feet of the brother next to him, and wipes them with the towel. He then that is washed, proceeds in the same manner, to wash and wipe the next brother's feet, and so on, till the brother at the foot of the table is washed; he then takes the water and towel in like manner, goes to the brother that commenced the work, washes and wipes his feet, and the sisters, proceeding in the same manner, all are washed, and all are wiped, and all have washed, and all have wiped one another's feet,—"not ninety-nine times," as the brother will have it,—but one time, as our Savior instructs his disciples.

Now I ask, who cannot see that in observing the ordinance of feet washing in this manner, that it is in

perfect harmony with Christ's teaching in his precept and example? There is no need of concluding, as the brother does, that there is "virtual incompatibility" between the precept and example, but we see the same harmony in this case, when viewed in the light of the spirit of truth, that is visible wherever the will of God is made known to us by his word; that word that was "made flesh, and dwelt among us."

Let us then, brethren, in the true Christian spirit, submit ourselves to the teaching of the word of God's grace, which is able to build us up, and give us an inheritance among all them that are sanctified.

J. McCLINTOCK.

Liberty, Ill.

MISCELLANEOUS.

Too Active to Freeze.

I looked to *nature*. It was a clear, cold, bright winter's day. The crisp, untrodden snow which covered the landscape sparkled in the sunlight, as if with millions of gems. The little stream, that in summer was always dancing and singing by the wayside, was now completely frozen over, silent and still under its icy covering. But as we approached the mill, where a little fall was visible in its channel, there it was leaping and sparkling as merrily as in the midst of a summer's day. Cold as it was on every side, and frost-bound as the stream was above and below, here it was *too active and busy to freeze*.

From *nature* I turn to *history*. It is sunset on the Alps. A traveler is descending from the summit, when a storm arises, and the wind blows, —and the snow, filling the air, rapidly buries all traces of his path.— He struggles on till his way is lost, and night sets in in its horrors, when bewildered, discouraged, exhausted, he sinks down to die. The last thought has been given to home, and kindred, and friends, and his soul commended to his Redeemer, and the numbness is already stealing on his senses and limbs, when a sound of distress is born on the tempest to his ears. It is an appeal to his hu-

manity, that rouses him even from the stupor of death. With an effort he rises and follows the sound, as it is repeated, and soon finds a fellow traveler, like himself, benighted and exhausted, and lying down, to be wrapt in the winding sheet spread by the tempest. Earnest for his brother's safety, he puts forth every effort to rouse, and animate, and raise him—and his exertions are crowned with success. His activity has *kept himself from freezing, and saved a fellow-being from death*.

From *nature* and *history* I turn to the *Church*. A disciple who has every motive to faithfulness is getting cold, indifferent, unspiritual. He has entered the backslider's path, and is making rapid progress in it, when, by the providence of God, and a word from his pastor, he is led to become a tract distributor and a teacher in the Sabbath School. Before, he was in danger of freezing and becoming cold himself, and, like a mass of ice, diffusing a chilling influence around him. But now he is *too busy to freeze*. Activity is giving a glow. Motion is developing heat; and already others are gathering warmth from his example, and led by it to efforts in the cause of Christ, and for the souls of men.

The water, the traveler, the disciple, each has a voice for us. We must be diligent, devoted, earnest in our Maker's service, if we would be kept from being cold, and lifeless, and useless. We should aim to be too active to stagnate, too busy to freeze. We should endeavor to be like Cromwall, "who not only struck while the iron was hot, but made it hot by striking,"—like the missionary who said, "If there be happiness on earth, it is in laboring in the service of Christ,"—like the blessed Redeemer, whose meat and drink it was to do the will of God. The vineyard must be cultivated—and the command is, that we enter it and work. There is work enough to be done, and the injunction is, that we do with our might what our hands find to do. To be healthful, we must be active; to be happy we must be useful; to receive the promise, we must do the will of God: we must be

diligent, active, earnest, if we would make our calling and election sure, and have at last an open and abundant entrance into the kingdom of our Lord and Savior Jesus Christ. "Be thou faithful unto death, and I will give thee a crown of life."

The Service and the Crown.

"Be thou faithful unto death, and I will give thee the Crown of life."

He that loves his present temporal life more than Christ, shall lose his soul: but he that hates his life—who loves it less than Christ—who is willing to lay down his life for the cause of Christ, shall preserve his life—he shall find life everlasting in glory. Our present life is nothing in comparison with the life to come. To suffer for Christ's crown and kingdom, in order that we may reign with him in glory, is the highest favor ever bestowed upon mortals.—Thrice blessed is the servant that his Lord shall find watching at his post when he cometh. To be called to die at the post of danger—with our armor on, doing battle for the Lord of hosts, is to be carried up to heaven by a chariot and horses of fire. Elijah was taken to heaven, not from a monastery, not from his knees in his closet, but from off his feet in the active discharge of his duty. Preparation for heaven does not consist in mere abstractions, nor in mere contemplations. No small part of our duty is to do good to the bodies and souls of our fellow-men. We must follow Christ through evil as well as through good report. It is enough for Christians to fare as well as their Lord and master did. He was a man of sorrow and acquainted with grief. He passed to his throne from the cross. *The duties of life are more than life*. We must stand faithfully, firmly doing our duty, though the heavens should fall. God will take care of the consequences. Duty is ours—because Christ lives, we shall live; and where he is, and as he is, his servants shall be also.—*N. P. Protestant*.

Chastened sorrow leads to prayer, but inordinate grief hinders devotion.

GODLINESS WITH CONTENTMENT IS GREAT GAIN.—So says the Apostle, and I often think, if the Brethren could but realize the full import of the Apostle's language, many might be much happier than they are.—We notice some brethren that are adding field to field, and farm to farm, and yet they appear to be unhappy; they seem to be grabbing all the time, and never to be contented; they are up early in the morning, and late at night; cold never keeps them in, when there is a chance to make money; rainy days are not to be feared, when by going forth, money can be increased; but nine cases out of ten, those that seem to be so eager to make money, lay long on Sunday morning; if it is a little cold, can't go to meeting; or if it rains, they are apt to stay at home; when you converse with them, their whole soul seems to be concerned about how they can make the most money, and they do not enjoy a contented mind. Why is it thus with so many? We think it is because they have not rightly come out from the world, and lack the having the Spirit of Christ. Beloved brethren, will you not endeavor to become weaned from the world, and let the Spirit of Christ dwell in you richly, and try to obtain at least a little *Godliness* and to be contented, especially when you have more than you now know what to do with. **E. W. MILLER.**

Yellow Creek, Ill.

LIFE A CLOCK.—Our brains are seventy year clocks. The angel of life winds them up at once for all and then closes the case, and gives the key into the hand of the angel of resurrection. Tic-tac! tic-tac! go the wheels of thought; our wills cannot stop them; madness only makes them go faster, death only can break into the case, and seizing the ever-swinging pendulum which we call the heart, silences at last the clicking of the terrible escapement we have carried so long beneath our aching foreheads. If we could only get at them as we lay on our pillow and count the dead beats of thought, and image after image, jarring

through the over-tired organ! Will nobody block those wheels, uncouple their pinion, cut the string which holds those weights? What a passion comes over us sometimes for silence and rest, that this dreadful mechanism unwinding the endless tapestry of time, embroidered with spectral figures of life and death, would have one brief holiday.

Three Words of Strength.

There are three lessons I would write—

Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this—God rules the hosts of heaven,
The inhabitants of earth.

Have Love. Not love alone for one,
But man, as man, thy brothers call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, faith, and Love—and thou shalt find
Strength when life's surges rudest roll,
Life when thou else were blind.

TREAT ANIMALS GENTLY.—There is no doubt but that the value of any animal is greatly increased by being perfectly docile, and not constantly in fear, whether of the owner or of strangers. Horses that are in a state of nervousness or excitement, while being handled, are not only unpleasant to the general run of drivers, but are more or less dangerous, because they require a constant watch upon them, and there are few persons that are always on their guard. In addition to this, more or less breakages occur even with the best horsemen, because a frightened nervous animal does not know what is wanted of him when any difficulty occurs. Many horses are quick to learn, and if treated kindly, have a remarkable degree of intelligence, which one would not expect to see in the brute creation.

Use the world, without abusing it; the relations of life, without idolizing them; the truth of God, without perverting it; and all means, friends, instruments, without trusting any.

Let your discourse with others on business be short.

LOCAL MATTERS.

Tyrone City, Pa., April 3rd, 1866.

CORRESPONDENCE.

Brother Holsinger:—I hereby inform you, and the readers of the *Companion*, that I expect to remove to Armstrong Co., Pa., about the first of April. Therefore you will please, after the first of April, send my *Companion* to Oakland P. O., Armstrong Co., Pa., instead of Hillsboro, Washington Co., Pa., and all communications sent to me, after the first of April will be addressed accordingly.

ELD. JOHN WISE.

Notice.

By request of Eld. Isaac Myers, I will inform the churches of middle Pa. District, that they have as full privilege to send *Church delegates* to the Annual Meeting as they had before the district was formed; and would advise them, by all means, to do so. The selecting of district delegates, is a move towards doing business under a different system; but as the old system is still adhered to, in doing business at our A. Ms. *Church delegates* may, and should be sent. I will further inform the brethren that after the 3rd of April my address will be, Newry, Blair Co., Pa.

D. M. HOLSINGER.

Cor. Secretary.

To the Editor and readers of the Companion.—Dear brethren, the remarks (or rather strictures) of brother Holsinger, to my instruction to the brethren south in regard to distributing charity, &c., published in No. 10, present vol., demands a reply.

Brother Holsinger says, he confesses to a feeling of surprise and deep mortification, upon the reading of the development of brother Byrleys letter, and the remarks of brother Saylor." And after lecturing or criticising their developments, he says. "And yet my brother intimates that such a course would be in accordance with the written word of God. We confess we have not so

learned the Lord." It follows then that one of us have not learned the Lord aright. To the law and the testimony for the evidence. I will however first refer to the act of the brethren of last Yearly Meeting in reference to this matter, to enable the brethren to judge whether the "remarks of brother Sayler," with the writer of his "one hundred letters" are in accordance with said act.

"Contributions for the brethren in Va. and Tenn. Brother Wrightsman of Tenn., and brother Moomaw from Va., stated to the meeting that the brethren in those states need assistance, and that they must suffer unless they get assistance; wherefore the meeting appointed D. P. Sayler as a receiver, to receive contributions for the relief of said brethren." See minutes of Y. M. 1865, last act.

Here I might rest the case, had not brother Holsinger said, "With what single passage of Scripture does it comport." In Matthew 25th chapt., The Lord said to the righteous, "inherit the kingdom because ye fed me, and clothed me, &c. &c., they not knowing of any such acts of charity, He said unto them, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. In Matth. 12: 50 Mark 3: 35, and Luke 8: 21, he defines them brethren, and says, that those who do the will of God, his Father in Heaven, they are His brethren, sisters, and mother. (brethren certain.) Romans 12: 13, Paul connects prayer with "distributing to the necessity of saints."—Romans 15: 25, 26, he says: "But now I go unto Jerusalem to minister unto the saints, for it has pleased them of Masidonia and Achaia to make a certain contribution for the poor saints, which are at Jerusalem; and 31st verse "and that my service which I have for Jerusalem may be accepted of the saints," &c. and 15 verse "and that they have addicted themselves to the ministry of the Saints," &c.; 2 Cor. 8: 4. "Praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministry

to the saints." 9: 1. "For as touching the ministering to the saints, it is superfluous for me to write to you," verse 12. For the administration of this service not only supplieth the wants of the saints, &c; 1 Timothy 5. "A widow is not to be taken into the support of the church, unless, among other things she has washed the saints feet, (a sister certain,) Heb. 6: 10 "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister." 1 John 3: 17. "But who hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." Let this suffice to show how I have learned the Lord.

When I had published the letter of our elder brother South, who the rebels robbed of nearly all he had, and then threatened to shoot his heart out, &c., brother Holsinger in his remarks recommended to *loan* to him, *not give*. But now, of those, who brother Byerly says would rather fight to the end to break up civil government, than follow an honest employment, he exclaims "break open your coffers of steel; cut loose the little vines bitter of prejudice that bind your purse, and give to them that need, in the name of the Lord." O consistency! thou precious jewel, where art thou?

Dear brethren I have endeavored to set myself right before God and the church, endeavoring to be faithful in the discharge of the trust you have imposed upon me. I shall notice no further remarks. In conclusion will say, your charity in response to my appeal of the elder brother South, have exceeded my most sanguine expectations; his pressing wants are supplied. God be thanked, not for the contribution only, but for the evidence of the true spirit of christianity.

D. P. SAYLER.

Remarks.—We are not fond of controversy, but we do not feel at liberty to permit such bold efforts as the above to pass by unnoticed.

That the reader may the more easily understand our position we will give a statement. At our last Annual Meeting, held in Lee Co., Ill., in May, 1865, it was represented that the brethren and others in portions of Tenn. and Va., were in a destitute condition. The sympathies of our members were wrought upon, and they were exhorted to contribute to the support of our needy brethren and sisters in the South, and brother D. P. Sayler, was, upon the suggestion of brother D. B. Sturgis, appointed an agent, through whom to convey the contributions to the South. It was then and there asked whether it was for the *members only*? No organized official reply was given; but the understanding was that the brethren there should be the judges in that matter. To that we are still agreed. We believe the brethren in Virginia have judgment enough, and they certainly should have charity enough, to make a proper disposition of the alms in their hands, if the matter be left to their own conscience.

It now appears that the *Brethren* in Virginia, *are not in want*; (Be it remembered that the brethren in Tennessee are now out of consideration, as we have had no such report of them.) but that widows and children, who are not members of the Church, and whose husbands and fathers were rebels, *are in want*.—The brethren in Va. have nearly a thousand dollars of money which has been contributed toward their *imaginary want*. Now, we say, if the brethren there have no want, and there are others who are "suffering from want," relieve them, no matter whether they are friend or foe, white or black, and especially if they are *helpless* women, or *innocent* children. This is our position. Brother Say-

ler says: "The suffering in Tennessee and Virginia, whether they be widows or orphans, have no claim upon the Church." If they have no claim upon the Church—God's people—upon whom have they a claim? It is evident that they have none upon the *politician*, and they need expect no assistance from that source.

"As touching the ministering to the saints," upon which brother Sayler has written much, endeavoring to show that it is right to do so, we would simply say, in the language of one of his own selected texts, that it is superfluous for him to write to me, as I have never denied that teaching; but we are still waiting for the single passage of Scripture which justifies his "instructions to the brethren South," to withhold bread from children because their fathers were indolent, or rebellious. We still hope that the condition of brother Sayler's heart must be different from that which we would infer from such teaching. We still hope that he has a lesser sin to repent of than that of rendering evil for evil. We still hope, that, though it may be hard for him to bear a little contradiction or correction from a younger brother, that he will not, from any selfish consideration, suffer himself to be found among those who will not feed their enemy when he is hungry.

Another point upon which brother Sayler touches, is this: Some time ago brother Sayler published in the *Companion*, a letter from a brother in the South, stating that he had been robbed of everything, &c., and requested that some brother, or brethren, who had the money, should lend him several hundred dollars wherewith to purchase a horse or horses, to enable him to cultivate his farm.

Brother Sayler proposed not to loan but to *give*. We proposed to take the brother at his word and loan him the money. Our ideas were these: We knew that there were many brethren in the South, who had not even a farm left them, but who could give good security for a few hundred dollars, for several years and would take it as a great favor if some one would lend it to them. But to accommodate all these brethren by *gift* would require an amount which could not be collected. Brother Sayler acknowledges that others had written to him for the same favor, but he coolly advises them to come over and bring security and look out for themselves. Why this partiality! How would brother Sayler's consistency quotation fit here. Because I cannot give my brother a span of horses, I dare not give my hungry enemy a loaf of bread! We give it to our readers to decide which is the more magnanimous view of the matter. We are also willing to leave the motives that induce us to advocate them to their criticism.

Brother Sayler will please notice that we are in earnest in this matter. We believe it involves a principle in our holy religion, and we could not for a moment think of using such sarcastic language as he makes use of, in treating upon so weighty a subject. We would as soon break the commandment: "Wash one another's feet," as this one: "When thine enemy is hungry, feed him."

Apology.—We have not been able to bestow as much attention upon our paper this week, as we had wished to do; We are about building, and had many errands to attend for the mechanics. Then we had the accounts of District teach-

ers to settle, besides the troubles of "moving," on Thursday. When our readers have imagined the labors we had before us the past week, we believe they will excuse our lack of variety. In a few weeks we expect to be in circumstances which will enable us to bestow more attention to our duties.

DIED.

Of Small pox, in Yellow Creek congregation, Ill., Feb. 10th, sister REBECCA KOSER, leaving a sorrowing husband and six children to mourn. E. W. MILLER.

Of old age, in Clover Creek branch, Blair Co., Pa., Mar. 23rd, sister NANCY BURGET; aged about 93 years. Of her it may justly be said, a mother in Israel has left us. She lived to see her offspring of the fourth generation after her. Funeral services by the brethren from 2nd Cor. 5: 1—5. D. M. HOLSINGER.

John Leatherman, Hillsboro, Pa.	.50
Wm. R. Tyson, Harleyville, Pa.	1.50
B. F. Darst, Zimmerman, O.	1.00
Ell M. Rittenhous, Mansfield, O.	.75
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M. L. Wenger, South Bend, Ind.	1.00
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Geo. Sell, East Freedom, Pa. (for Vol. 1 & 2.	3.00
Samuel Brallier, Vinton, Iowa,	1.50

THE Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Address H. R. HOLSINGER,
TYRONES CITY, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1 50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, APRIL 10, 1866.

Number 15.

For the Companion.

To A Daughter.

Dearest daughter, don't you know,
While we're in earth's troubled vale,
There is nothing else but woe,
Wasted to us on each gale.

What is friendship? What is love?
Broken reeds among mankind,
Only good when from above;
When it's solace for the mind.

No panacea earth has here,
For broken vows of truth and love;
And peace from sorrow's scalding tear,
Can only reach us from above.

Rest then, fair daughter—be patient—live!
You yet will find that happy goal,
Where misplaced friendship ne'er can give
A pang to wound a living soul.

J. S. GITT.

For the Companion.

Love the Brethren.

"He that loveth God, loveth his brother also." 1 John 4: 21.

The brightest characteristic of the Christian religion, one that furnishes to us the most unmistakable evidence of its authenticity and divine origin, is, that it supplies infallible remedies for all the maladies that afflict the soul. The mortal diseases that were entailed upon the human family, by the first transgression, were all removed by the great atonement, and their resuscitation prevented by the strict observance of the last will of our Lord.

The hateful passions and lusts that were enkindled in the bosoms of rebellious man, at the fall, were quenched and destroyed by the deluge, when, because of their ungodly deed, it repented God that he made them. Since we have touched on this sad disaster, we will try to discover the cause.

The inspired historian relates, that God looked upon the earth, and, behold, it was corrupt and filled with violence. We are left from this short account to draw a picture of its condition for ourselves. But lest the eternal shades are darkened by their dreadful deeds, we forbear to write them. Suffice it to say that celestial love was banished effectually from their hearts, and

giants were born, who became mighty men in wickedness; the offspring of the sons of God and daughters of men. Swift and terrible destruction came upon them, for their monstrous enormities in sin.—

Thus we see the fatal and dreadful effects of a union between truth and error, and we of this generation may learn a lesson therefrom, if we are not of those who, having eyes, see not.

It was destroyed because love was not found in all her coasts: only evil continually, but that is past; numbered with the things that are recorded for ensamples to us. Ages have intervened, and the world a second time has been purified, (not by water, but by blood,) in order to preserve it from the impending wrath of Jehovah; and we of the third and last division of the world, have the gracious advice and counsel of Jesus, the Son of the Highest, how to escape the horror and distress that befell those of old, whose spirits in prison wailed at the preaching of the crucified Lord. He has condescended to instruct us with His own holy lips, how we can escape the penalties of hate, revenge, malice, envy, sorcery, &c., and how we are to walk in this life, that when the groans of a dying world are sounding in our ears, and the earth begins to melt with fervent heat, and the sun is darkened, and the moon turned into blood, and the mighty men and nobles and kings of the earth begin to cry to the rocks and mountains to fall on them; we may ascend to meet Him in the air, and to be forever with Him.

He has given us His own holy example as a pattern, and an additional light, that we cannot err in the way, unless we will not have him to reign over us. It was His mission, and one worthy of a God, to restore to us what we had lost by the fall; love and purity. Heaven

could not exist without them, earth was destroyed because they were not, and without them naught could exist, save the habitation of the cursed, Chaos, and eternal night.— Without them confusion, disorder, rancorous hate, bloody revenge, heartless cruelty, and all the trails of character that unite to form the great deceiver, universally triumphs.

From this we may clearly see that we cannot exist as a church without love. We may seem to live and grow, but it is nothing else than the flush and glow of the fever that destroys the body.

But why, it is asked, can we not live together as members, and yet not love one another? Other churches are much older than ours and they exist without it.

I answer, the case is not analogous. All organized bodies of men are not churches. The Church is composed of men associated for the purpose of worshipping God, and when they depart from the order which He has prescribed, they cease to constitute the church. God has before ordained that His people should love each other. Love is the law of Heaven and God reigns there, and whenever He condescends to abide love must uproot and destroy every adverse spirit. If we expect to secure the favor of God, we must first learn to love our brethren. All professions of religion are hypocries without it, and only fit to deceive and destroy us, but cannot deceive him. He has said that, "he that saith he loveth me, and loveth not his brother is a liar." Now brethren; this is a pretty hard saying, and if God had not spoken it, we might yet hope to build our church without it. But, in order to preclude an attempt of that kind, we are told that "all liars have their part in the lake that burneth with fire and brimstone." Thence we

cannot get into Heaven without loving the brethren, and that too without any guile or dissimulation. It must be imbedded in its very meshes, and interwoven with every fibre and tendon.

Another reason why we must love one another in order to receive the approbation of God is, that it is this that distinguishes us from the world. Christ saith, that "the world hateth Him," and we are not to be "conformed to the world, but transformed by the renewing of our minds." When we were of the world we had no love for Christ, nor for our fellows. But when we came to love Christ we loved the brethren, "and were passed from death to life," and when we love not the brethren we love not Christ, therefore we are still of the world that hateth him.—We have not come out from among them, we have not been transformed, and have not had our minds renewed, and consequently, the beloved disciple justly says, "*that we yet abide in death.*"

Another reason why we must love the brethren is, that it is they that shall arise at the first sound of the trumpet, to meet the Lord in the air, and to be forever with him. The Scriptures tell us "He is love," and would we suppose He would tolerate in His holy presence a spirit that emanated from the devil? Certainly not. And if we love not those we have seen how can we love Him whom we have not seen? And if we could not stay where He is, it is evident we would be condemned to the eternal shades, where the vials of the wrath of God would be poured out on us without mixture, as the children of disobedience. It was the paramount object with the Savior in His short visit to the earth to impress upon His followers the necessity of mutual love; first, because He knew nothing else in Heaven; and, secondly, because he wanted His church to resemble that above, and, Oh brethren and sisters! cannot we cooperate with our blessed Master in a work so holy? Do we want a nobler cause to contend and fight for? Then let us begin with

ourselves, and love one another and the work is done.

We have been thus particular, in order to show the stern necessity of mutual love, to show that without brotherly love "we are yet walking in darkness and know not where we go, because that darkness hath blinded our eyes," to show if we who are wanting in this do not earnestly pray for a full and entire restoration to the grace of God, that we may love Him and His children, our names will not be found written in the book of life, whose dreadful doom is to be cast into the lake of fire.

These are solemn and terrible truths, beloved brethren, and it will not do for us to pass them thoughtlessly by. We ought to admit them into our hearts, and commune with them there; ponder them well and implore God to engrave them in the book of our memory, that we may never forget them.

Now let us talk of the workings of love, and then dismiss the subject for the present.

"The disciple whom Jesus loved," gives us advice on this point that we will do well to heed. [He continues,] "My little children, let us not love in word, neither in tongue; but in deed and in truth." He roundly, and justly condemns this cheap style of serving God. Our love for the brethren must not consist in professions, protestations, affirmations, promises, vows, &c. It does not consist in fiery, lip zeal, and determination to die for them, and then like Peter, when we have an opportunity to show our faith by our works, come far short of our profuse expression of devotedness.

Brethren, lip service is too palpably repudiated by the New Testament, for us, who are such strict constructionists, to indulge in. Our Master will not accept it. He has declared He will not be pleased with it for; He says, "this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their hearts are far from me."

All empty professions of love are an affront to God, and we that salute

each other with the kiss of charity, according to the instructions of the Apostles of our faith, and the practice of the primitive Christians, are in the most eminent danger; for without *actual, material, heavenborn love in our hearts*, for the brother we thus salute, such love that would induce us to lay down our lives for him, we are hypocrites in the sight of God; and every time we salute him without it, we are transgressing.

Our brother may be frail and weak, he may err and stumble, but we are still to love him as long as he bears the sacred name of brother, (unless his errors are held against the fundamentals of religion,) because Christ has *received him*, as well as He has *received us*. We are vastly at fault in the observance of this Christian duty. If there are those among us, who, through weakness or carelessness, make a misstep, we are apt to speak lightly of it, and that to others, and oftentimes magnify it to the serious injury of the erring one. See the consequence of it.—He hears it, what this brother said, and that sister, and the other members; and it discourages him. He thinks, and that justly, that you do not love him; the old tempter suggests to him that he had better be out of the church than in it, he grows cold, absents himself from the assemblies, and finally leaves the communion of persons who laugh at his frailties and slight faults, instead of helping him to bear his burdens, according to the injunction of the Apostle.

How often have we seen the faces of members pale with sorrow, and their bosoms swell with mortification and grief, when they would hear that certain of their number were wont to indulge in erisicism on their shortcomings, and at the same time were doing all they could to overcome the last, as well as the least remains of the carnal nature. Their hearts would sink within them, and nothing but the grace of God would save them from being smothered in the "slough of despond."

Brethren and sisters, let us reflect on these things, and try and amend,

lest the oil in our lamps be consumed, and finally, get no entrance unto the feast of the bridegroom.

We might write of many other things that belong to this subject, and from which we could draw useful instruction, but our object is mainly to direct our minds to that part of it, that will lead us to see plainly our duty to the erring, and to remove those distasteful lusts and traits of character; such as evil speaking, backbiting, anoying, malice, &c.; that are engendered by meditating on other's faults, (often supposed faults,) and encourage a distaste to their peculiarities.

While we practice the system of worship that was observed by the *first Christians, we must be careful to imitate the purity and holiness of their lives*, lest when the Lord of the threshing floor comes, we will be burned as the chaff with unquenchable fire.

D. C. MOOMAW.

Bonsacks, Va.

For the Companion.

A Future State.

In elucidating this subject, it will be quite sufficient simply to quote a few passages from the New Testament writers.

Paul, when looking forward to the dissolution of his mortal frame, declares in his own name, and the name of all christians, "Our light affliction which is but for a moment worketh out for us a far more exceeding and eternal weight of glory; while we aim not at things which are visible, but at those which are invisible; for the things which are visible are temporary, but those which are invisible are eternal. For we know if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—When the time of his departure from the body was at hand, he declared: "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the righteous judge shall give me at that day, and not to me only,

but to all those that love his appearing." (2 Tim. 4: 8.)

The Apostle Peter declares that believers "are regenerated to the lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them. When the chief Shepherd shall appear, we shall receive a crown of glory, which fadeth not away."

Our Savior declares in reference to his servants, "I give unto them eternal life, and they shall never perish. In my father's house are many mansions, if it were not so I would have told you: And I will come again and receive to myself, that where I am there you may be also." And again, "Many shall come from the East and the West, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven." "Then shall the righteous shine forth as the sun in the kingdom of their father.

While these and similar passages clearly demonstrate the certainty of an eternal world, and the future happiness of the righteous,—the Apostles and Evangelists are equally explicit in asserting the future misery of the wicked.

The unrighteous shall not inherit the kingdom of God, but shall go away into everlasting punishment.—"The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel;" who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—"At the end of the world, the Angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire, where shall be weeping and gnashing of teeth." "The fearful and unbelieving, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." There shall in no wise enter into the heavenly Jerusalem anything that defileth, neither whatsoever worketh abomination or maketh a lie."

The way by which happiness in

the future world may be obtained, is also clearly exhibited. Eternal life is the gift of God, through Jesus Christ our Lord, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." This is the record that God hath given unto us eternal life, and this life is in his son." "The God of all grace has called us unto his eternal glory by Christ Jesus."—The dispositions of those upon whom this happiness will be conferred, and the train of action which prepares us for the enjoyment of eternal bliss, are likewise distinctly described. Whatsoever a man soweth that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption. But he that soweth to the spirit shall of the spirit reap life everlasting." "To them who by patient continuance in well doing seek for glory, honor and immortality, God will recompense eternal life. The pure in heart shall see God. He that doeth the will of God abideth forever." "Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out." "Blessed are they that do his commandment, that they may have a right to the tree of life, and may enter through the gates into the city." The nature of heavenly felicity, and the employments of the future world, are likewise incidently stated and illustrated. The foundation, or happiness in that state is declared to consist in perfect freedom from moral impurities, and the attainment of moral perfection. "No one who worketh abomination can enter the gates of the New Jerusalem." "Christ Jesus gave himself for the church, that he might sanctify and cleanse it, and that he might present it to himself a glorious church holy and without blemish."

The honor which awaits the faithful in the heavenly world is designated a crown of *righteousness*. The inheritance to which they are destined is declared to be "undefiled (with moral pollution); and it is an inheritance among them that are sanctified." When Christ, who is our life shall appear, says the apos-

the John, "We shall be like him," adorned with all the duties of holiness which he displayed on earth as our pattern and example.

The resurrection of the body to an immortal life, is also declared in the plainest and most decisive language. This is one of the peculiar discoveries of revelation; for, although the ancient ages of the heathen world generally admitted the immortality of the soul, they seem never to have formed the most distant conception that the bodies of men, after putrifying in the grave, would ever be reanimated; and hence when Paul declared this doctrine to Athenian philosophers, he was pronounced a babbling.

This sublime and consoling truth, however, is put beyond all doubt by our Savior and his apostles, "The hour is coming, says Jesus, 'when all that are in the grave shall hear the voice of the son of God, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation.'" "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Why should it be thought a thing incredible that God should raise the dead? We look for the Savior who shall change our vile body that it may be fashioned like unto his glorious body, according to the energy by which he is able even to subdue all things to himself." We shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

The nature of this change, and qualities of this resurrection body, are likewise particularly described by Paul in the 15th chapter of the first epistle to the Corinthians. It is sown, or committed to the grave, in corruption; it is raised in corruption, liable no more to decay, disease or death, but immortal as its Creator. "It is raised in power," indued with strength and vigor incapable of being weakened, or exhausted, and fitted to accompany the mind in its most vigorous activities. It is raised

in glory, destined to flourish in immortal youth and beauty, arrayed in a splendor similar to that which appeared on the body of Christ, when his face did shine as the sun, and his raiment became white and glittering. It is raised a spiritual body, refined to the highest pitch that matter is susceptible to, capable of the most vigorous exertions, and of the swiftest movements, indued with organs of a more sublime nature, than those with which it is now furnished, and fitted to act as a suitable vehicle for the soul in all its heavenly services and sublime investigations.

The disclosures which the Christian Revelation has made respecting the eternal destiny of mankind, is a subject of infinite importance to every rational being, a subject of sublimity and grandeur, which throws in the shade the most important transactions of this earthly scene, a subject which should be interwoven with all our plans, pursuits, and social intercourse, and which ought never for a moment to be banished from our thoughts, for this mortal shall put on immortality, to dwell either in eternal bliss, or eternal misery.

JOS. AMICK.

Burnettsville, Ind.

For the Companion.

Give to the Poor.

"And in those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul." Acts 11: 27-30.

That it is commendable to relieve the suffering poor, or to bestow of our goods to the needy, is clear from the above. Such a course of procedure will be approved by the Almighty, if given willingly, or not grudgingly. If we give unto the poor, the Lord will repay us again, and perhaps in a ten fold proportion, for "the Earth is the Lord's and the fullness thereof."

When we are arraigned before the tribunal bar of God "to have our causes tried," and we should

hear from the "Judge of the quick and the dead: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; for I was a hungered and ye gave me no meat. — I was naked and ye clothed me not" &c. Then shall they inquire, when saw we thee in such destitute circumstances and did not minister unto thee; "Then shall the King answer them, saying, 'verily I say unto you, inasmuch as ye did it it not to one of the least of these, ye did it not to me,'"— would we not have indelible feelings of dread? But upon the other hand, if we are such favored creatures as to hear the Judge say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered and ye gave me *meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: Naked and ye clothed me: I was sick and ye visited me," &c.

Then shall the righteous ask "when saw we thee in such meagre circumstances? Then shall the king answer, 'verily I say unto you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.'" Would we not have inexpressible feelings of joy? (Matthew 25.)

According to accounts (and we believe they are true) there is a scarcity of Bread and Clothing in the South, owing to the dryness of the season, the late rebellion, and other causes in that part of the country.

I am glad that the Brethren are in many places raising funds to relieve the wants of the almost destitute, "For it hath pleased them of Macedonia and Achaia to make certain contributions for the poor saints which are at Jerusalem." (Rom.

* "A man once dreamed he had died and gone to the Judgment-seat, and was judged in the following way: His works were weighed in a pair of balances; the good deeds at one end and the evil ones at the other, and the evil deeds being the heavier, drew down that side; then the Judge hesitated for a moment, looked at the book and found he had once given a poor man a loaf of bread; a loaf was then put with the good deeds and they drew the evil ones up and the good ones down. So he was saved."

15: 26.) And it hath also pleased them of some Congregations, East and West to give something to the poor and needy. South and other places. The children of God ought to consider themselves as belonging to one family, and ought to know and feel that it is their duty to see to the temporal and the spiritual prosperity of the whole fraternity of Jesus Christ."

We ought to have concern and affection enough towards one another, to "weep with those that weep, and to rejoice with those that do rejoice," or as the great apostle of the Gentiles hath written, (Rom. 12: 10-16.) "Be kindly affectionate, one to another, with brotherly love; in honor preferring one another: not slothful in business; fervent in Spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless and curse not; — be of the same mind one toward another; mind not high things, but condescend to men of low estate; be not wise in your own conceits." Again, "Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made to every man according as he had need." (Acts 4: 34, 35.) And again, the apostle John writes thus: "Hereby perceive we the love of Christ, because he laid down his life for us; and we ought to lay down our lives for the brethren" (think before you read further). But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? How? Do not only say go, be ye clothed, and be fed, but put your seeming benevolence into practice.

"My little children, let us not love in word, neither in tongue, but in deed and in truth." (1 John 3: 16-18.) The Apostle Paul writes freely in 2nd Cor. 9, and gives the children of God great encourage-

ment to be liberal in their distributions: "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." From this we may infer, that, Alms-giving will be rewarded—that is, those who are liberal in administering unto the necessities of the destitute, shall also receive a liberal reward: but mind it must be done cheerfully, (and better secretly) and not grudgingly: for "God loveth a cheerful giver."

The apostle John says, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, loves his brother also." (1 John 4: 20, 21; 5: 1.) "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also, that is begotten of him," and our dear Redeemer has said, "By this shall all men know that ye are my disciples, if he have love one to another." (John 13: 35.) And Peter says, "Love the brotherhood." (John 2: 17.) And the apostle Paul tells us that charity is the bond of perfectness. (Col. 3: 14.)

The children of God will not only be kind and charitable to their brethren in the Lord, but also to the children of men in general. For so the apostle intimates. "While by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto *all men*." (2 Cor. 9: 13.)

In *Companion* No. 10, there seems to be a diversity of opinion, as to whether these donations shall extend to all, or be confined to our members only. We notice that nearly all the quotations in this article already made, have reference only to the *brethren*, the *poor saints*, also A. M. 1865, yet the Savior says to his disciples, "The poor ye have always with you." Here those without the Church are no doubt included.

Again it is said "If thy enemy hunger feed him." And we would not for a moment suppose the brethren in the South are enemies to us in the North, or enemies to the cause of Christ. Consequently, *give to the OUT SIDERS if they are needy, be they friend or foe, North or South.*

S. W. BOLLINGER.

McFeytown, Pa.

For the Companion.

God that cannot Lie.

When we are told in Scripture that God cannot lie, we must at once conclude, that God is unchangeable, for the apostle in writing to the Hebrew brethren, saith, (chapt. 17 & 18) "Wherein we would understand in giving promises unto Abraham, God, willing more abundantly to show unto the heirs of promise, the immutability of his council confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Thus, for instance, when Balaam was sent, or permitted to bless the children of Israel, although not according to the wish and request of a wicked Balak, who desired that they might be cursed, Balaam's reply is to Balak, God is not a man that he should lie; hath he said and shall he not do it, or hath he spoken and shall he not make it good; behold I have received commandment to bless, and he hath blessed, and I cannot reverse it. The word lie here includes not only that he cannot say what is not true, but that having said something which is true, he never changes from it. We read in the old Scriptures of instances, where God apparently changed, but close observation will explain all this. For instance: A certain Jona entered the city of Nineve, a day's journey, and according to the word of the Lord, cried, "yet forty days and Nineve shall be destroyed.—The word of God is gone out, and what is the result? Behold the king arose from off his throne, laid aside his robe, and in haste a decree

went forth by proclamation, that every one should turn from his evil way. What a change we notice here, but observe with care, where is the change? Undoubtedly we must conclude the change is wrought upon the wickedness of the wicked Ninevites; thus we see that God may will a change, but God does not change his will, but "is the same yesterday, to-day, and forever."—We notice Nineve was spared, and the wickedness of the wicked destroyed. Even so it was said to Hezekiah: "Set thine house in order, for thou shalt die, and not live. He turns his face to the wall in prayer, to his God, and fifteen years are added to his life. There is seen not a shadow of a lie upon anything which God thinks, or speaks, or does; he cannot lie. In his prophecies, how true have they all been, and as God is true in his prophecies, so is he faithful to his promise, so is he true to his threatenings, also; for the law of the Lord is perfect, converting the soul; the judgments of the Lord are true and righteous altogether, more to be desired than gold, much more than fine gold, sweeter also than honey and the honey-comb, for thereby thy servant is warned, and in the obeying of them there is great reward.

Thus we might go on from prophecies to promises, and threatenings to judgments, but let this suffice, by observing that every word of God is most certainly true; the Bible is true; the word of God is no fiction. No nonessentials there, for it is given by one that cannot lie. When we open the Bible, we should read it as the word of God, that cannot lie, for we know, if we believe the word of God, that the promises and the threatenings stand fast; therefore we should give the more earnest heed to the things which we have heard, lest we fall under the same example of unbelief." We notice even from the creation of man, that God was true to his word; yet man chooses to disobey God's law. The penalty must be annexed, for God cannot lie. O, my brethren and sisters in the Lord! how respectfully ought we to walk, and act toward a God who is too holy to

look upon sin with the least degree of allowance; who is too perfect to lie; who is too righteous to promise and not fulfill; and if it be so that God cannot lie, then it certainly must be our duty to believe him; and as the apostle writes, "as the body is dead without the spirit, so faith without works is dead also."

It becomes us then, as wise men and women, to manifest our faith by obedience, that we believe God, as an old Abraham believed God and it was accounted unto him for righteousness. O, my brethren and sisters! let us not only be faithful and worship God in prosperity, but also in adversity; for the Lord hath said, "fear thou not, for I am with thee; be not dismayed, for I am thy God; though you must pass through the fire, I will be with thee; though you must go through the waters, I will be there; No evil shall befall thee. Let us then trust in God, even when dark clouds hover over us; when difficulties and trials are surrounding us, O, be steadfast, unmoveable, always abounding in the work of the Lord; always says the Apostle; not only when we feel in a good frame of mind,—not only when we can pray heartily,—not only when we can feel the love of God shed abroad in our hearts; not only when we are sitting as it were in heavenly places in Christ Jesus,—for if this is the only time we believe and worship God, it would only be a seeing faith; but saith the Lord, blessed are they that have not seen, and yet have believed. Perhaps some of us have been praying for a certain thing for months and years; we pray, and pray, and pray again, and at last we may become discouraged, and the next we know, unbelief says: "God will not hear that prayer, your prayer will not come up before the Lord, or the throne of God;" but what says he that cannot lie? "ask and ye shall receive," &c. Now which will we believe? our unbelief, or God, that cannot lie? Then let us put our confidence in God who has said, "I will not leave thee, nor forsake thee;" and if God be for us, who may be against us. And now with the promises of God as our pil-

lows, and God's faithfulness for our support, let us trust in the promises of God in Christ, and depend upon it, that God is as good as his word, and in heaven we shall sing of the God that cannot lie.

DANIEL DIERDORFF.

Franklin Grove, Ill.

LOCAL MATTERS.

Tyrone City, Pa., April 10, 1866.

CORRESPONDENCE.

Dear Brother Holsinger:—This is to inform you that the brethren here at Pipe Creek, were among the first to respond to the appeal made through our last Yearly Meeting, in behalf of the needy in the South.—On the 28th day of June the Church here sent its *first* contribution to the receiver; on the 4th day of October it sent its *second* contribution to the receiver. He was then told "that the church would do more"—and it has since done more by a *third* contribution, which the church here in the exercise of its discretion, sent directly to the needy in the South.

I remain yours as ever.

PHILIP BOYLE.

New Windsor, Md.

Brother Holsinger:—Please publish the appointment of a meeting, to be held on the 2nd and 3rd of June next, at brother David Buechley's, about 9 miles North-West of Marshalltown. A hearty invitation given to the members East, particularly to laboring brethren. Those coming by Railroad, should stop at Marshalltown, and call at our house or brother Jesse Nicholson's, and we will give them conveyance to place of meeting.

JOHN MURRAY.

Marshalltown, Marshall Co., Iowa.

There will be a communion at Manor Church, Indiana Co., Pa., to commence at 10 o'clock, A. M., on the 17th day of June next. Members are cordially invited to attend, especially ministering brethren.

By request.

JOS. HOLSOPPLE.

Editor of Companion:—In *Companion*, No. 11, is a communication from brother D. P. Saylor, in which he unintentionally, I trust, hurts the feelings of some brethren and sisters who communicated in the simpleness of their hearts, their views concerning the "change of Annual Meeting, and which were published in *Companion*, and *G. V. The Words*, "Now I do not know whether these brethren expect me to carry a file of these papers with me to the place of meeting, and there look up their articles, or are they content with the public knowing their views on the subject," these words, I say, are uncalled for, because every member of the Committee is in possession of the views given in those communications, and have ample time to digest, better than if they come together on Friday before meeting, and are presented with a dozen, or three of letters, for investigation, and from them form a plan for the holding of A. M. more satisfactorily. Now I think if brother Saylor intended to reprove, he should have used milder language; for I verily believe that those correspondents did not intend to transgress any order; and in my estimation have not transgressed.

Written out of love (as I trust) for the sake of love and union.

By your weak brother.

FREDERICK P. LOEHR.

Brother Holsinger:—We have had a revival on the Stillwater. On the 23rd of February Elders Samuel Murray, and I Leedy began a series of meetings in the Newton meetinghouse. The meetings were very interesting to saint and sinner. The house was filled at night, and a good attendance in day time. Soon some made application for baptism. Brother Murray had to leave us in a week to fill an appointment on the Miami. Brother Leedy remained a few days longer, and then followed him. By this time over 20 had been baptized and the people seemed so earnest to attend meeting, that our home ministers thought they would keep up the meeting at night for a few times, but as applicants were still coming in we again began to hold meeting day

and night, and so it continued until 58 persons had been baptized. During this time the weather was cold and the water icy, but this did not appear to daunt any. Parents and their children came, and in some cases the children came first; one mother and her three sons, and one daughter came; and another mother, one son and two daughters.—Some had been members of other persuasions, and some had been baptized by single immersion. Fifteen had been in the U. S. Service; some of whom had desired our prayers after they had enlisted, and were the special subjects of our prayers while they were absent. One day 14 were baptized in the Stillwater River. Brother David Younce baptized 42 in all. He was in the icy water nearly every day for over two weeks; he also assisted in Covington, our neighboring church, where 42, in all were baptized. Brother James Quinter labored at Covington. We had intended to close our meeting at the time brother I came, but it did not seem to be right to close while applicants were coming in, so the last week of our meeting, and the meeting at Covington were at the same time, and only four miles apart. The converts were mostly young people, and bid fair to become an honor to the cause of our heavenly King.

HANNAH KNAUFF.
Covington, O.

Information Wanted.

Sister Rachael Flory, widow, aged some 90 years, late of Lancaster Co., Pa., died about a year ago, leaving a number of children, one of whom, named Joseph Flory, about 65 or 70 years of age, has not been heard from for over two years, at which time, it is said, he left the Cove, and went across the hill towards Bedford to work in a distillery. At his mother's death he became heir to a legacy of several hundred dollars. Any information that would lead to his discovery, imparted to me, at Mastersonville, Lancaster Co., Pa., will be most thankfully received. As I know the brethren are scattered over Bedford and

adjoining counties, I thought I would take this way to find out his whereabouts.

S. R. ZUG.

March 30, '66.

Distribution of the Relief Money in Tennessee.

In as much as the Consignee, brother P. R. Wrightsman, was absent from home, at the time the \$1000.00 came to his address, from brother D. P. Saylor, and as brother Wrightsman left word at home, before he went West, in case any more relief money came to his address, for it to be turned over to me for distribution, accordingly, I laid the matter before the Church, for counsel, by which I was advised to hold on to the money until br. Wrightsman returned from the West. Consequently, since he has arrived, the brethren met in Counsel, concerning the relief sent last of \$1000.00.

The following distribution was then made:

Pleasant Valley Church,		\$340.00
Cherokee do		240.00
Knob Creek do		49.00
Buffalo do		49.00
Sullivan do		49.00
Hollow Poplar do	N. C.	49.00
Limestone do	Tenn.	53.00
Mountain Valley do	do	49.00
Whitehorn do	do	49.00
Cedar Grove do	do	49.00
Contingent expenses		5.10
A discrepancy of		1.00

Amount \$1000.00

The donors will accept our thanks for the same.

M. M. BASHOR.

A Liberal Offer.—When we commenced the present volume, we expected to receive new subscribers during the year who would wish to have the back numbers from the beginning. We accordingly printed several hundred copies more than we needed to serve our list at that time. After some time we noticed that No. 3 was running short, and accordingly announced that complete sets could no longer be furnished. In printing No. 12, we were so unfortunate as to misprint several hundred copies, which was not discover-

ed until some of the type had been distributed, but having enough copies of that No. to supply our list, and the file being broken, we did not think it would pay to re-set the type. But when we were moving, we found over one hundred copies of No. 3, carelessly stowed away among old papers in the house, where they had been folded. We can therefore supply about 20 sets, excepting No. 12; and a hundred or more excepting Nos. 1, 4, and 12. For \$1.15 we propose to send the *Companion* for the balance of the year, beginning with No. 13, and all the back Nos. yet on hand. "First come, first served."

We will also send odd Nos. prepaid, of last volume, and of the present, to those who will distribute them, with a view of soliciting subscribers, or of introducing the work.

Have Patience.—We must request our correspondents to have patience with us, as we find it impossible to publish all that is sent us. We have manuscript on hand that would fill half a volume, and many of the articles we would be pleased to insert, but they require more correction than we can find time to bestow upon them at the present. Many of them are upon subjects which have already been pretty thoroughly discussed through our columns, and we do not think it to the interest of our readers to give too much of one class of food. If our contributors will have patience with us we will endeavor to do justice to all.—If we know ourself, and we have been anxiously striving for that knowledge, we desire to do that which is justice between brethren, and duty to our Maker.

Brother Ananias Hensil will find acknowledgment of money received in No. 2. Subscribers may save us much unnecessary trouble,

by convincing themselves to a certainty that their money is not acknowledged before writing to us.

DIED.

At his residence near Mt. Blanchard, Hancock county, Ohio, Feb. 1, brother JOHN SHOEMAKER; aged 68 years, and 11 days. He was a worthy member of the church. Funeral services by the writer from 1 Cor. 15.

In the Rome district, Hancock county, O., Jan. 25, CLARRISSA, daughter of brother Jacob and sister Elizabeth OAKES; aged 16 years, 8 months and five days. She made application for baptism a few days before her death, but she was considered too weak. We hope the Lord will take the will for the deed. Let others take warning from this circumstance. Funeral services by the writer, from 1 Cor. 15: 22. J. P. EBERSOLE.

In the Aughwich branch, Huntington Co., Pa., at the residence of her son-in-law, David Hick, near Burnt Cabins, sister ELIZABETH WICK; aged 74 years, 1 month, and 14 days. Funeral services by brethren John Spangle and Jas. R. Long, from Hebrews 9: 27. The above was a natural sister to the writer, and widow of John Wick, who died Sep. 1, 1855.

Also, in the same branch of the Church, Mar. 29, JAMES, son of John and Sarah MACONEH; aged 12 years, 9 months and 17 days. Funeral services by the writer, from 1 Cor. 15: 34 to end of chapter.

A. L. FUNK.

In the English River branch, Keokuk Co., Iowa, March 23rd, our much beloved sister, MARY BARKLOW, wife of brother Samuel Barklow, and daughter of brother Jacob S. and sister Maria Studebaker of Stephenson county, Ill.; aged 26 years, 3 months, and 13 days. Disease, Consumption and Dropsy combined, which she bore with Christian fortitude. Funeral discourse by brother David Brower and others, from Luke 24: 44, to a large concourse of people. GEO. SNIDER.

In the triumph of a living faith, in Hancock county, Ohio, February 18th, of Consumption, sister CATHARINE STEEN, in the 38th year of her age. She was a daughter of Elias Chambers, deceased some 27 years ago, in Crawford county, and grand-daughter of Peter Stockman. She was confined to her bed but a short time, and during her suffering she was much engaged in prayer and praising God, and exhorting those around her. There were no funeral services at the time of the burial, but it is expected that brother John P. Ebersole will deliver a funeral discourse some time in May next, when the friends, (who live at a distance) will have the privilege of attending. WM. CHAMBERS.

Visitor please copy.

In Appanoose branch, Appanoose county, Iowa, March 10, sister ELIZABETH ZOOK; aged 63 years, and 27 days. Her maiden name was Replogle. When quite young she married Abraham Zook, and in 1825 removed with her husband, from Morrison's Cove, to Indiana, where her husband died, May 22nd, 1832, since which time she has remained a widow. In 1855 she removed with her eldest son, Daniel Zook, to this State, with whom she has had her home until death. She was an exemplary member of the Church for 45 years. She leaves three sons, a number of grand-children, and several great-grand-children. Funeral services by brother Wm. E. Strickler, and B. W. Leavel, from 1 Cor. 15: 55—57. G. B. REPROGLE.

Visitor please copy.

In the North Fork branch, Carroll county, Ind., Jan. 25, sister BARBARA WAGONER, wife of brother Jacob Wagoner, a minister of the Gospel; aged 44 years, 5 months, and 3 days. She leaves behind her husband and four children to mourn their loss, but we believe it is her great gain. Funeral services by the brethren. ANDREW NEHER.

List of moneys received for subscription to the *Companion*, since our last.

Henry Crull, Antioch, Ind.	1.50
F. Grove, for Sarah Porter, Williamsport, Pa.	1.50
Geo. M. Mummert, Abbottstown, Pa.	1.50
Geo. M. Raiffenburger, do.	1.50
Cyrus Bigler, Webster, O.	1.00
Thos. S. Holsinger, Alum Bank, Pa.	1.50
Samuel M. Burgner, do.	1.50
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Wm. M. Buechley, do	1.50
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Dan. Buechley, do	1.23
Emanuel Lichty, do	1.50
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Peter Meyers, do	1.23
Abraham Lichty, do	1.50
Samuel J. Fike, Summit Mills, Pa.	1.50
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Daniel Lichty, do	1.50
David Livengood, Elkillek, Pa.	1.50
Mrs. John Eyer, Tyrone, Pa.	1.50
Margaret Grigsby, Yellow Creek, Ill.	1.15
David Kingery, Mt. Carroll, Ill.	1.50
Azrom Slifer, Lanark, Ill.	1.50
The following have paid 50 cents, balance on subscription: F. Groves, Jacob Mohler, Wm. How, John B. Price, Isaac Price, Moses Price, Matilda Werts, Andrew Spanogle, Benj. How, Ephraim Ross, John Keever, Sarah McAuley, Albert Steinberger, Joseph Mohler.	

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*." The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Address H. R. HOLSINGER,
TITRON CITY, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, APRIL 17, 1866.

Number 16.

For the Companion.

Our Pilgrimage.

We're Pilgrims on our weary way,
With no place here to stop or stay,
But onward through this world we rove,
Seeking a home in heaven above.

Then we should here as strangers be,
And seek our Father's face to see,
Thus showing to the world below,
That we our blessed Savior know.

You all will know him if you do,
Just as he has commanded you;
There need not one be left behind,
The call is made to all mankind.

The spirit by whom we were led,
To Jesus Christ our living head,
Will lead you too, if you'll but show,
A willingness of mind, and go.

To Jesus go who out of love,
Came down a ransom from above,
That guilty sinners through his blood,
Be reconciled again to God.

Then oh! dear sinners will you still,
Continue striving 'gainst God's will,
While mercy's offered and there's room,
And Jesus still invites you "come."

In heaven we'll all with one accord,
Sing songs of praise to our Lord;
There, all shall crowns of glory wear,
Oh! who would not this glory share.

LIZZIE MYERS.

For the Companion.

Preachers—man-made and God-made.

A LETTER TO BROTHER ADAM HOLSINGER.

There is hardly anything in the christian religion which the "father of lies" has not set off with a counterfeit. His ability to do so evinces the majesty of his primeval state. The dignity of his original nature is revealed by the power he displays in his ruin. If his appellation in Heaven was Lucifer, he was rightly named; for that he was a being approximating in wisdom the Eternal Mind, may be legitimately inferred from his marvelous knowledge and power in his apostasy and degradation. He disputes every inch of ground with the Almighty over the whole world. He has access to every heart, every home, every closet, every sanctuary, every pulpit, yea even to the hallowed precincts of the believer's death-chamber. From the

first inspiration to the last expiration, his power to deceive and destroy, either directly or indirectly, extends as far as the power of God to bless and to save. The deep things of God and the revelation of his will, are in large measure known to the arch-enemy, and he will as soon and as readily quote the Psalms of David to compass his ends, as blaspheme God by an arrogation of absolute sovereignty. We have no data to show that he ever had a personal encounter with any of our race, save the first Adam and his consort in Paradise, and the second Adam in the Wilderness; but in a more subtle and insidious way, he deceives and destroys individuals and nations, even under the guise of that religion which he most deeply hates, and which he most effectually hinders by seeming to promote it. With satanic audacity he strides into the pulpit, lifts up the arms of his confederates, who style themselves "ministers of righteousness;" touches their lips with the wand of falsehood, and distills the poison of hell in burning eloquence and the thrilling presentation of *half-truths*.

Did he appear in his fire-seared ugliness, in his sin-wrought, unmitigated deformity, man, fallen and sinful as he is, would instinctively shrink from his blighting presence; but when he comes in the "stolen livery of Heaven," hiding the cloven foot with the sandals of the Gospel, and washing his hideous features with the mock-lincaments of the "Messenger of the Covenant," it requires a thorough, constant, and prayerful investigation of the "oracles of God," in order to detect his stratagems. But there is always this distinction between the ambassadors of Christ and the emissaries of the Wicked One; while the one class "preach the word" without adulteration or compromise, the other present it with some addition or subtraction that

clearly and squarely antagonizes "the truth as it is in Jesus." A God-made, God-sent minister will preach God's Word, and those who claim to be teachers "sent from God," and do not "preach the word," are not of God. This is a simple, self-demonstrating proposition, and yet those who will not undertake to ascend the pulpit without laying creeds, catechisms, and traditions under contribution in the preparation of their sermons, pretend to the dignity of "preachers of righteousness." Those who preach the word are ordained or appointed according to the word, and sent out by those who are the depository of the word, but all of God through or by the spirit. That those whom God has chosen as vessels to bear his name to a perishing world, not unfrequently have the sense of an inward call, cannot be gainsayed; that all who consider themselves moved in that direction by a supernatural impulse, are called of God, and must on the ground of their supposed internal evidence, have leave to preach, would be contrary to sound doctrine, and a subversion of the Divine Order. When God calls any one to the ministry of the Gospel, and grants him a presentiment of his call, he will also install him into the Holy Office agreeably to his own instituted method.

When intellectual culture is made an indispensable condition to the discharge of the ministerial function, the endowment for the work is not the offspring of the Divine operation in the soul through faith and love, but is the fruit of reason. How can we believe confidently that we are called, when God has not yet given expression to his choice through the "Body of Christ which is the Church?" The inward promptings and inspirations which reveal themselves in the consciousness, must be determined, as regards their rela-

tion to the ministry, by the voice of God through the Church. A revelation in the consciousness is not always a revelation to the consciousness. Not all that don the sacerdotal robe "have an unction from the Holy One." Not all whose heads contain the accumulated lore of all the sons of Anak from Moses to the present hour, have "the wisdom which is from above." The mind is expansive, capable of embracing, in a measure, the Infinite; and nothing but a knowledge of the unknown and unsearchable can "push out its corruptions" in right proportions.—But this is the work and duty of *all*, and not only of the few who are to minister in holy things. The educational process ought to be a co-work with the illuminating and sanctifying influence of the Holy Ghost. When mental culture exceeds "the wisdom from above," it will invariably be found that "knowledge puffeth up." This is the reason why so many preachers of great learning are "twofold more the children of hell" than if they were ignorant and untutored. Their rigid intellectual discipline, and ample knowledge, and power of nice discrimination and profound argument, furnish them with the "hellish art" of converting the "truth of God into a lie." While I would exert my utmost influence to have high intellectual development a characteristic of the Church of God, I am an uncompromising foe to that wisdom, however proper and beneficent in other relations, which spends its energy in the effort of wringing out of the plainest, most obvious truths of revelation, a meaning to confirm their theories which were forged in the cast-iron brain of sectarianism.

When faith meekly and undoubtingly receives the gospel as the authentic record of the son of God, and the all sufficient revelation of the Divine Will relative to our duty, responsibility, and destiny, and draws the understanding pliantly into the great and essential misterics which it gladly embraces, we cannot study too hard, or delve too deep, or know too much. But when reason turns faith out of doors, and lets her in,

only to follow at the heels of human speculation, to accept the creeds and formularies of human wisdom, we have the fulfilment of Christ's declaration to the Laodicean Church, "thou art wretched, and miserable, and poor, and blind, and naked." The condition of a liberal education and a certain measure of theological knowledge as a pre-requisite to the Holy Ministry, must necessarily debar the higher condition of a true living faith in Christ our Lord, and the wisdom which is born of such faith.—The wisdom that God bestows, thro' faith, by the Spirit of Christ, is the wisdom which is "profitable to direct," and will unfold itself to the glory of God, the comfort of the saints, and the conversion of sinners. All this is done agreeably to the laws of the human mind, and involves our coagency; but it does not make reason the pedestal of our faith, but it makes reason the instrument by which faith extends its vision, and "turns it withersoever it listeth."—An ignorant ministry is a reproach to any church; but it is the knowledge of "Christ crucified" that gives efficacy and power to the ministrations of the Sanctuary. To speak in the most rapturous and pathetic strains about Christ, and the wonders of his redemptive work, is a very different thing from speaking "in demonstration of the spirit and of power." To preach great thoughts and swelling words from the intellect, is quite different from preaching Jesus out of the heart through the intellect. A Christless ministry supported and panoplied with all the lore of the schools, is a mighty engine for evil, and binds the greater part of so called christendom to the Mystical Babylon, while "they think they are doing God service." I do verily believe that our most famous pulpit orators, who sway the minds of the millions as by magical power, are as destitute of true religion as the poor wretch who sold his Lord "for thirty pieces of silver." In them the declaration of the Holy Spirit is verified, which "speaketh expressly that in latter times some shall depart from the faith, giving heed to seducing spirits, and doc-

trines of devils." When the man-made ministers and their purblind adherents, with whom you so often come in contact, twit you about your want of scholastic attainments and theatrical polish, either decapitate them with the "sword of the spirit," or be thou "as a lamb dumb before its shearers." "Search the scriptures," and that "daily." "Give yourself wholly" to reading, comparing, meditation and prayer, "that thy profiting may appear unto all." "Take heed unto thyself, and unto the doctrine." Guard against an injudicious presentation of the truth. "Cast not your pearls before swine." "Look unto Jesus," and learn the wisdom of silence at the proper time and place. Make the simple, naked word your only criterion in all matters pertaining to your office, and the general Christian life. Explore the word, pray over it, unfold its hidden meaning and wondrous beauty by comparing spiritual things with spiritual; "for in so doing thou shalt both save thyself and them that hear thee."

If we are to attain to the requisite qualifications of a gospel minister *previous* to our election to the sacred office, we are not, and cannot be, *chosen by the Church*. We would have to consider ourselves as certainly called by the holy spirit independent of the church, and then qualify ourselves for the office before we are in it; and when thus qualified, by a man-prescribed routine, the Church has nothing to do but *acknowledge* our qualifications, and give us *license* to preach. Man-made ministers *apply* (!) to the Church for permission to exercise their fancied God-given *rights*! What a miserable sham. What an impious perversion of "the right ways of God." The God-made minister does *not* make application to fill the Holy Office, but he fills it because God has, "through the Church," "committed unto him a dispensation of the Gospel." Ministers are chosen by the Elect Body, and as no one knows beforehand *who* will be chosen, it is the rankest folly to spend years of toil and thousands of mon-

ey, for a position which we may never occupy. The special ministerial *training* goes along with the ministerial office, and not *before* it. So it was with the Apostles: so the brethren believe and practice. The finely drilled theologists of the schools know much; but their wisdom is as inferior to that of the brethren, as the light of reason is inferior to that of Revelation.

C. H. BALSBAUGH.

Union Deposit, Pa.

Nicotiana Tabacum: (Tobacco.)

What is it? Something essential to happiness? or promotive of health, or decency? Or does its use add a fragrance to the breath? From its extended use we would almost be persuaded to answer in the affirmative; but from a knowledge of its properties, and a close observation for years, we answer in the negative. Professor King, of Cincinnati, says, it is "a potent acronarcotic poison, affecting the heart and brain." Professors Wood and Dunglison, bear the same testimony to its properties, and so do all the learned physicians with whom we ever have formed any acquaintance; all testifying to its poisonous effects upon the system; in fact we cannot see any defects in the normal human system supplied by the use of this poison; but we certainly see many defects brought about by its use; such as Dyspepsia, diseases of the Liver, Lungs, Stomach, and Nervous system. Again; it is admitted by physiologists, that the saliva secreted by the glands of the mouth, is essential to digestion. The tobacco chewer ejects this, which in his case is secreted very copiously.

Well we have said enough about its detrimental effects to health.—Next, does it promote decency? We answer, nay; but to the reverse. How often have you seen that old brother with the spittle dripping from his snow-white beard, which otherwise certainly would be an ornament to him. What makes an old man look more solemn than an untarnished beard; and how often do we see the filthy weed in the corners of the mouth, and, Oh, how often

have you reluctantly saluted that brother, who fails to be decent in all things! Yes brethren, we know what some of you say upon this subject: "that if we don't love you well enough to salute you, we must let it alone." We truly love you well enough, but we do not love that *filth* you keep in, and on the outside of your mouths. It does not add a fragrance to the breath, but entirely to the reverse; it poisons the breath, and makes it very obnoxious to your associates. Then think of its expense. The money thus spent by a single tobacco chewer, would pay for at least six good newspapers, which would add more to the morals, and intelligence, and decency of your families, than all the tobacco in the world. Oh, what a nauseating task it is to empty the spittoon! How often, dear sisters, have you wished tobacco would not grow; especially if you are not addicted to the same bad habit. How much nicer we could keep our temples of worship, if the practice was abandoned. But I am ashamed to confess to the world, that professed Christians will enter places of worship with this that injures both body and soul in their mouths, and soil the very floor of God's own house. Brethren, is it right? Ask yourselves, and surely you will say, *No, it is wrong, always and continually so.*

And what of the tobacco raiser! May we address you a few moments? We mean Christians, who cultivate it! What is your design in so doing? You know it will not add to the happiness of the world (permanent happiness we mean). It neither clothes nor feeds the destitute, widow, or orphan. No, your only object is the accumulation of that, the love of which is the root of all evil; and you know it is that purpose, and only that which prompts you to cultivate tobacco. We would just as soon provide the essentials for preparing "sherry wine;" yes and sooner, for the medicinal properties of this wine surpasses the same of tobacco. In fact tobacco is seldomly used as a medicine, whilst wine is; so of the two evils, we

would choose the lesser. Now, brethren, before you sow your tobacco seed, think a little; yes think soberly, and please think, too, that the Brethren in our yearly councils have discountenanced its cultivation.

Sisters, you have a great influence; do what you can to effect a reformation in this matter; that we know has often disgusted you. We must present our bodies a living sacrifice, holy, and acceptable before God. DANIEL SMITH.

Huntington, Ind.

For the Companion.

This very Day.

Have we ever soberly considered that each day, as it arrives, may be our last? Have we ever seriously reflected that our eternal doom, as regards heaven or hell, may hang upon this very day on which we are reading these lines? To-day we are in the land of the living; we know not where we will be to-morrow.

"O God! on what a slender thread,
Hang everlasting things."

God gives us to-day to think of the concerns of our souls. He has not promised to give unto us to-morrow. We cannot tell whether we will see to-morrow. We cannot be certain that to-morrow will be ours. But it is certain that a day is coming which will be our last day on earth, and our first day in eternity. There is another solemn consideration which we must bring before us.—God calls on us to turn to him. He warns us by the words, "To-day if ye will hear his voice, harden not your hearts." He says again, "This is the day of salvation." To-morrow may be unto us the day of judgment. If it should prove so, what answer could we give for neglecting so great salvation?

God calls on us now.—This very day. How will we act? Will we listen to his message? Will we hearken to his words? Or will we, when we have read these lines, go our way, and think no more about it.

To-day, if ye will hear his voice,
Now is the time to make your choice;
Say, will you to Mount Zion go?
Say, will you have this Christ or no?
S. F. BEHM.

Derry Church, Pa.

Idleness is the nurse of sin.

Selected for the Companion.

The Two Worlds.

THE FIRST:

A land where sweetest roses fade,
And smiling youth grows quickly old;
A land where sun-shine turns to shade,
And beauty takes a different mould;
A land of changes, a land of care,
Where fleeting joys are little worth;
A land where smiles become a tear—
That land is earth.

THE SECOND:

A land of love where nought can sever,
And beauty blooms with luster fair;
A land where youth is young forever,
For time exerts no influence there;
A land where streams of pleasure flow,
And golden harps to all are given;
A land where we our God shall know—
That land is heaven.

S. W. BOLLINGER.

McVeytown, Pa.

For the Companion.

King Alcohol.

Brother Holsinger:—In Vol. 2, No. 12 of the *Companion*, we find an article on wine making, which seems to have been drawn forth from another article in No. 7, same Vol. I heartily agree with the writers on the subject under consideration; and thank God that the church yet has an eye open; and that the watchmen are on the lookout, and readily recognize the enemy, let him present himself in whatever uniform he pleases. The writers of the above articles seem to think there is no difference between making wine out of the wine plant, and making liquor out of grain. I can see no difference. And I must also acknowledge that I fail to see the difference between making liquor out of grain, and *furnishing the grain to make it*. The whole business is linked together, from the raiser of the grain, down to the tippler. And where is the *moral* farmer, though not a professed follower of the meek and lowly Jesus, who, while passing the drinking shop, and hearing the horrid curses of the drunkard: even sometimes in his fury, cursing the very author of his existence; or, hearing the cries of the poor children, who have probably been dragged from their humble bed in which a kind mother had laid them, and thrust out at midnight, into the cold wintry storm, by a father who once was kind and fatherly, but now has become fenish through the influence of whiskey; or seeing in the row

the drunkard raising the deadly blade, and plunging it into the breast of his neighbor, probably launching an unprepared soul into eternity, in a moment of time.—Then behold the heart-stricken widow, and her helpless charge of half dozen helpless children, surrounding the cold, lifeless remains of husband and father, uttering their doleful lamentations, and shedding copious gushing tears over their awful bereavement;—I ask the question, Dear Brethren, where is the man, whose heart is not flint, that could behold those heart rending scenes, and say without blushing: “*I furnished the grain that the whiskey was made out of, that caused all this, and more too.*” I have said the whole business is linked together. Is it not? How could the tippler get drunk, if the shop-keeper didn’t sell him the whiskey? How could the shop keeper sell it, if the distiller didn’t make it? How could the distiller make it, if the *farmer didn’t furnish the grain*? If I saw two men grinding a knife to be placed in the assassin’s hands, that he might the more readily take the life of his fellow man: I frankly admit that I would not be able to decide which would be the greater criminal, the one that applied the knife to the stone or the one that turned it. Neither can I decide which is the worst, to furnish the grain to make the whiskey: or to run the machine that makes it.—But, says one, whiskey is good in its place, for medicine. Very well; but to furnish it in sufficient quantities for medicine, we would probably not need more than one small copper still in a county. Instead of that, a man could, in a moderate days ride from where I write, visit ten or a dozen distilleries, that can run from fifty to twelve hundred bushels of corn per day. Well but what will we do with our corn? If whiskey would only be used in its *place*, you would have to look out for some other market for your corn, and for a more complete answer, read Matth 6: 24 and 16: 26, and Timothy 6: 10.

I have written the above out of

love for Christ, for the brotherhood, and for suffering humanity. And if I am in an error, I trust some kind brother will lead me out of it. In conclusion, I would say, let us patiently labor together, to the building up of Christ’s kingdom on earth, so that when he makes his appearance the second time without sin unto salvation, we may rejoice at his coming, and be caught up to meet the Lord in the air.

J. STUTSMAN.

Centre, Ohio.

Tarry Not.

The Scriptures say, joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. Luke 15: 7. The same is true of the church below; there is nothing scarcely affords Christians more joy than to see men and women flocking into the fold of God.—Why is it then that men tarry so long? There be numbers, we believe whose intention it is, to turn in with the people of God, and render unto him their service; but why do they tarry? If they put off serving him from time to time, they may never be converted to God; for “to-day if you will hear his voice, harden not your hearts, as in the provocation.” Heb. 3. 15. Dear brothers and sisters, let us serve the Lord while it is called to-day, for the night cometh when no man can work. Let us not tarry till to-morrow. Let us be watchful, and prayerful, serving the Lord.

SAM’L RITTENHOUSE.

Richland, Ohio.

For the Companion.

Our duties.

“Teach me to feel another’s woe,
To hide the faults I see;
That mercy I to others show
That mercy show to me.—POPE.

The above beautiful stanza breathes forth a prayer that should be original and uppermost in every believing heart. O how beautiful the thought! how sublime the charity which covers multitudes of sins.” The Savior inculcates this duty in these words: “As ye would that men should do to you, do ye even so to

to them." O how often is this neglected! how often do we see others in circumstances, that if we were similarly situated we would eagerly accept the aid and council of others! The Apostle James would teach us the same duty by saying; "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Brethren, this is a time in which we have abundant opportunities to exemplify our religion.—We will stop to ask ourselves are we so liberal as we should be? are we as diligent as we might be? Do we not still consult our ease and convenience? In short is there not cause to fear that Paul would class us among a catalogue of dark characters, which he mentions as being signs of the last times; 2 Tim. 3.—Are we not lovers of our own selves? Is it not too generally the case that when we are in easy circumstances, and have opportunities of having the pure Gospel preached to us, we forget others? Do we all feel the solicitude we should of fulfilling the Great Commission? What a vast multitude is there in our own country (I say our own country because it is the country in which it has fallen to our lot to be pilgrims and aliens, "seeking a better country.") that have never had an opportunity to hear the Gospel explained, as we understand it! Are we not selfish? this is what the Apostle means by "lovers of their own selves." Brethren, now is the time for action; we know not what a day may bring forth. But says one, who is to make the start? The start, thank God is made; it was made more than eighteen hundred years ago; and though its effects sometimes seem very weak, still God blesses the efforts, and good is the result. But are we not too much bent on getting and keeping? Do we uphold the cause by supporting those who proclaim salvation to a dying and sinburdened world? Says one, the water of life is free. The whole human family is invited to partake of the same, without money and without price. "Who-

soever will, let him take the water of life freely. Rev. 22: 17.

Thank God it is free; as free as the water we drink to quench our physical thirst, and the spirit as free as the air we breathe. We only have to put ourselves in condition to receive the spirit, and it flows of its own accord, like the air is inhaled. But, gentle reader, did it ever occur to you that you must pay for the vessel with which you take up the water? And did that fact seem to say that water is not free? The water can be had without money or price, and the vessel can be very good, answering all the required purposes, and yet be very cheap and unpretending. It is not necessary that the vessel should be ornamented with gold and silver, or that it should be highly esteemed among the proud and sensual, but it is necessary that it should be symmetrical in its parts, unadulterated, pure, without leak, and such a one, it would be selfishness to suppose, could be obtained without some compensation. The expense must be borne by some one. Brethren who will bear it?

JOS. HOLSOPPLE.

Indiana, Pa.

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Aside from the question of religion there are three indispensable requisites to a pleasurable, satisfactory state of the mind; if either be absent there cannot be any continuous mental, heart enjoyment. In no case can a day ever pass without some interruption to quiet pleasures, even to those who are most favorably situated, because no man or woman ever waked up in the morning who did not experience before retiring at night some disappointment, some unexpected occurrence of an unpleasurable character to cloud the sunshine of the happiest day. Who can recollect a single day in any score, or two, or three, in which some unanticipated disagreeable thing did not occur? Echo answers: "Never one!"

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The pursuit in which we cannot ask God's protection is criminal; the pleasure for which we cannot thank him cannot be innocent.

Selected for the Companion.

The Two Worlds.

THE FIRST:

A land where sweetest roses fade,
And smiling youth grows quickly old;
A land where sun-shine turns to shade,
And beauty takes a different mould;
A land of changes, a land of care,
Where fleeting joys are little worth;
A land where smiles become a tear—
That land is earth.

THE SECOND:

A land of love where nought can sever,
And beauty blooms with luster fair;
A land where youth is young forever,
For time exerts no influence there;
A land where streams of pleasure flow,
And golden harps to all are given;
A land where we our God shall know—
That land is heaven.

S. W. BOLLINGER.

McVeytown, Pa.

For the Companion.

King Alcohol.

Brother Holsinger:—In Vol. 2, No. 12 of the *Companion*, we find an article on wine making, which seems to have been drawn forth from another article in No. 7, same Vol. I heartily agree with the writers on the subject under consideration; and thank God that the church yet has an eye open; and that the watchmen are on the lookout, and readily recognize the enemy, let him present himself in whatever uniform he pleases. The writers of the above articles seem to think there is no difference between making wine out of the wine plant, and making liquor out of grain. I can see no difference. And I must also acknowledge that I fail to see the difference between making liquor out of grain, and *furnishing the grain to make it*. The whole business is linked together, from the raiser of the grain, down to the tippler. And where is the *moral* farmer, though not a professed follower of the meek and lowly Jesus, who, while passing the drinking shop, and hearing the horrid curses of the drunkard: even sometimes in his fury, cursing the very author of his existence; or, hearing the cries of the poor children, who have probably been dragged from their humble bed in which a kind mother had laid them, and thrust out at midnight, into the cold wintry storm, by a father who once was kind and fatherly, but now has become fienish through the influence of whiskey; or seeing in the row

the drunkard raising the deadly blade, and plunging it into the breast of his neighbor, probably launching an unprepared soul into eternity, in a moment of time.—Then behold the heart-stricken widow, and her helpless charge of half dozen helpless children, surrounding the cold, lifeless remains of husband and father, uttering their doleful lamentations, and shedding copious gushing tears over their awful bereavement;—I ask the question, Dear Brethren, where is the man, whose heart is not flint, that could behold those heart rending scenes, and say without blushing: “I furnished the grain that the whiskey was made out of, that caused all this, and more too.” I have said the whole business is linked together. Is it not? How could the tippler get drunk, if the shop-keeper didn’t sell him the whiskey? How could the shop keeper sell it, if the distiller didn’t make it? How could the distiller make it, if the *farmer didn’t furnish the grain*? If I saw two men grinding a knife to be placed in the assassin’s hands, that he might the more readily take the life of his fellow man: I frankly admit that I would not be able to decide which would be the greater criminal, the one that applied the knife to the stone or the one that turned it. Neither can I decide which is the worst, to furnish the grain to make the whiskey: or to run the machine that makes it.—But, says one, whiskey is good in its place, for medicine. Very well; but to furnish it in sufficient quantities for medicine, we would probably not need more than one small copper still in a county. Instead of that, a man could, in a moderate days ride from where I write, visit ten or a dozen distilleries, that can run from fifty to twelve hundred bushels of corn per day. Well but what will we do with our corn? If whiskey would only be used in its place, you would have to look out for some other market for your corn, and for a more complete answer, read Matth 6: 24 and 16: 26, and Timothy 6: 10.

I have written the above out of

love for Christ, for the brotherhood, and for suffering humanity. And if I am in an error, I trust some kind brother will lead me out of it. In conclusion, I would say, let us patiently labor together, to the building up of Christ’s kingdom on earth, so that when he makes his appearance the second time without sin unto salvation, we may rejoice at his coming, and be caught up to meet the Lord in the air.

J. STUTSMAN.

Centre, Ohio.

Tarry Not.

The Scriptures say, joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. Luke 15: 7. The same is true of the church below; there is nothing scarcely affords Christians more joy than to see men and women flocking into the fold of God.—Why is it then that men tarry so long? There be numbers, we believe whose intention it is, to turn in with the people of God, and render unto him their service; but why do they tarry? If they put off serving him from time to time, they may never be converted to God; for “to-day if you will hear his voice, harden not your hearts, as in the provocation.” Heb. 3. 15. Dear brothers and sisters, let us serve the Lord while it is called to-day, for the night cometh when no man can work. Let us not tarry till to-morrow. Let us be watchful, and prayerful, serving the Lord.

SAM’L RITTENHOUSE.

Richland, Ohio.

For the Companion.

Our duties.

“Teach me to feel another’s woe,
To hide the faults I see;
That mercy I to others show
That mercy show to me.—POPE.

The above beautiful stanza breathes forth a prayer that should be original and uppermost in every believing heart. O how beautiful the thought! how sublime the charity which covers multitudes of sins.” The Savior inculcates this duty in these words: “As ye would that men should do to you, do ye even so to

to them." O how often is this neglected! how often do we see others in circumstances, that if we were similarly situated we would eagerly accept the aid and council of others! The Apostle James would teach us the same duty by saying; "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Brethren, this is a time in which we have abundant opportunities to exemplify our religion.—We will stop to ask ourselves are we so liberal as we should be? are we as diligent as we might be? Do we not still consult our ease and convenience? In short is there not cause to fear that Paul would class us among a catalogue of dark characters, which he mentions as being signs of the last times; 2 Tim. 3.—Are we not lovers of our own selves? Is it not too generally the case that when we are in easy circumstances, and have opportunities of having the pure Gospel preached to us, we forget others? Do we all feel the solicitude we should of fulfilling the Great Commission? What a vast multitude is there in our own country (I say our own country because it is the country in which it has fallen to our lot to be pilgrims and aliens, "seeking a better country.") that have never had an opportunity to hear the Gospel explained, as we understand it! Are we not selfish? this is what the Apostle means by "lovers of their own selves." Brethren, now is the time for action; we know not what a day may bring forth. But says one, who is to make the start? The start, thank God is made; it was made more than eighteen hundred years ago; and though its effects sometimes seem very weak, still God blesses the efforts, and good is the result. But are we not too much bent on getting and keeping? Do we uphold the cause by supporting those who proclaim salvation to a dying and sinburdened world? Says one, the water of life is free. The whole human family is invited to partake of the same, without money and without price. 'Who-

soever will, let him take the water of life freely. Rev. 22: 17.

Thank God it is free; as free as the water we drink to quench our physical thirst, and the spirit as free as the air we breathe. We only have to put ourselves in condition to receive the spirit, and it flows of its own accord, like the air is inhaled. But, gentle reader, did it ever occur to you that you must pay for the vessel with which you take up the water? And did that fact seem to say that water is not free? The water can be had without money or price, and the vessel can be very good, answering all the required purposes, and yet be very cheap and unpretending. It is not necessary that the vessel should be ornamented with gold and silver, or that it should be highly esteemed among the proud and sensual, but it is necessary that it should be symmetrical in its parts, unadulterated, pure, without leak, and such a one, it would be selfishness to suppose, could be obtained without some compensation. The expense must be borne by some one. Brethren who will bear it?

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LOCAL MATTERS.

Tyrone City, Pa., April 17, 1866.

CORRESPONDENCE.

Dear Editor:—No. 12 of *Companion* came to hand to-day, and as my mind was very hungry for spiritual food, I partook of the contents with great eagerness, till I came to Editors Diary, No. 15; in reading, my sight began to fail me so, that I had to lay it by for a while, till the affect of the subject which caused the dimness of sight had subsided, and lo! till I had finished reading, my sight became so clear that I could look back into the past, and behold scenes, if not verbatim as those recorded or held forth in No. 15, yet of as touching a nature, of which I will relate a few.

More than thirty years ago, I became acquainted with a brother, a speaker in the church, whose calls were so numerous that I am safe in saying, one-third of his time was used by the church, or public. He lived on a new place, commenced in the woods, and had no means but his own strong hand. Many times, coming home from his labor (ministerial labor) he changed his clothes, went in his black-smith shop until evening worship; then went into the house, rousing up his boys, who were dosing, sung a few verses, read some, offering up his evening sacrifice. In the morning early he was in his shop again, until called to breakfast. His morning devotion performed, breakfast over, would perhaps get on his horse for another day of public service; if not, his daily round of labor was the task.—Finally, bodily labor went hard; he sold his farm which was now open, but no help; he reserves a little spot to live on, expecting the interest would keep him and wife; but the first year being round, the interest and one hundred dollars of the principal were gone. He had to change and shift, change and shift, and finally died penniless,—nay worse, charity sustained and buried him. While he was able to go, no call was refused, no labor

shunned; no time counted; but all was given to the church; and how often must he hear, yes, if brother H. would manage a little better he might be in better circumstances.—How painful the reflection, when you have struggled against the viles of Satan and the suggestions of nature, then to hear reproof from those for whom you have labored, and who are expected to sympathize with you! But as gold only becomes brighter by rubbing, so the faithful minister is made perfect by tribulation. But the serious question comes up, who in the resurrection, shall be entitled to the plaudit, "Well done thou good and faithful servant," &c. Is it the poor minister, or his well-to-do members? or the church at large?

I well remember also, when I was very young yet in the church, I proposed to the brethren to make up a little money for a poor preacher that traveled through and preached for us. The money was raised, but I was afterwards taken aside by a visit brother, and reproved, saying it would not do to pay preachers.—This caused me to ask the question when there was a number of elders together: "Do the brethren never take anything for their time and labor?" The answer was put from one to another till the last one had to answer, and it was: "*We take nothing, because we don't get it*"; but we would often need it. Then each one of them gave a sample of their journey of life, till my heart ached, and the tears flowed, not only from my own eyes, but from the eyes of every one of them, and the last words spoken were, "If it were not for the promise held forth in the word of God, we would often falter; but thanks to God, his word is able to uphold us in every trial.

Thus, dear Editor, I have partly unburdened my heart, but dare not divulge my own experience, and I hope none of your readers will be offended in reading this, which is not given by way of complaining, but to divulge truth, and to give the readers an opportunity to reflect, and to see who doth his duty.

I am utterly opposed to salaried preaching.

I will give you my name, but hope the readers will excuse you, if you don't give the same.

Brother Holsinger:—Please publish the following extract of a letter. I consider the subject it refers to of importance, and being personally acquainted with Elder Neff, I can certify to the truth, and importance of his suggestions.

"Franklin Co., Va., Mar. 27, '66.

Dear Brother:—I have been made to rejoice, when I think of the sympathy and brotherly love manifested by our brethren East and West, towards the suffering poor of the South, in making such a liberal contribution for our relief; for which we feel thankful to our brethren for their liberality and love. But as I have recently seen a letter from a brother in the State of Ohio, which has drawn me out, to write these few lines to you, as you have been appointed an agent for the charity fund, I will insert one clause of that letter, which reads thus: "There was a brother from Va., by the name of—— passed through here. He was a smart man, and after preaching he would rise up with tears in his eyes, and set forth the sufferings of the South with horror, so that our church made up \$44, for him, and the Miamia church about the same, and he is gone on preaching, and I have no doubt he will get thousands of dollars." Now that brother may have been all right, I cannot tell; but would it not be a great pity if the brethren should be imposed upon. It is true, times are somewhat hard here, but as far as my knowledge extends in the South Western part of Va., I know of no real suffering, and we have great cause to be grateful to an overruling Providence, that He has provided for us, and sustained us through our difficulties. But I do not know so much about the brethren in the North-Eastern part of Va.; but could not this or something like it be published through the *Companion* or *Gospel Visitor*, that where there is great need for aid in the southern districts

of the church, that no brethren should go to make a collection without authority from their church, with a letter, showing where it is needed and how much, so that our brethren in the East and West may be upon their guard against being imposed upon; and contribute to no one who did not have the proper authority from the church. Now, brother Daniel, I will submit this to your consideration, and if it meets your approbation please have this or something like it published, as I have not been a correspondent for the *Visitor*, nor the *Companion*.

ABRAHAM NEFF."

I would only remark, that imposition is possible, but if any churches are imposed upon, by evil designed persons, the fault is with them, and not the church at large. The brethren at last Y. M. guarded against it by appointing their agent through whom their alms should be distributed. But thus far I am happy to say I have received no letter on the subject from the brethren South, from any one that is a stranger to me, and I can vow for their veracity and fidelity. I stand amenable to the Y. M. for the faithful discharge of the trust imposed upon me, until I am released by action of the same; hence all the dictations from the brethren and sisters through the columns of the *Companion*, advising a departure from the action of last Yearly Meeting amount to nothing.

Hattie F. Miller in No. 13, writes on order, in which occurs this passage: "In *Companion* of March 6th, we have a letter from brother D. P. Sayler, stating that the brethren in Va. and Tenn. have no further need of help, and that nothing has been paid out since November, 1865." Here, says the sister, "we need some order." I think the sister needs some order, for where she got that idea out of my letter, I am unable to say, for I certainly wrote no such thing, neither is there any such thing printed in my letter referred to. Brother Byerly states in his letter, that they in his part of the church were not in need; but why charge that to me? If sister

Miller will read again she will see that on the 22nd of November, I forwarded to brother Byerly \$400; to P. R. Wrightsman \$1000, and to S. Garber \$2000, and that too by order of council meeting called at my request at which all the valley churches were represented.

In regard to the possibility of imposition being perpetrated upon the Brethren North, I will here say, that a short time ago a stranger called at my residence, and represented himself as a brother from Savannah, Ga., and that he had lost his all at the hands of the rebels, and that he with his wife and children was now some 8 miles off, homeless and houseless, &c., &c. I told him at once, he was *not a brother*; he contended he was, but he soon found he had joined the wrong man, that my knowledge of the brethren South, was of such a character that his deception was detected; he became the most anxious man to get away *I ever saw*.

D. P. SAYLER.

Double Pipe Creek, Md.

Brother Holsinger:—This arm of the church has agreed to raise fifty dollars for the suffering in the South; but according to the sentiment advanced by brother D. P. Sayler, and the amount yet in his hands for distribution, we are at a loss to know whether it will be needed. We hope to hear from brother D. P. soon again, as he is most implicated in the matter.

ENOCH EBY.

Duncannon, Ill.

Announcements.

Brother Holsinger:—According to arrangements of the brethren, and God willing, the following Communion Meetings will be held:

Aughwich, Huntingdon Co., Pa., May 8th and 9th.

Lewistown, Mifflin Co., Pa., 10th and 11th.

Buffalo, Union Co., Pa., 13th and 14th.

Lost Creek, Juniata Co., Pa., 16th and 17th.

Brethren coming from the West to Aughwich, will stop at Mt. Union,

and should necessarily be at Mt. Union on Monday, and inform the brethren of their coming; and those stopping at the Lewistown meeting, stop at Lewistown; and those for Lost Creek, at Mifflin. A general invitation is extended to the brethren and sisters. In behalf of the Church.

JOHN G. GLOCK.

A. L. FUNK.

A Communion Meeting in the Georges Creek branch, Fayette Co., Pa., (Fairview meeting-house) on the 26th and 27th of May. We wish to extend a hearty invitation, through the *Companion*, to any brethren or sisters who will be kind enough to visit us at that time.—Brother Grabill Myers promised us a visit, and as I do not know his address, I take this method of reminding him of it.

JACOB MACK.

Brother Grabill Myers' address is El Dorado, Blair Co., Pa.

A Communion Meeting in the Warrior's Mark branch, Pa., on the 27th of May. The usual invitation is extended.

Sister Hannah Knauff, of Covington, Miami Co., Ohio, informs us that the Brethren at that place have had a Sunday-School in operation for about four years, and this year it was kept up all winter.

Seven.—A kind young sister has sent us a collection of the different passages of Scripture, in which the word seven occurs. We are thankful for the favor, but would suggest that she also add the references, showing in what Book, Chapter, and verse the several passages are to be found. It would then be a valuable concordance. If she will complete it, we will return the manuscript for that purpose.

Notice.—We have on our list a number of names which have no credit. It is now the time that all ought to be paid, and what ought to

be done, must not be left *undone*.—Those who *cannot* pay will please inform us, if they have not already done so, that we know how to reckon our finances.

No Name.—In another column will be found an article, to which we have not given the author's name. We claim the privilege of omitting the names, for prudential reasons, but in all cases the writer should give his name to the publisher, as a guarantee against fraud, and imposition. In the case alluded to, the writer's name might lead to personal reflections, which the author wishes to avoid.

Questions.

1. Does the standing still of the sun at the saying of Joshua (Joshua 10: 12, 13.) clash with the science of Astronomy, which tells us that the earth revolves?

2. Does the parable of the tares (Matt. 13.) teach the doctrine of non-expulsion of Church members, from the Church militant.

The latter query may appear simple, but there are some who contend that the Church has no right to expel any member, no matter what his conduct may be.

W. J. H. BAUMAN.

Things worth knowing.

I know that my Redeemer liveth. Job. 19: 25.

I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. 1: 12.

Ye know that he was manifested to take away our sins. 1 John 3: 5

We know that all things work together for good to them that love God, &c. Rom. 8: 28.

We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. 5: 1.

We know that when he shall appear we shall be like him; for we shall see him as he is. 1 Jno. 3: 2.

IT NEVER DRIES UP.—I was staying at a village on the coast, where the people had to bring all their water from a well. "Is this well ever dry?" I inquired. "Dry? yes ma'am, very often in hot weather." "And where do you go then for water?" "To the spring a little way out of town." "And if the spring dries up?" "Why, then we go to the stream higher up,—the best water of all." "But if that fails?"—"Why ma'am, that stream never dries up,—never. It is always the same, winter and summer." I went to see this precious stream which "never dries up." It was a clear sparkling rivulet, coming down from the high hills, not with torrent-leap and roar, but with the steady flow and soft murmur of fullness and freedom. It flowed down to the highway side. It was within reach of every child's little pitcher. It was enough for every empty vessel. The small birds came down thither to drink. The sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden along the dusty road, knew the way, (as I could see by their tracks) to the stream that "never dries up."—It reminded me of the waters of life and salvation, flowing from the "rock of Ages," and brought within reach of all men, by the gospel of Jesus Christ. Every other brook may grow dry, but this heavenly spring never ceases to flow.

Religion consists much in yielding ourselves up to the will of God—accepting the terms of his mercy; avoiding whatever he would disapprove; and doing the work he has given us to do to promote his glory in the happiness of mankind.

D I E D .

In the Clover Creek branch, Blair Co., Pa., April 9th, of lingering Consumption, brother SAMUEL CLAPPER; aged 32 years, 3 months and 30 days. Leaving a sorrowing wife, and 2 children to mourn their loss. Funeral from Rev. 14: 12, 13, by Eld. G. Brumbaugh and the writer to a large audience.

D. M. HOLSINGER.

In the Dinnings Creek branch, Bedford Co., Pa., March 28th, ALBERT, son of brother Samuel and sister Catharine BURGER, and grand-son of elder Leonard Furry; aged 6

years, 8 months, and 14 days. The child suffered extremely, the disease being a spinal affection. It could not walk for upwards of two years, and for more than one year had running ulcers continually. Thus we sometimes see the hand of affliction laid upon the innocent child, a sad picture of the mortality of the human family; which should be taken as a call and a warning to all, to seek after immortality; eternal life, &c.

J. S. & T. S. HOLSINGER.

In the Tulpehaeken branch, Lebanon Co., Pa., April 8th, brother ISAAC BRUBAKER, minister of the Gospel; aged 50 years, 3 mo., and 25 days. He was buried to-day (April 10th) in the Brethren's grave-yard, in the presence of a large assembly of mourners.—Funeral discourse by brother Jacob Hollinger and the writer, from Rev. 14: 13 and Matthew 25: 23. He leaves behind a widow, 5 sons and 3 daughters; he was a member of the Church for 18 years, and a minister for 12 years.

JOHN ZUG.

List of moneys received, for subscription to the *Companion*, since our last.

Noah B. Blough, Stoystown, Pa.	.50
Michael Myers, Shirleysburg, Pa.	1.50
Henry Rhodes, do	1.50
Geo. Garver, do	1.50
Jas R. Lane, do	1.50
Isaac S. Black, Newville, Pa.	1.50
Jacob Mack, Masontown, Pa.	2.00
W. E. Craft, Vermont, Ill.	1.50
James B. Craft, Virginia, Ill.	1.50
Eld. John H. Umstad, Port Providence, Pa.	1.50
Elisha Billew, Port Providence, Pa.	1.50
Ab. B. Rosenberry, do	1.50
Jacob Z. Gotwaltz, Shannonsville, Pa.	1.50
H. U. Umstad, Quincy, Pa.	1.50
Andrew Sumners, North Georgetown O.	1.50
John Keim, Hawpatch, Ind.	1.20
John Holler, Hagerstown, Ind.	.50
Silas Davies, Gomer, Ohio	1.00
Shimon Dohner, Cornwall, Pa.	1.00
Susan Kimmell, Auburn, Ill.	.50
David Holsinger, Foreston, Ill.	1.50
Daniel Bowman, Dayton, Va.	1.50

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Address H. R. HOLSINGER,
TYRONE CITY, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, APRIL 24, 1866.

Number 17.

Selected for the Companion. **Be not the First.**

Oh be not the first to discover
A blot on the fame of a friend,
A flaw in the faith of a brother,
Whose heart may prove true in the end.

We, none of us know one another,
And oft into error we fall;
Then let us speak well of our brother,
Or not speak about him at all.

A smile or a sigh may awaken
Suspicion most false and undue;
And thus our belief may be shaken
In hearts that are honest and true.

How often the light smile of gladness
Is worn by the friend that we meet,
To cover a soul full of sadness,
Too proud to acknowledge defeat.

How often the sigh of dejection
Is heaved from the hypocrite's breast,
To parody truth and affection,
Or lull a suspicion to rest.

How often the friends we hold dearest
Their noblest emotions conceal;
And bosoms the purest, sincerest,
Have secrets they cannot reveal.

Leave base minds to harbor suspicion,
And small ones to trace our defects—
Let ours be a nobler ambition,
For base is the mind that suspects.

We, none of us know one another,
And oft into error we fall;
Then let us speak well of our brother,
Or not speak about him at all.

MARY B. STORM.

For the Companion. **Love.**

A LETTER TO BROTHER DANIEL LONGE-
NECKER, OF ADAMS CO., PA.

"God is love." "In the beginning was the Word, and the Word was with God, and the Word was God." "Thy Word is truth." Love and truth are inseparable. A life of Truth is a life of Love, and vice versa. Truth is the daughter of God. "The same was in the beginning with God." Without the "Word which is truth," "was not anything made that was made." Any life, however amiable and faultless in the eyes of the world, which is not a transcript of the "truth," is not a love-life. Where Love is there is Truth, and where both are there is God. Any evolution of life which does not grow up normally out of the Word, and emit

the bloom and fragrance of love, is not the "Life Everlasting." The love of life and the life of love are the centripetal and centrifugal forces of the church of God. They are conservative and aggregative. They bind to the truth, and weld together those who are of the truth, assimilating to the Mystical Body new material and quickening it with its own Life. As we can form no definite conception of color without seeing it, so man necessarily underestimates the power of that love which can only be felt by coming within the circle of a superhuman arrangement. "The world knoweth us not." We are human, look like others as far as the mere human is concerned, and are subject to like natural influence with others, and suffer the penalty of infringement of natural laws, so that the world must have very ample and powerful evidence to admit that we are "not of the world while we are in it." The world wants and must have a distinction of life and not merely a distinction in life. This contrast was given in all its vividness, grandeur, and beauty in the person of Christ, and has ever since been maintained, in a minor degree, by his true disciples. This distinction is *Love* in the form of *Life*—a living, breathing, acting *Love*, laboring, toiling, weeping, sweating, bleeding, groaning, dying, in order, by this wondrous process, to insphere itself into the dead, corrupt mass of humanity, and mould it into the glorious, perfect ideal of Infinite Love. O marvelous condescension, unspeakable grace, incomprehensible love! Into this den of pollution, this haunt of sin and wretchedness, this nurturing home rebellion, did the immaculate lamb of God descend to pluck myriads of souls from the malignant grasp of the destroyer, shut the mouth of Hell to those who were perversely clamorous for admission into its fiery surges, and open wide

the "everlasting doors" of glory for—even poor me. Oh the hallowed memories of the Cross! How the grateful soul goes forth in "hope, faith, and love," into that within the veil, eager to clasp, in blessed reality, the feet that were nailed to the accursed tree, and pour itself forever as a willing oblation into the bosom of the Eternally beloved.

The mystery of the Cross finds no adequate type in nature. So also with Christian Love. If the Christ of the Cross is ours, the Cross of Christ will be more precious than the wealth and glory of empires.—The Cross is the symbol of Christ's Love, and it must, in all his followers, be the power of their life expressed in Love. We have no criterion whereby to distinguish between natural affection and Christian Love, but what we possess for ascertaining the distinction between the Love of Christ, and that which springs from the highest development and purest motives of mere humanity. Man is not naturally inclined to "love his enemies," to "bless them that curse him, do good to them that hate him, and pray for them which despitefully use him, and persecute." Yet such a being only could achieve the redemption of the race, and the exemplification of these God-like traits can alone make his redemption effective. Had it been impossible, in the essential character of God, to make man, as a sinner, the object of Sovereign Love, our "eternal banishment from the presence of the Lord, and from the glory of his power," had been a foregone necessity.

As is the Love of God to us, that it must also be in, or else our affections will never express themselves in a type above the possibilities of the carnal heart. The Church of Christ is the greatest miracle in the world to-day. The miracles of Christ

are perennial, and repeat themselves only in a different form. The same Life that expressed itself in miracles in the person of Christ, also is the power of self-subjugation in each member of his body, and thus the subjection of the world, and the standing mystery of its aggregate history. What Christ was when on earth. He was by virtue of his essential nature,—*Love*; whatever peculiarity distinguishes the Church from the world, is referable to the same principle. "He that dwelleth in Love, dwelleth in God, and God in him." "God is Love." His name faithfully represents his nature. Christ is "the brightness of his glory, and the express image of his person." Eternal love gives "the light of the knowledge of the glory of God in the face of Jesus Christ."—Unless the face of the Church, and of every individual member, reflects "the glory of God," even as it was reflected "in the face of Jesus Christ," we are "none of his." The possession and exhibition of a love that luxuriates in humiliation and self-denial, as a deep, central element of our daily life, is termed a *dwelling in God*. Where love is wanting—that peculiar love which overtops all other love as the heavens overarch the world—all is wanting. It is the most glorious and animating adumbration of the perfections of Incarnate Deity, and the measureless joy and bliss of Heaven, that the world will ever witness. "By this shall all men know that ye are my disciples, if ye have love one to another." What can be a greater wonder—convincing the world by the highest possible form of argument; and what can be a greater power—"drawing all men" to the central, humanized embodiment of salvation, than infinite everlasting Love walking the earth under the limitations of an "earthly tabernacle," and in the inspiring, elevating proximity of a mortal fellowship!—Although the redeemed have an eternity in reversion through the boundless ages of which to explore the wonders of "God manifest in the flesh," they will forever fall as far short of measuring the "breadth

and length, and depth and height" of this mystery of love, as they will of attaining to the absolute perfections of the Godhead, or exhausting the years of eternity.

This love has been entrusted to the Brethren as a sacred deposit, to be dispensed in the sanctuary, elaborated at the fireside, and flow as a stream of living water into every channel and department of life as far as their influence extends. Not that the brotherhood is in all respects what it ought to be, and much less because I am not what I wish to be, but because its life and power is as manifestly drawn by a vital union from the founder of Christianity, as his record is found in the New Testament, as the topstone of a building is connected with and mediately based upon the cornerstone. There is no people to be found like the Brethren, and there is no true way of accounting for their peculiarity, than upon the ground that they are organically united with a head from whose life and nature they derive their characteristics. If there is no other church to be found which lives its proper life in the sphere of the unseen, and has for its stay and directory the Revelation of the invisible, then no other church is based on the foundation of the Apostles and Prophets, unless God was incarnate more than once, and in a form not chronicled in the word of God. This is not only "sound doctrine," but sound philosophy—doctrine which cannot be condemned and philosophy which cannot be disputed without ignoring the testimony of Heaven.

Christ not only *spoke* as never man did, but what he spoke also went forth as a feeling and a power in his life, impressing, subduing, melting, and winning the hearts of men by the "beauty of holiness" impersonated. Here lies the power of love. If Christ could not save the world without *humbling* himself; if he could not even approach the nature in which alone his great purpose could be effected, without a divestiture of his Divine prerogatives, it is evident that the only peculiarity that marks a radical distinction be-

tween the true church and all self-organized associations, must consist in an essential *Love life*, which forgets itself in the life of others as truly as did that of Jesus. Love is the great balancing wheel in the Christian Character. It is the cornerstone, the topstone, the life, joy, and power of the Church. So sublime, so magnificent, so plainly divine is this quality, that when it rightly takes possession of us, and we of it, we stand before the world in majesty which is acknowledged as marvelous. The world cannot appreciate it, yet it often stands in awe of it, and in some sense feels the import of the Savior's words, "Ye are the salt of the earth." While sectarians deride us for claiming to be the "little flock;" they wonder at our power, and tacitly admit our superior conformity to primitive christianity. If the likeness of Jesus hangs in the gallery of the soul, it will surely shine through the exterior in the same lineaments that distinguished him when on earth.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Caution.

To the Brotherhood throughout the North and West greeting:

Having occasion to write unto you generally, we take this method to communicate to you the information that we desire, as a caution to enable you to guard against impositions, that may be practiced upon you, induced by your sympathy for your suffering brethren of the South, and the evidence you have given of your kind disposition to contribute for our relief, in the liberal and voluntary donations you have made and thrown into our lap, in the hour of our extreme privation and distress, for which we avail ourselves of this opportunity to return to you our unfeigned thanks, as the fruit of the overflowing gratitude of our hearts, which is all that we can give; and our prayer is that God who loves the cheerful giver, and who has moved you thus to open wide your hand, will continue to shower his blessings upon you, seeing that you

as faithful stewards are worthy to be entrusted with his goods.

Whereas, we are informed that there are persons representing themselves as brethren, traveling through your country, soliciting your charity, further, for the relief of the suffering of the South.

Now in order that you may not be imposed upon, we advise that you pay no attention to any such claims, unless the person making them comes fully authorized, with proper credentials, signed by the churches from whence they come, with their authority clearly defined, and then in all cases, let your contributions be thrown together, and a receipt taken for the amount.

With high regard, as the Standing Committee of the district council meeting of the State of Virginia, held in the County of Roanoke, we subscribe ourselves in the bonds of the Gospel.

CHRISTIAN. BOWMAN.

DANIEL BARNHART.

ABRM. NEFF.

JACOB FAW.

SOLOMON GARBER.

PETER CRUMPACKER.

DANIEL THOMAS.

B. F. MOOMAW, Sect'y.

For the Companion.

Angel Serenades.

Serenades are of very remote origin. There are two instances recorded in Holy Writ, where angel bands with harps of gold left the courts of heaven and greeted earth with music. Rend if you will the mist of ages and stand upon the new-born earth, and listen to the first grand symphony as it floats far away among revolving spheres. It is creation's first glad pean, and no wonder the "morning stars sang together, and all the sons of God shouted for joy." The murmuring streams caught and threw back the glad refrain, and forests whispered it to one another until the echoes have come "down the corridor of time," and resound throughout creations breadth.

We can easily imagine how from world to world, and from sphere to sphere that song was taken up and increased, until space itself was filled with the choral shout. But,

The song is hushed—the morning past,
Alas! for earth the die is cast."

Again the mists roll back, and at midnight upon an eastern plain the shepherds guard their flocks. Above their moon and stars burn in softened radiance, and Judea's extended landscape is bathed in splendor.—A deep and awful hush was around them, when suddenly a glad triumphant sound fell on their listening ears. An angel of the Lord proclaims an infant Savior,—and lo! a multitude from heaven appear and the "Gloria in excelsis" swells and breaks in harmony. Peace on earth good will toward men is the burden of the song. Awed stricken and charmed that little band gazed until the vision faded away into the dim light of heaven, and the star of Bethlehem arose to guide them on their pathway.

Though we have felt music's power to charm, and yielded to its hallowed influence, methinks there never was a sweeter note breathed over earth than that of the herald angels. Though eighteen centuries have rolled into eternity, yet that sadly sweet anthem forms the harmonizing key note in our discordant natures. Glory to God in the highest.

L. H. MILLER.

Putting off Repentance.

A hermit was conducted by an angel into a wood, where he saw an old man cutting down boughs to make up a burden. When it was large, he tied it up and attempted to lift it on his shoulders and carry it away, but finding it very heavy he laid it down again, cut more wood and heaped it on, and then tried again to carry it off. This he repeated several times, always adding something to the load, after trying in vain to raise it from the ground. In the mean-time the hermit, astonished at the old man's folly, desired the angel to explain what this meant.—"You behold," said he, "in the foolish old man, an exact representation of those who, being made sensible of the burden of their sins, resolve to repent, but soon grow weary, and instead of lessening their burden, increase it every day. At

each trial they find the task heavier than it was before, and so put off a little longer, in the vain hope that they will, by and by, be more able to accomplish it. Thus they go on adding to their burden, till it grows too heavy to be borne, and then in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again my son, and behold the end of the old man whom thou sawest heaping up a load of boughs." The hermit looked, and saw him in vain attempting to remove the pile, which was accumulated far beyond his strength to rise. His feeble limbs tottered under their burden; the poor remains of his strength were fast ebbing away; the darkness of death was gathering around him; and after a convulsive and impotent attempt to lift up the pile he fell down and expired.

VICTORY OVER DEATH.—Death is mighty. All must meet this foe.—And all must yield in the struggle. Even the Saints, clad in the most perfect armor; protected by the helmet, the breast-plate, and the shield, and wielding the sword, must fall in the first conflict. But they fall to rise again. Even when they yield, they triumph. The soul is at once victor over sin's sting, and the body will also, ere long, come forth in strength and beauty. The victory will then be complete, and the saint will be crowned in glory.—*Presbyterian Banner.*

DEEDS.—Deeds are greater than words. Deeds have such a life, mute, but undeniable, and grow as living trees and fruit-trees do; they people the vacuity of Time, and make it green and worthy. Why should the oak prove logically that it ought to grow, and will grow? Plant it, try it; what gifts of diligent, judicious assimilation and secretion it has, of progress and resistance, of force to grow, will then declare themselves.—*Carlyle.*

Delay in duty is a great degree of disobedience, though you afterwards perform it. It shows an ill heart that is indisposed to the work.

*For the Companion.***How Readest Thou? Luke 10: 26.**

'Tis one thing now to read the Bible through,
 And another thing to read, to learn and do.
 'Tis one thing now to read it with delight,
 And quite another thing to read it right.
 Some read it with design to learn to read,
 But to subject pay but little heed.
 Some read it as their duty, once a week,
 But no instruction from the Bible seek;
 Whilst others read it with but little care,
 With no regard to how they read, or where.
 Some read it as a history to know,
 How people lived three thousand years ago.
 Some read to bring themselves into repute,
 By showing others how they can dispute;
 Whilst others read because their neighbor's do,
 To see how long 'twill take to read it through.
 Some read it for the wonders that are there,
 How David killed a lion and a bear;
 Whilst others read, or rather in it look,
 Because, perhaps, they have no other book.
 Some read the blessed book, they don't know why,
 It sometimes happens in the way to lie;
 Whilst others read it with uncommon care,
 But all to find some contradiction there.
 Some read as tho' it did not speak to them,
 But to the people at Jerusalem.
 One reads it as a book of mysteries,
 And won't believe the very thing he sees.
 One reads with father's specks upon his head,
 And sees the thing just as his father said.
 Another reads through Campbell or through Scott,
 And thinks it means exactly what they thought;
 Whilst others read the Book through H Ballou,
 And if it cross his track it can't be true.
 Some read to prove a preadopted creed,
 Thus understand but little what they read;
 For every passage in the Book they bend,
 To make it suit that all important end.
 Some people read, as I often thought,
 To teach the book, instead of being taught;
 And some there are who read it out of spite,
 I fear there are but few who read it right.
 So many people in these latter days,
 Have read the Bible in so many ways,
 That few can tell which system is the best,
 For every party contradicts the rest.

JOHN BRINDLE.

*For the Companion.***Regeneration.**

The term generation comes from generate, signifying to beget, to propagate, to produce a being similar to the Parent. Regeneration then signifies to be generated the second time, or born again, the second time.—The first birth the Savior terms "being born of the flesh;" the second birth he terms the birth of the Spirit, or being born of water and of the Spirit. See the 3rd Chapter of John. We will try in this essay to notice how this regeneration, or second birth is effected.

All things are brought into existence, and kept in store by the unchangeable laws of God. When we consider how the whole human family is first brought into existence we are made to inquire why is it so? Could not God speak men and women into existence as he did our first parents? especially when he wants an individual for a special purpose, as a Moses, a Jonah, and a Jesus, &c. We must readily conclude that God could do so, but this proves that his laws are fixed, and according to his laws of nature, he wills that all shall be generated, or born, according as he has ordained it should be; all being first born of flesh.

Now as the whole human family is first brought into existence by God's power, through his fixed laws of nature, so we must all be regenerated, born again, into the family of God, through the power of God, by God's divine law. There is a great similarity between the first birth, and the second. By the first birth, we are born into this world; by the second we are born into the family of God; by the first we have an earthly father; by the second we have a Father in heaven. Before the first there is always a conception. So must there always be before we can be born of water and the Spirit. And the seed of the second birth, the Savior tells us, is the word of God, which the heart must conceive, and if that seed falls in a sincere heart, it will produce faith, repentance, and a full resignation to the will of God.—The Savior tells us: (John 14: 24.) "The word which ye hear is not mine, but the Father's which sent me;" which proves that the seed of the new birth, which is the word of God, is direct from God. It likewise proves that inasmuch as it is direct from God, the divine law is likewise fixed and unchangeable, as the laws of nature are. The Savior likewise says that his word was firmer than heaven and earth, "For heaven and earth shall pass away, but my words shall not pass away," and the words of the Savior being Spirit and life, the word and the Spirit must act together, to bring about regeneration. The Spirit is sent into the world to reprove (convince) the world of sin, of Righteousness, and of Judgment to come; hence it is by the Spirit that God draws the sinner unto Christ, through the word, and it is by Christ that we come unto God: and Christ having ascended unto the Father, he now has no body on the earth but his Church, where he has promised to be, even unto the end of the world; and it is into this Church (the family of God) that we have to be born, to become heirs of God, and joint heirs with Christ; and that must be effected in the very same way that it was affected in the Apostle's time. Paul says: (Romans 6: 3.) "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death," "into Jesus Christ," into his body, into his Church, or into the family of God, "were baptized into his death." Also, (Gall. 3: 27.) "for as many of you as have been baptized into Christ have put on Christ. From these passages it is evident that Paul understood baptism to be the initiatory ordinance into the family of God, or the Church of God, which represents the body of Christ.

In order now that the subject born into the family of God, may be a legal heir of God, it is necessary that he be born according to the divine law of God, and Jesus informed Nicodemus that that is of "water and of the Spirit." From the foregoing and other Scriptures, it is evident that the subject is legally born into the family of God; regenerated, born again by faith, repentance, and baptism, being accompanied by the Spirit of God. And farther, we have the promise of the remission of sins, and the gift of the Holy Ghost upon the condition of faith, repentance, and baptism,

and upon no other conditions. Let us hear the Savior on this subject: (Mark 16: 16.) "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Here our Lord and master promised salvation upon faith and baptism. Next let us hear Peter on the day of Pentecost, to the enquiring souls after Salvation: (Acts 2: 38.) "Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." Peter here said nothing about faith, but it is evident that faith prompted the inquiry, to the inquiring souls after righteousness, on the day of Pentecost; the inquiry itself being sufficient evidence that they had faith in their preaching and in the Savior; and therefore it was only necessary to repent and be baptized, and thus comply with the condition of salvation. The question here arises, is baptism a saving ordinance, or is it essential unto salvation? From the foregoing verses, we must conclude that baptism, preceded, and accompanied by faith and Evangelical repentance, is a saving ordinance, and is essential unto salvation. Let us further hear Peter on the subject: (1 Peter 3: 21.) "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

Now if Peter understood the divine law of God, baptism is connected with regeneration, and with the proper prerequisites, is a saving ordinance. Paul also, to Titus 3: 5, having reference to baptism, called it "the Washing of Regeneration; and when Nicodemus came to Jesus by night, Jesus said unto him, (confirming it with a double verily,) "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

We have now by the help of God, being resigned to his will, and trust guided by his Spirit, endeavored to set forth Regeneration by the divine law of God, and whatever comes short of that is not a legal birth, or adoption into the family of God.

We are well aware that in so doing we are often misrepresented, termed "Scripture mongers," &c.; but let us for a few moments consider, where the Scripture mongers had their origin, and who they now are.—Perhaps the first preacher that we may properly call that name, we read of in the 3rd chapter of Genesis, where he began to recapitulate God's word, and in the 4th verse he changed the affirmative to a negative meaning, by adding the word "not;" where God said "the day thou eatest thereof thou shalt surely die," this preacher said, "Thou shalt *not* surely die." This preacher presented himself here in the image or form of a serpent. How many such preachers do we see now in these latter days or perilous times, who are ready to affix the very same little negative word *not*, in the word of God. When the Lord said, "He that believeth and is baptized shall be saved," they will tell us "He that believeth and is baptized shall *not* be

saved. When the Lord by his servant Peter said, "Repent and be baptized in the name of Jesus Christ, for the remission of sins;" they will tell us "to repent and be baptized, but *not* for the remission of sins." When Peter tells us, "The like figure whereunto baptism doth also now save us," they will tell us, "The like figure whereunto baptism doth now *not* save us." &c.

Now we appeal to every candid reader, and give it over for their own judgment to decide who are the Scripture mongers; those who contend for regeneration according to the divine laws of God, which is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek; or those who like the serpent change the true meaning of the word of God, by adding and taking therefrom. *Let God be true though man a liar.*

What I have written, I have written to advocate truth, and to expose error, and therefore give it over to the serious consideration of every candid reader, hoping we may all earnestly contend for the faith once delivered to the saints. I also hope, brethren, we have purified our souls in obeying the truth unto unfeigned love of the brethren, being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

JOHN S. HOLSINGER.

Alum Bank, Pa.

Our Conference.

For the Companion.

The brethren have been saying considerable in reference to a change, but have failed to touch the point that we think requires a change. We have no objection to the large concourse of people generally present, neither would we suggest a change that would prohibit brethren from attending; but the change we think of most importance is in our method of transacting business. We think from what observation we have made there is too much want of system and order: and matters of importance are hastened through too quickly; and we also believe that decisions are made by a large minority, in consequence of doing business as we do.—Now for the change. We think so far as selecting the standing committee and sub-committees, we can do no better. Thus far those empowered by the several branches of the church alone, have participated, which ought to be carried out in every department of church business. Now after we have a decision by the sub-committees, let the secretary read the same: then let it be announced that the subject is open for discussion by the delegates only; after it has been discussed sufficiently, in the estimation of the standing committee, and such modifications made in the decision of the sub-committee as may be thought necessary to meet the demands of the general church, let it be announced by the moderator, and then take a vote, whether to adopt it or not; and let this be done by the delegates only.—It will require but little time. Let the secretary read the names of the delegates, and let them answer, "yea

or nay.' By doing as we have suggested, we think more good would result from our annual deliberations.

Now we must say something in defence of the delegates transacting all the business. We certainly think it is the only fair way. Then all the districts are equally engaged, which is right, for all are equally interested; but if all the members attending have a voice in the business transactions, those branches in the State, or immediate neighborhood of Conference, have the advantage of those more distant, which certainly cannot be fair. For instance: we live a considerable distance from the place of meeting, the coming season, and if we send two delegates, we will do well. Now would it be fair for a whole district near the meeting, to take a part? We think not. We know this will be objected to, on the ground that we are all brethren. But we know that each district will in nearly all cases of importance, vote as its ministers do. So you see that our two delegates against a whole district would not be a fair representation.

Now a few words in favor of voting. In our church or council meetings, we always vote on all subjects of any weight. What would you think of excommunicating a member by a few of the leading brethren, saying: "pass it." Now this is virtually done at our annual conferences, every year; for the decisions passed, they were made binding; and the church is under obligations to expel those who do not subscribe to the same. This we think would be right, if business was done on the principle that we have presented above.

Now brethren, we submit these reflections of our mind for your candid consideration, hoping that you will not discard them in consequence of their modernism. If we can make a change to accomplish the same end in a better way, we see nothing wrong in doing so.

Now, brother Henry, if you see proper to publish this, do so, and if we have not touched the essential point, please in a note to this tell us

so, and let us know what you think that point is.

Yours in the bonds of Christian fellowship.

DANIEL SMITH.

Huntington, Ind.

Remarks.—You have touched some of the essential points, brother Smith, according to our view.—There is not another subject on the catalogue of our meditations and reflections, upon which we feel so deep an interest and concern, as that of our Annual Council; yet there is also none upon which we feel so timid to write. We are conscious of our own weakness, to some degree at least, we think; and we are sure that we desire to be subject to our elder brethren, yet we feel a deep conviction, a continual prompting within our soul, that some things about our Annual Meetings, are not as they should be. We have been patiently waiting for some other to take up the ease, and if possible, that that one should be one among the aged. But as the time appointed for the convening of our next Council is rapidly drawing nigh, and as it is proposed then to make another effort toward improvement, and as our impressions still remain unchanged, we have resolved to endeavor to comply with our convictions of duty, and give it over to our more experienced brethren, and the fruits of our teachings to decide whether we are influenced by the spirit of God, or the dictates of an evil conscience. We are aware that our dictations will meet with objections on account of our age and station, but we feel that, unless we experience a change soon, we would become a very old man, before we should change our sentiments for every Annual Meeting we attend we become more confirmed.

And now, brother Smith, before we proceed farther, we will here give you an extract from "Remarks" which we had prepared to follow an article of exhortation, by brother Daniel Snoeberger, Vol. 1, page 238, which was prompted by one of your essays on Voting, same volume page 205. After stating that your letter had been written and received by us, previous to our last Council, and explaining why it was not published, we continued as follows:

We feel thankful to brother Snowberger, and all our elder brethren, for watching over us with an eye of love; but we would most earnestly request them not to be over zealous *for the works of men*. At the time brother Smith wrote the lines above referred to, there was no decision of the church which he could have been said to have violated; and strictly speaking he cannot now, for he speaks not so much against the decisions of the Council, as the manner of obtaining those decisions, and expresses a doubt as to whether it was the sentiment of the majority of the delegates present. And I would say: be not too ready, brethren, to condemn brother Smith for entertaining such a doubt. Those who attended the Annual Meeting of 1864, will remember some revelations that will bear upon this subject. It was there stated, by brethren, that they had known persons to vote who were not so much as members of the church, and that they had boasted of having helped to "pass" the decision at the "Dunkard meeting."

We have every confidence in the Brethren that the word of God will warrant us to entertain; we believe it is the Church of the living God; but we are equally conscious of the

absolute necessity of keeping all things in proper order in the House of God, if we desire the continual presence of the Great Head. O! brethren, let us be awake to our duty toward fellow members, and toward God as well as toward the letter of our traditions. For ourself we pray God that we may never fall into the judgment of the Church for violating any of its decisions, but with an equal earnestness we pray our heavenly Father to enable us, *as a member of that body*, to do well the part allotted to us in making those decisions. Oh! what burning thoughts possessed our mind while attending our late conference, when we reflected what great stress will be placed upon that which would be there transacted, and then noticed on the other hand, the *apparent* indifference with which some of those who were actors performed their part. Nor would we be understood to say that there was any more visible mark of stolidity or facetiousness than on former occasions. Our heart burned within us when we heard the words of our martyred Moderator repeated, to guard against a spirit of pleasantry when acting upon matters concerning the House of God. And if there was one decision that impressed our mind more than another, it was that in which it was declared that the Annual Meeting makes no laws in cases where it has no direct Gospel, but gives advice only.

We will endeavor next to define our views quite fully on all points upon which we believe we need improvement.

We hold that the Church has the same privileges, and authority to-day, that it had a thousand years ago. Also, that it has as much power to *loosen* as it has to *bind*.—

Matth. 18: 18. We make this provision also, that the Church has authority to legislate for itself on such subjects only, which the Scriptures do not clearly define. From these facts we reason, that the Brotherhood has not only the privilege to pass new rules of polity, always, of course, in accordance with the Divine Law, but also that we may repeal such as shall appear to be unjust, or unscriptural. But now for the manner of obtaining an action. Brethren, excuse us when we say, that we prefer the convictions instilled into our mind, by our closet readings and devotions, to the unpremeditated, hasty, disunited conclusions of our Annual Meetings. The Savior has promised to be with his Church even unto the end of the world; and he has also promised that where two or three are together in his name, that he will be there.—Do we understand this? do we believe it? do we realize the truths of his promises? Did any member ever see the Lord personally? Certainly no one claims such a preference. Then how, in what manner is the Lord with his people? I think that we will all agree that it is through, or by his Holy Spirit.—But does he through his Spirit speak verbally, or write in characters, to his people? No one will claim this. We must therefore seek for some other manner by which our Lord manifests his presence with his children. We believe it is by working upon the minds, the souls, of the children of men, by giving them ideas, impressions, and convictions, through the medium of reading, preaching, and prayer, that the Lord manifests his presence and power among his people. But as the Scriptures and our own experience has taught us that all who have

named the name of Christ are not under the influence of his Holy spirit, it becomes necessary to devise some plan by which those who are led by the spirit of God, may be set apart for the transaction of business in the House of God.

But we now discover that we have not room in this No. to conclude our remarks upon this subject, therefore we will offer a few general suggestions, which might be too late next week, and make some further remarks hereafter.

1. Inasmuch as certain branches of the Church have neglected, and others positively refused, to comply with the directions of the Annual Meeting, to form themselves into Districts, therefore we would advise that branches which have complied with said directions, and have chosen District representatives or delegates, should also select and send one or two delegates from each individual branch of the Church, in order that we may have a more equal representation.

2. Let the delegates be chosen in the fear of God, and not simply commission those who want to go.

3. Be sure and instruct your delegates upon the question of publishing the Minutes of our Annual Meeting in the *Companion*. We are very anxious that this privilege should be granted us, as it would save us much extra labor and expense.

4. The subject of publishing the proceedings of District Meetings will also be brought before the Council, and it would be well to have the delegates instructed upon that question. It is hoped that those who are opposed to such publication will be prepared to give some reasons for their position.

If you can do good to-day, defer it not till to-morrow.

LOCAL MATTERS.

Tyrone City, Pa., April 24, 1866.

CORRESPONDENCE.

Brother Holsinger—I wish to inform you that I received a package of the *Companion*, for which I wish to return my thanks, and now remit the price of subscription for one year. I love to read them, as I read no political paper, and do not wish to do so. My delight is in reading books that will lead me toward the world above, and I sometimes fear my ease to be like unto that of the "lost son." My reasons for this are, because I have not the privilege to commune with my brethren. The way it is exalimed here, one would suppose it is easy to be a Christian; but I claim that a man has all he can possibly do, in a new country like this, where he has so much to contend with, to keep in the narrow path. I have conversed with different ministers here, but we cannot agree. One says this is not necessary, and another that is unnecessary, so that I cannot agree with either of them. The Advent doctrine comes the nearest the truth, to my mind that is here; but they keep Saturday for Sabbath. I had nearly made up my mind to go with them, but I cannot satisfy myself in the day. So you see where I am left; in a lonesome condition; no one to go with. The ministers sometimes said, I should go with them. I tell them that if they go according to the Gospel of Christ, I would go with them, heart and hand; glad to receive such as Christ's followers.—Others again say, I would be quite a "spoke in the wheel" in the Church, and I don't know but some look to me with that view. Dear brother, I do not wish to be a stumbling block to others, and less do I want to go and lead them astray, and still less than all, to go astray myself. God forbid that I should harbor any such thoughts, much less to do so. I claim we have a great duty to perform, in order to meet our Maker, and Redeemer; notwithstanding we can do all, if we commence in the right way; that is half, I believe, praying to

God from the commencement; coming to God with all our heart, desiring to do his will, and his will only.

I expected to find other people who believed in Christ, as he left it for all men alike, being no respecter of persons, for I claim he meant what he said, and said what he meant; and he admonishes his disciples to go into all the world, and to teach all nations to observe all whatsoever he had taught or commanded them. So, then, he did not say that they should teach them a part of what he had taught them, but *all* he had commanded them. No sound minded man can get around Christ's commandments. I often think the earth is very uneven and rough, but the people are a great deal more uneven than the rocky mountains and the lowest valleys. Still it is preached here, that the people must all have one faith before the end of the world. I think they are about as near one faith now as they ever will be, or they must change soon.

I have written to different churches to send us a minister, but we get no answer, much less a minister. If I have done anything amiss, I ask forgiveness, and if not I would be very thankful if some minister would come to see me, and there are others here that would be glad to see him come, and perhaps receive our faith.

I moved from Tuscarawas Co., O., because some one of our family was sick nearly all the time, so I thought I would go to a new country, and I found no healthy place until I came here. I have a good many friends in Ohio and Pennsylvania, and many of my name. I was born in Bedford Co., Pa. My father's name was Jacob Boyer. My grand-father's name, on my mother's side, was Samuel Leidy, and my mother's name Susannah. I have lost sight of my friends, and would be glad to hear from them. Address, Alma, Gratiot Co., Michigan.

SAMUEL BOYER.

Announcements.

The brethren purpose holding a Communion meeting, God willing,

in the Snake Spring Valley branch, Hopewell meeting-house, near Jacob Steel's, Bedford Co., Pa., on Friday and Saturday, May 25th and 26th. Brethren coming by Railroad, will take the Huntingdon and Broad Top R. R. at Huntingdon, (on the Penn. R. R.) and stop off at Hopewell station. All are invited, and especially teachers.

JACOB STEEL.

DIED.

In the Lower Cumberland branch, Cumberland Co., Pa., brother JACOB ZUG, at the great age of 98 years, 4 months, and 25 days. Funeral services by the writer and others. The deceased left a wife who is about 9½ years younger, who is feeble, with whom he lived about seventy-two or seventy-three years; and although having a family of seven children, this was the first death that occurred in the family.

MOSTS MILLER.

Visitor please copy.

In the Howard County branch, Ind., Feb. 21st, of Eryseipilas, sister MAHALAH, wife of brother Andrew CRIFE; aged 51 years.—She was a member of the church 21 years.—She leaves a husband and 5 children to mourn their loss, but we hope their loss is her great gain. Funeral services by Heli Hamilton, from Rev. 14 : 12, 13. GEO. BRUBAKER.

List of moneys received, for subscription to the *Companion*, since our last.

John Hertzler, Myerstown, Pa.	.50
Daniel Long, Monguquinong, Ind.	1.50
John Wingart, Ontario, Ind.	1.50
Sol. S. Keim, "	1.50
Elizabeth Price, Brighton, Ind.	1.50
C. F. Lingafelter, Sarah, Pa.	1.50
Mrs. Mary Buck, Mt Carroll, Ill.	.75
Eliza Horst, Shiremanstown, Pa.	1.00
Eliza Horst, for Hannah Oberholser, Freeport, California,	1.00

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may lend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Address H. R. HOLSINGER,
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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1 50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, MAY 1, 1866.

Number 18.

For the Companion.

The Second coming of Christ.

Continues.

In my former and first essay on this subject, I have endeavored among other things, to suggest a few thoughts, or merely gave a passing notice, in regard to Christ's coming into the world. That he will make his appearance again among the children of men, no genuine and orthodox Christian will for a moment contradict. The following passages of Scripture plainly go to show that he will come:

"For the son of man shall come in the glory of his father, with his angels; and then he shall reward every man according to his works. Verily I say unto you there be some standing here that shall not taste of death till they see the son of man coming in his kingdom." (Matth. 16: 27, 28.) "And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory." (Matth. 24: 30.)—"As the days of Noe were, so shall also the coming of the son of Man be." Matth. 24: 37. "Therefore; be ye also ready; for in such an hour as ye think not the son of man cometh." Matth. 24: 44.

"Whosoever therefore, shall be ashamed of me and of my words in this adulterous and sinful generation of him also shall the son of man be ashamed when he cometh in the glory of his father, with the holy angels." (Mark 8: 38.) "Behold your house is left unto you desolate; and verily I say unto you, ye shall not see me, until the time come when ye shall say, blessed is he that cometh in the name of the Lord." (Luke 13: 35.) "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—

(Acts 1: 11.) But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming." (1 Cor. 15: 23.)—"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." Heb. 9: 28.

In the last chapter of the Apocalypse which winds up the new Covenant, the revelator St. John, repeats the following sentence three times, using every time the same phraseology "Behold I come quickly."

We have selected with special care the above quotations in regard to Christ's coming, without comment upon the same. Any person understanding plain English, cannot fail of comprehending the point we are arguing, merely by reading what has been quoted. Notwithstanding all this, there are still thousands and multiplied thousands of persons in this our age of light and learning, a portion of whom altogether deny his coming, while others and a very large class too, and who even profess the name of Christian, are so unconcerned, inexperienced, and lukewarm in this plain matter of fact, as though he were never to come. Now how can a man or woman be a professor of religion, and at the same time not take an active interest in his speedy coming! or how can that individual long for his Master and really "love his appearing," and yet be unconcerned, and as it were suffer himself to be ignorant of that sublime theme; just as little can a man be a follower of the meek and lowly Jesus, and not love his appearing, as to serve God and Mankind at the same time; either of which is an impossibility. It is in fact a part of our religion, and verily constitutes the consolation, and hope of his church, which is the bride, the lambs wife. Well may

she desire his speedy coming, and pray "Even so, come, Lord Jesus." It is true he was here at one time with his church personally; but then he came only to open the way of salvation that we who were lost through Adam's transgression might again have a free access to a throne of grace. When he took leave of his followers he left them a promise which we have on record in holy writ: namely, that he would come again to gather his elect to immortal glory. This promise he will not forget; it is yet in the future, and perchance ere long will be fulfilled. He declared on a certain occasion, that "Heaven and earth shall pass away but my words shall not pass away." The apostle Peter likewise wrote in his second epistle, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." The same apostle when writing in regard to the transformation of this globe, upon which we live, says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This must also take place at the close of this present dispensation, or soon after. Then as far as Christ's promises are concerned, no one need fear; God always does his part, if only poor sinful man would at all times comply with his revealed will.

We have remarked that Christ came the first time to open the way of salvation; but at the same time he came also to establish a kingdom, which was only spiritual in its nature, and could only rule within the hearts of those who became subjects of said kingdom. It differed widely from the kingdoms of this world.—Hear the Savior himself on this point: "If my kingdom were of this world then would my servants fight." As much as if he had said

my kingdom is not of this world, and according to the laws, and regulations which this kingdom has adopted, fighting cannot be tolerated. Again, the saints prayer, "Thy kingdom come," and the spiritual kingdom here noticed, differ as much from each other as the Savior's first advent does from the second. Strictly speaking Christ's kingdom proper, has not yet come, but will take place when he comes, and all the holy angels with him. It will then be fully manifested, when the kingdoms of this world will become the kingdom of God and his Christ. The first time he came, he came more like a beggar than a king,—humble, despised, poor,—had not even as much whereon to lay his head. "He became poor that we through his poverty might become rich." The second time he will come with great power and glory, "Which in his times he shall show who is the blessed and only potentate,—the king of kings, and Lord of Lords."

Then, if we would be Christ's at his coming, we must have, like the wise Virgins of old, our lights burning at all times, so that we may be prepared to meet him on the way, at any moment he may choose to make his appearance. Thus by having our spiritual lamps in a proper trim and a plentiful supply of that oil of love besides, we cannot fail of meeting the object of our waiting, however long he may yet tarry on the way. He has tarried more than eighteen hundred years already.—But that he will soon come is very evident from the fact that nearly six thousand years are accomplished since the creation of man, and the seven thousandth year will be the great sabbath of the millennium; besides when we take the signs of the times and every thing else, touching this point, into a serious consideration, we cannot otherwise conclude but that the fig tree is in full blossom, and that summer is nigh at the door, even Christ's coming.

To be continued.

W. G. SCHROCK.

Berlin, Pa.

Love, well understood, is wisdom.

For the Companion.

Bringing up Children.

What a great responsibility rests upon parents, in cultivating the tender minds of children. We see every day the fruits of the great evil of parents sanctioning every thing their children do, from infancy up. O, think what a sin you are committing by raising your own flesh and blood, to go down to everlasting perdition! The mind of the child should be trained, as soon as it is able to act, to converse upon religious subjects, that his mind may grow in the knowledge of the Lord. Parents should not have disputes and quarrels in the presence of their children. God requires of us, as heads of families, to set a good example for our children. Think what an awful thing it is, for parents to set an example to their children, which if they will follow, will lead them down to destruction! You are not destroying your own souls only, but also the souls of your children! "Evil communications corrupt good morals." Be very careful about your conversation in the family circle, for your children are ever ready to imitate you. Therefore, parents, obey the commandments of God, for Christ's sake; then it is that your children will obey their parents, that their days may be long upon the earth.

C. P. L. ROBERTS.

Conemaugh, Pa.

COMMUNICATED.

The first Cigar.

MR. EDITOR:—I hope that every little boy especially, and big boys too, will carefully read the following article, and follow the advice it gives:

Among a class of ill-trained boys, smoking and chewing tobacco are thought to be unquestionable requisites to all who would be considered manly and independent. A few days ago I saw a ragged, pale-faced, sorry looking boy, about nine years old puffing what was evidently his first cigar. He stood leaning against a house, his cheeks drawn in, his eyes red and watery, his countenance

bearing the expression of nausea, and altogether looking as though he were ready to repent of his foolish bargain. Several other lads, a little older, stood around encouraging him, anxiously awaiting the result of the experiment. Poor, silly boy! He probably thought it was a fine, manly thing he was learning, instead of a dirty, disgusting, and unhealthy habit, which will prove a curse to him as long as he lives, if not broken up. I can hardly believe he would have endured the deathly nausea of that first cigar with such martyr-like patience, had he suspected the real nature of the process he was going through.

There are other boys every day going through the same initiatory steps, under the same strange delusion. Some into whose hands this paper will fall, may be exposed to the same danger. To such I would say, beware how you acquire this habit. The use of tobacco, whether by chewing, smoking, or snuffing, is both a physical and a moral evil. It is only evil, and evil continually.—The most skillful physicians in the world have testified to its dangerous effects upon the system. The most eminent men in the various other walks of life—clergymen and teachers, judges and lawyers, men of literature, art, science, and morals—have denounced the use of tobacco as one of the greatest evils of the day. It would be difficult to find a candid and well informed man, who would seriously deny this position, so well established is the fact.

J. S. GITT.

For the Companion.

Speak the Truth.

"Wherefore, putting away lying, speak every man truth with his neighbor: for we are members one of another." Eph. 4: 25.

The sin of lying is perhaps the most common of all the dreadful vices which prevail in the world. It is one of the first which children commit, and is much practiced by all sorts and conditions of men.

There is a vast amount of white lying done,—we mean such lying as the perpetrators make no conscientious account of. Thousands who scorn black lying, practice the white

without a compunction. To miscol-
or it a trifle, or come only a little
short of the truth, or make a prom-
ise lightly, which at the same time
it is not expected to fulfill, they con-
ceive to be no great offense,—cer-
tainly no sin; only an innocent de-
ception. A million white lies, prop-
erly, are told in a single day, in the
business and intercourse of such a
country as this. Fashionable soci-
ety is hollow with white lying, with
false pretenses, evasions, and sub-
terfuges; insincerity would seem to
be the peculiar study of a large class,
yet you could not offend them more
bitterly, than by accusing them of
falsehood. They talk lies, and live
them so habitually, that the frankly
spoken truth startles them most.

For our part, we consider a small
lie as black as a large one. Sound
morality enjoins truthfulness, as of
the first account. To be true is to
be right, and all short of this is
wrong.

Nothing is made or gained, but
much is lost, in the long run, by
whatever evasion or suppression of
the truth. Society and trade would
be more prosperous, if lying were
left alone. We are to be held to ac-
count by the Supreme Judge for ev-
ery idle word we utter (Matth. 12:
36.) And this is a crowning rea-
son why lying and insincerity should
be avoided.

Young friend, look around you,
and see how effectually this vice,
with many others, have taken hold
of some; and then see how effectual-
ly they are doomed to punishment
by the word of God. Take warning
and always speak the truth, for truth
is mighty and must prevail.

BENJ. BENSHOOF.

Johnstown, Pa.

Selected for the Companion.

**Scenes beyond the grave — The
Pilgrim's address.**

Then approached one whom on
earth I had seen, bending tremulous-
ly over the pilgrim's staff. I knew
it was one familiar; one of age and
emaciated form, whose silvery
head once told the story of a life of
woe. In immortal youth, the spirit
stood before me; no staff was there,

no trembling frame; no grief worn
cheeks, no hollow eye; no sickly
frame; but light and health, and
vigor, were manifest. And the spir-
it said: "behold in me the efficacy
of redeeming grace." This heart
was once the cage of thoughts unholy.
These hands were employed in
sin. These feet moved swiftly in
the downward road, that led to sor-
row and to death. This form of
mine, though not this form, yet that
in which I used to live, was worn
with grief, corrupt and dying with
disease. But now, all hail that name
Immanuel, through him redeemed, I
wear habiliments of light, and exist
in immortal youth. This song I
chant, "O death where is thy sting,
and grave thy victory now; worthy
is the Lamb who offered himself to
redeem; worthy—O give him adora-
tion, ye countless hosts, ye innum-
erable throng; worship and adore
him all intelligences; yea let uni-
verses adore. Adore him, for he
is worthy to receive anthems of uni-
versal praise.—And while uttering
this psalm the peopled expanse unit-
ing, lifted on high an immeasurable
volume of notes divine.

Then appeared a company of
children, who, hand in hand, moved
around, and their infant voices chan-
ted; "Praise him, for Lo! while on
earth he said; suffer infants and
babes to come to me and forbid them
not; yea suffer little children and
forbid them not to come unto me.

The voice of God.

God speaks to men in a thousand
voices: sometimes loud, as in the
death of friends, and calamities;
sometimes soft and gentle, as in the
tender mercies of his providence and
grace, and in the gentle whisper-
ings and breathings of his gentle
Spirit to win them back to life and
heaven.

Reader, God calls in *health*. He
speaks to us when we are well, for
he knows we need to be in full pos-
session of all our powers to attend
aright to the great concern. In
health we read his calls on printed
pages; hear them from the sacred
desk; trace them in the events of
providence; feel them in our hearts.

And in sickness God calls. He
awakens in us apprehensions of dan-
ger, turns our thoughts to the past,
carries our imaginations to the fu-
ture, lets us look into the grave, dis-
closes the solemnities of the judg-
ment, gives an earnest of eternal
retributions.

God speaks in *prosperity*, where
all is bright and cheering; reminds
us that our sun may soon be obscur-
ed, "and storms of sorrow fall."

And he speaks in *adversity*, when
all is dark and gloomy; directs our
thoughts to a better world, where
sorrow and sighing flee away, and
tears are wiped from every eye.

God calls in *youth*, when the heart
is tender, before the world has bound
it in iron fetters, and before evil
habits are fixed; he says: "Re-
member thy Creator in the days of
thy youth."

And in *manhood* God calls, im-
presses us with the importance of be-
ing ready for early death, and ur-
ges the duty of spending the remain-
der of our days in his service.

And then in *old age* he calls; re-
minds us that our sands are nearly
run; that soon the silver cord will
be loosed, and the golden bowl broken,
probation ended, destiny fixed.

In seasons of revival God calls.—
When others are converted and en-
ter the ark of safety, he leads us to
think that now is the accepted time,
now the day of salvation. He im-
presses us with the belief that one
call will be the last; that there will
be a last time; that we may refuse
Christ and grieve the spirit once too
often; and he excites the apprehen-
sion that now may be our last op-
portunity, and that, if we now neg-
lect to secure an interest in Jesus
Christ, we may never have another
offer of mercy!

Reader, will you listen to *this* call
of God? It may be your last! Dis-
regard it at your peril!

The most unlikely means are of-
ten employed to accomplish God's
purposes. A burdened porter lings
for the end of his journey, and a
Christian longs to reach his happy
home. If our trials make us long for
home and evening, they do us good.

*For the Companion.***Repentance.**

The Christian age is the time of reformation. Heb. 9: 10. The Gospel of our salvation embraces facts manifesting God's philanthropy. 2nd Commands exhibiting his authority; and 3rd, promises showing his faithfulness. The facts embrace all that the Redeemer has done for us; all that he has wrought and suffered, to redeem in his labor of love, his death, resurrection and exaltation, wherein is seen divine love; not that we loved God, but that he loved us. The Commands embrace all that we are commanded to do, in order to be saved from sin; as that we must here repent, confess, and obey Christ; and each command comes to us clothed with all the authority of the monarch of the universe; so to resist one single mandate is rebellion against God. And the promises embrace all blessings that the Lord promises to bestow upon those that obey, while his veracity is pledged for the certain fulfillment of them all; he will faithfully perform; not a tittle of his word will fail.

Among the commands faith is primary, without which no other can be obeyed; for in Christ we live and walk by faith, and "without faith it is impossible to please God." But repentance is of the very highest importance, as the chief design of our heavenly Father, in the mission of his Son, and of the Holy Spirit was to redeem from the slavery of sin, which in repentance the sinner renounces and abandons, and no faith is genuine, saving, and owned of God, which is not manifested by amendment of life. This amendment is evangelical repentance, or at least the consummation of it.

Some learned scribes define repentance to be true and godly sorrow for sin; but a better writer, the apostle Paul, says: "Godly sorrow worketh repentance, for ye were made sorry after a Godly manner." 2 Cor. 7: 9, 10. From this apostolic teaching, it appears that godly sorrow results in repentance; leads to it, and hence cannot be repentance itself, any more than faith can be, or than a cause can be its own effect. Faith in the Gospel facts, which exhibit the sacrifice of Christ for sin, and the odiousness of sin in our hearts and life, leads to contrition, or godly sorrow for sin; and then this sorrow for sin, leads the sinner to forsake sin, which is repentance unto salvation.

Repentance is sometimes considered the same as a change of heart, but we see that if godly sorrow is the result of faith in the Gospel, and produces repentance, then a change of heart must necessarily precede repentance, in its evangelical import. A change of heart is the immediate effect of faith, leading the sinner to love Christ, hate sin, and abhor himself, and this change of his affections will dispose him to resolve, that by the grace of God he will cease to do evil and learn to do well. The meaning of the word repentance, is a change of mind, or rather change of purpose, such as induces change of conduct. This change is illustrated in the beautiful parable of the prodigal son, where he is represented as saying, "I will arise and go to my

Father, and say Father I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants;" and and he arose and came to his father. Here is, first, a change of mind: "I will arise," and then follows the resulting change of conduct. He arose and came to his father. Here is repentance, genuine, true, evangelical repentance, as our Lord has taught it himself. But you must perceive, that in this case of the prodigal's conversion, there was a change of his heart; sorrow for sin, before his good resolution was formed and then followed amendment of life. With this agrees the preaching of Peter at Jerusalem, at the beginning.—Obeying his commission he there preached repentance, and remission of sins, to those contrite souls, whose hearts had been previously pierced by his proclamation of the facts of the Gospel; calling upon such as were already in heart changed and contrite, to repent, and be baptized in the name of the Lord Jesus Christ, for the remission of sins; at the same time making them great and precious promises. And Luke informs us that "they that gladly received the word, were baptized." Acts 2: 41. Their repentance was now seen resulting from their sorrow for sin, and consisting first, in their promptly resolving to forsake sin, and to obey Christ, of whom they had been the betrayers and murderers, by confessing his name, and being baptized, and then they received the promised remission of sins, and the gift of the Holy Ghost. Thus that contrition which pierced their hearts when they heard Peter preach the Gospel facts, produced repentance unto salvation from sin, not to be repented of. This we conceive to be a Gospel view of the process of conversion, or regeneration, which brings us to the enjoyment of new life in Christ Jesus. Thus God has granted to the Gentiles as well as the Jews, repentance unto life. God will not own you, sinner, as a true penitent, and pardon your sins, until, believing his glorious Gospel, you forsake sin and yield yourself as a servant to obey in the service of righteousness; until you obey from the heart, the form of doctrine delivered you in the Gospel. O, then, allow me in this little treatise, to exhort you to receive the Gospel of God into a true and honest heart, by faith; be contrite in view of your rebellion against the truth, the long suffering, goodness, and mercy of your once suffering, but now reigning Redeemer and Lord, and resolve now, that you will repent and obey the Gospel, and pardon, peace, and life, and joy, and eternal blessedness will be yours.

GEO. W. GISH.

*Secor, Ill.**For the Companion.***Boast not Thyself of To-morrow.**

A noble ship was riding the waves, bound for home. The sea was smooth, the sky clear, and in another day she was expected to cast anchor in her native harbor. But alas! she does not come. Her owner paces the wharf, anxiously gazing out over the ocean, to catch a

glimpse of her. Days pass, and still nothing is heard of her. Soon, however, other vessels arrive in port, and bring the intelligence that she foundered at sea.—Two only of the crew are saved; and they tell how, ere night arrived, the wind blew a gale, and the smooth surface of the sea became angry billows, tossing the ship at will, untill she became unmanageable.

"Nor moon nor star
Looked from the sky, but darkness deep as that
Which reigned over the primeval chaos, wrapped
That fated bark, save when the lightning hissed
Along the bursting billow."

Many hearts, no doubt, amongst that fated crew, beat high with the expectation of the morrow's pleasures.

"Alas!
Day dawned not on the mariner; ere morn,
The lightning lit the seaman to his grave,
And the fierce sea-dog feasted on the dead."

A young lady had attended a religious meeting, and was almost persuaded to be a Christian, but alas! while she was deciding upon which side to appear, a grand ball was given, (one of the most successful of the wiles of Satan to lure the weak from the path of duty) and she concluded to attend, and let this be her last one, and then come out on the Lord's side.

But oh! Her serious impressions left her, and she endured all the pangs of the lost. Ah, to-morrow is a dangerous delay.

"To-morrow! did'st thou say?
Tis a period nowhere to be found
In all the hoary registers of time,
Unless perchance in the fool's calendar."

Dear reader, what use to further cite instances.—You know that to-morrow is very uncertain. That the rosy flush of health may on the morrow give place to deadly pallor, and the active mind be unable to reason. That as death leaves us, so eternity finds us.

"Then stay the present instant;
Imprint the mark of wisdom on its wings.
'Tis of more worth than Kingdoms; far more precious
Than all the crimson treasures of life's fountain!
Oh! let it not elude thy grasp; but like
The good old patriarch upon record,
Hold the fleet angel fast until he bless thee."

H. F. MILLER.

Valley Farm, W. Va.

For the Companion.

Examine Yourselves.

I read an article on Christian Conversation, in which I was much interested; and while I was reading that portion of it where it tells us how to do when we hear an evil report of a brother, that we should first be sure that it was true, and then not go and tell it to every one else that we meet, but pray for that person, and ask God to forgive and deliver him from his sins. I also thought that we should still do more than this. I thought that we should pray for our brethren at all times, and also for ourselves, and ask God's aid and the light of his good and loving Spirit, in the tender and all-important discharge of our duty towards an erring brother.

And here also the words of our dear Savior came to my mind: (Matt. 7: 6) "First cast out the beam out of thine own eye and then shalt thou see clearly to

east out the mote out of thy brother's eye." Never before did this come to my mind with such a weight and importance. How, thought I, could a more tender and delicate, as well as weighty and important duty, fall upon a Christian, than first to remove the beam from his own eye, that is, put away his own faults, that God might give him grace, wisdom, and understanding, so that he could see clearly to remove the mote in a brother's eye. Never before did I see so great a necessity for us all to examine ourselves, to humble ourselves, lest Satan should draw a veil over our understanding, and we have a beam in our own eye, while we are vainly trying to remove a mote from a brother's eye.

Satan tempts a mother's son
To hate and hurt another,
So wicked Cain was hurried on
Till he had killed his brother.

These are some of the thoughts which the reading of the article suggested to my mind. Out of love have I written them, for the encouragement of all who may read them.

J. MILLER.

Elkhart Co., Ind.

Treasures in Heaven.

We are laying up our treasures too, I think, by all the good that we do upon others. I am rich in heaven, in my children. Already have I sent thither many.—Have I lost them? Not one of them. They are mine more than when I elapsed them. They are nobler and more worthy of love than they were then. They have been saved for me better than I could have saved them for myself. I have laid them up; and I have verified the declaration, "Where your treasure is, there will your heart be also." How many, many times have men gone by their tears to the gate of heaven who never could have been drawn there by the mere presentation of truth. All that could be addressed to their conscience, to their fear, or to their reason, did not teach them the way to God's throne; and God took from them their brother, their sister, the companion of their life, or their child, and then they found that path themselves. As the kine went along with the ark, so the heart goes lowing toward heaven, seeking its own, and finding them in hope, in imagination, and resting only when by faith it is brought again consciously near to them in the kingdom of the eternal Father.

The mysteries of meeting our children in heaven give much reflection to those that are exercised by affliction. What they will be; whether they be children still; whether there be any identity that will mark them; whether in the great multitude of God's creatures they will be like drops in the ocean; whether they will be ours in the sense of appropriation—these, and ten thousand other things that are unrevealed, give much food for meditation. It is sufficient to know, however, that we send forward our children and friends, and they become treasures in heaven, and that where our treasures are, there are our hearts also.

LOCAL MATTERS.

Tyrone City, Pa., May 1, 1866.

Some further Remarks upon Our Annual Meetings.

We closed our remarks upon this subject, last week, by leaving our readers to digest our views upon the manner by which the Lord influences his people, viz: through the medium of reading, preaching, and prayer. Our object shall now be to deduce a plan for obtaining a decision, by which we will have an assurance that such a decision is the *voice of God*. To do this we must have God's word for our foundation, (ground for building upon) Truth for the corner-stone, and system and order for our architects. We shall also take all our building material from God's word, and shall at once select for our corner-stone the following: "For where two or three are gathered together in my name, there am I in the midst of them." Matth. 18: 20. From this text we understand, that if a branch of the Church is assembled, *in the name of Jesus*, though it numbers but two or three members, that little body has the promise of the presence of the Lord, and that whatever it transacts, under the influence of God, will be as binding as if it had been sanctioned by another branch, numbering hundreds. Hence when that little flock sets apart, in a legal manner, one of its number to fill any office, or trust, he is as fully vested with authority to act in his office, as though he had been chosen by hundreds. The practice of the Brethren, of sending two or three delegates from each branch of the Church, is, therefore, in conformity with the teachings of the Scriptures.

As we wish to proceed with our building, we shall select another stone. This we will take from the

Aets of the Apostles, 13: 2, 3; "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." From this we learn the manner by which the Lord sets apart, or separates, or chooses, those who are to minister in his house. If, therefore, the delegates to our Annual Meetings are set apart by ministering to the Lord, in prayer and fasting, and commissioned by prayer, fasting, and laying on of hands, and then sent forth by the Church, their authority is established, and we are ready to acknowledge them to be the ministers of God.

We ask the indulgence of the reader, while we stop here, to inquire whether our delegates are thus selected. How many of our brethren have prayed, or heard the prayer, "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen?" Have you not more frequently heard it asked: "Who wants to go?" And then when one is found who wishes to go, he gets permission, and that is about the extent of his commission, or authority. And when it was asked who wishes to go, did you ever hear a brother say, I would like to go, but I am not able to bear the expenses; and then did you know another who was able, and did go?

In our remarks last week we observed that we must devise some plan by which proper persons may be set apart, &c. We know of no other way by which this can be done except by the voice of the church. In the selection of Matthias to the Apostleship, it was decided between

him and Barsabas, by lot. But it is more than probable that the believers who were present on that occasion, had pointed out those two; and, we have thought, that by a tie voice they had been set apart, and as but one was required it was referred back to the Lord, for final decision. Be this as it may, we have good authority for anxious prayer and fasting, when we go about the work of the Lord. We will then reduce our plan thus:

1. Let the delegates be chosen by the church, according to the Gospel order of choosing men for special service.

2. Let them be sent according to the Gospel order of sending men chosen for special service.

3. Let those who have been chosen and sent, transact the business allotted to them.

After the delegates have thus been chosen, sent, and assembled together, and then being together in the fear, and Spirit of the Lord, we believe that whatsoever they transact will be in conformity with the will of God, and every true member of the Body of Christ will feel bound to submit thereto.

We do not think it necessary to submit a plan for proceeding with business, further than that the decision of all queries should be made by those alone who have been *set apart* for that purpose. Where would be the occasion for selecting delegates, if others are to transact the business. We would also urge the importance of every delegate taking an active part in the business transactions of the meeting. Why should they be sent, if they will not work? Sluggards are not likely to be appointed to important posts.—Neither is it probable, that, if the Lord has had anything to do with

the selecting of the delegates, that incapable or inefficient men will be chosen.

With the appointment and duties of the sub-committees, we are entirely satisfied, but wish to make a suggestion in regard to the selecting of the Standing Committee. We understand that no one but a bishop is eligible to appointment; and the rule is, to select one or two from each State. Now, our proposition is, to change off; that is, that the same persons from the same State, should not be appointed successively for a number of years, when there are others just as competent. If the duties of that appointment are laborious, then the labor should be divided; if it is a mark of respect, then the honor should be distributed.

We shall now offer, in conclusion, a few thoughts in favor of the District Council Meetings. In doing this, we believe we are still building upon the foundation of God's word, and are not introducing a new thing.

When Moses' father-in-law visited him, and saw the weight of the business which Moses had upon himself, he said it was not good, and that he would surely wear himself away, and suggested that he should provide able men, to assist him in his duties, he did not object to it, and say it was impracticable to make any change, but perceiving the propriety of the proposition, he "hearkened to the voice of his father-in-law, and did all that he had said." See Exodus 18: 13-27.

Again we find ourself crowded by matter already in type, and we must therefore defer our conclusion for a future number. We invite the attention of our readers to the passage above referred to.

CORRESPONDENCE.

Brother Holsinger:—I notice, No. 15, page 120, of the *Compan-*

ion, that you "propose to send the "Companion" for the balance of the year, beginning with No., 13, and all the back Nos. yet on hand," for \$1.15. Please send to brother Benjamin Brickles, Shelbyville, Shelby Co., Ill.

Brother Brickles is a colored man. He was a slave in Tennessee; and, of course, he was held in ignorance as to reading, writing, &c. After the breaking out of the rebellion, he was liberated; and, after spending some time in the army, he came to this place, where he has lived since. After his liberation from the great curse of the union, (slavery) he soon learned to read and write. A little over a year ago, he became interested in our meeting, and attended regularly; and was soon convinced that his former views, which he had derived from early training, were not evangelical. He made application to be received into the church, and on Sunday, May 28th, 1865, he was baptized, by your humble correspondent, in the Okaw river, at Shelbyville. The news went far and wide, in a very short time, that the *negro was baptized*, and that the *preacher kissed him*. Brother Brickles is an extraordinary zealous reader. He subscribed for the Visitor, and now he also wants the "Companion." There are few that live more consistent lives than he; and very few that advance as fast in the knowledge of our Lord & Savior.

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10: 34, 35.)

J. W. BEER.

Shelbyville, Ill.

WEST UNION, Fayette Co., Ia.)
April 11, 1866.)

Brother Holsinger: I wish to say a few words to the brethren, in regard to the "Companion." I hope they will not neglect to take such a valuable paper. We can say from experience what a great blessing it is to us; few in number at this place, it imparts a great deal of useful (Scriptural) knowledge

unto us, and also church news, which gives us great consolation in this far Western country. And I would also say to you, that it would be gratifying to us, and we think quite satisfactory to many of the brethren, friends and acquaintances to learn that we had several very interesting meetings here. They were held at the United Brethren meeting-house, at West Union, (which town contains about 1500 inhabitants) on March 31st and April 1st. Preaching by Henry C. Gonghnour, assisted by Michael Reaber, (deacon) in exhortation and prayer. The meetings were well attended, considering the inclemency of the weather, and the attention given to the word preached was very good. These were, as far as we can ascertain, the first meetings that have ever been held in this part of the country by the Brethren. We extend our heartfelt thanks and gratitude to the brethren who made us this kind visit. The Lord reward them, for it is our prayer. Amen.

JOHN R. NISEWANGER.

Friend Holsinger:—A writer in the *Companion*, recommending Poweshiek Co., Iowa, says they have a good country, good soil, and good society. The society may be better than in Carroll Co., Mo. I have had one year's experience in this County, and am satisfied it is a good country: soil rich and rolling. Farms can be purchased here for 10 or 12\$ per acre, with plenty of timber: but the buildings are not very good. Water good, and climate healthy. Persons wishing to come West, had better visit this country first. There are now five engines boring for oil in this neighborhood.

It is my object to get members of the German Baptist, or Brethren Church, to this neighborhood and form a church, as I would like to become a member. Any person wishing to write, can address me at Maudeville, Carroll Co., Mo.

LEWIS S. KEIM.

Special Notice.

Whereas a resolution was passed at the last District Meeting of mid-

dle Penna., that all the Churches embraced in the district, would, or of right should, assist in bearing the expenses of the Annual Meeting when held by any branch within said district. Now, by virtue of said resolution, I have been requested to notify the Churches that the brethren at Antietam are now ready to receive the contributions from them. It is proposed that the money be deposited in Bank, and checks taken on the Waynesboro Bank (Franklin Co., Pa.) and sent to brother John Stoner, Ringgold, Washington Co., Md.

D. M. HOLSINGER, Sec'y.

Announcements.

A Communion Meeting, at the house of brother Peter Barnhart, 9 miles South of Dowagiac, and 3 miles North-east of Niles, Cass Co., Mich., on the 2nd and 3rd days of June Next. Brethren, please remember us who are in the extreme North, where the laborers are but few and the harvest indeed great — A general invitation is extended.

JOEL BARNHART.

Brother Holsinger:—Please publish the following amounts contributed for the use of A. J. Correll, the elder brother in whose behalf I appealed to the Christian sympathy, through the columns of the *Companion*.

Before reported,	\$18.25
P. P. Braunbaugh, Coffee Run, Pa.	1.00
Anonymous, Elklick, Pa.	5.00
David Klmes St. Peters, Pa.	5.00
Eliz. Rohrer, Smithsburg, Md.	5.00
Joseph F. Rohrer, do	5.00
David Stoner, do	4.00
Benj. Price, do	2.00
J. S. Snyder, Rogersville, Ohio,	5.00
Wm. R. Tyson, Harleysville, Pa.	5.00
S. Z. Sharp and wife, Kishacoquillas Pa	15.00
Yours in love,	10.00
Samuel B. Cump, Upton, Pa.	1.00
A. Brother, Erie, Pa.	1.00
David Snowberger, New Enterprise, Pa.	5.00
Wm. Pannebaker and wife, Honey Grove, Pa.	15.00
Aquilla Rowland, Lappans X Roads, M I	5.00
Henry Kuriz, left on Editorial table, O.	4.00
Tobias Kimmel, Elderton, Pa.,	5.00
Barbara Snowberger, New Enterprise, Pa.	1.00
Benjamin Burket, Goshen, Ind.	3.00
F. J. Brown, New Pittsburg, Ohio,	1.00
Anonymous Goshen, Ind.	5.00
D. Parker, Big Prairie, Ohio,	1.00
Benj. Ben-hoof, Johnstown, Pa.	5.00
Elizabeth Ben-hoof, widow, do	2.00
Christian Rowland, do	1.00
David R. Stutzman, do	2.00

D. Barringer, Elkhart, Ind.	8.00
Jacob D. Rosenberger,	5.00
Martiu & Susannah Neher, Ladoga. Ind.	5.00
E. Goughmour, Adel, Iowa	2.00
Jacob Longenecker, New Enterprise, Pa.	5.00
Daniel Longenecker, Hunterstown, by collection,	25.00
Allen Bowers, Potato Creek, Ind.	12.50
Laura & Hattie, Valley Farm, W. Va.	2.00
Jacob Berkey, D. B. Strurgis, and J. E. Studebaker, Ind.	27.00
Mary A. Shalleuberger, Walnut, Pa.	5.00
John Coffman, do	.70
David Bosserman, Marsh Creek, Pa.	16.75
Jacob Steel, Snake Spring, Pa.	30.00
Yours in love, G.	5.00
Jesse Royer, Eaton, O.	14.00
David Kingery, Albia, Iowa, family gift,	10.00
John Royer, Muncie, Ind.	2.00
A. H. —, Bowling Green, Ind.	1.00
— Shannonville, Pa.	3.00
S. T. Bosserman, New Stark, O. (family gift)	5.00
— Magnaketa, Iowa,	3.00
Jacob Crouse, Mt. Carroll, Ill.	13.00
Samuel H. Wolf, Cherry Grove, Ill.	6.00
I. S. Walker, wife and sister-in-law. Bloomville, Ohio	2.00
S. H. R., Bethlehem, Ohio	5.00
Samuel Longenecker, Upper Conawago, Pa.	6.00
Emanuel Blough, Quemahoning Pa.	25.00
Anonymous, New Madison, Ohio	5.00
A mother and her daughter, Somerset O.	2.00

Total received, \$398.20

Express charges,	\$1.25
April 3, '66. sent by express	
to A. J. Correll, Greenville,	\$396.95
Green Co. East Tennessee,	\$398.20

D. P. SAYLER.

Report of the Relief Fund for Tennessee.

March 22nd, 1866: received of brother D. P. Sayler, by express \$194.53, which has been distributed as follows, to the official Brethren:

Henry Garst, for Sullivan Church,	\$19.34
Henry Swadley, Knob Creek do	19.32½
Samuel Miller, Pleasant Valley do	19.33
Joseph Klepper, Buffalo do	19.33½
Jesse Crosswhite, Cherokee do	19.33
Joseph Sherfy, Limestone do	19.33
Henry Brubaker, Min. Valley do	19.32½
Chr'u. Simmons, Cedar Grove do	19.32
Wm. Shepherd, Whitehorn do	19.32½
Henry Masters, Hollow Poplar do	19.33
Express charges,	1.25

Total outlay \$194.53

Be it said to the donors, in the judgment day: "For I was a hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. Naked, and ye clothed me." The destitute receive your liberality with great thankfulness.

P. R. WRIGHTSMAN.

Freedom, Tenn., Apr. 17.

DIED.

In Church district of Angola, Stuen Co., Ind., March 23rd, our young sister MARY SHOTTS, daughter, and only child of brother Michael and sister Christina Shotts; aged 14

years, 2 months, and 7 days. Funeral discourse from Luke 8 : 52, by brother Hugh Straw and the writer. Our deceased sister died of Spotted fever; only sick two days.— She was baptized on last Pentecost, and was a model indeed. Our loss is her great gain.

GEO. LONG.

In the Coventry branch, Chester Co., Pa., on the 8th of February last, brother ABRAHAM GRUBB; in the 71st year of his age. He served in the office of Deacon for twenty-three years, and realized, we trust, the language of the apostle: "For they that have used the office of a Deacon well, purchase to themselves a good degree of boldness in the faith which is in Christ Jesus.

Visitor please copy.

I attended a funeral here last week of Mrs. MART JONES, aged 99 years and 11 months.

P. HOLLOWBUSH.

In the Clover Creek branch, Blair Co., Pa., April 7th, ELIZABETH, daughter of brother Daniel LEIDY aged 20 years, 2 months, and 14 days. Funeral discourse from John 5 : 24, 29, by George W. Brumbaugh.

S. A. MOORE.

In the Buffalo Valley branch, Union county, Pa., March 31st, brother GEORGE DUNDORE; aged 80 years, 5 months, and 16 days. Funeral service, from 2 Cor. 5 : 1, by Charles Royer and

J. L. BEAVER.

List of moneys received, for subscription to the *Companion*, since our last.

Eliz. Spindler, Covington, O.	1.50
Barbara Labinan, North Clayton, O.	.75
Jacob Conner, Fottstown Pa.	1.50
Saml. Book, Waterloo Pa.	1.50
Saml. F. Seiber, Mexico Pa.	1.50
Eld. Danl. Neher, Rossville Ind.	1.00
John Fry, Keut Ill.	1.50
Jacob Harnish, New Bloomfield Pa.	1.15
W. J. H. Bauman, Wintou Iowa	1.50
Elizabeth Kabrie, do	1.50

The following have paid 50 cents, balance on subscription: Daniel Correll, Wm. Keifer, Simon Winter, John Spanogle, Geo. Eby, Henry Ruple, Isaac Rorer, John G. Glock, John M. Mohler, David Dowman, Jacob Bair.

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New-Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-contumacy to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONA CITY, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, MAY 8, 1866.

Number 19.

Selected by S. L. Funderburg.

Dr. Watt's Cradle Hymn.

Hush, my dear, lie still and slumber;
Holy angels guard thy bed;
Heavenly blessings without number,
Gently falling on thy head.

Sleep, my babe, thy food and raiment,
House and home, thy friends provide;
And without thy care, or payment,
All thy wants are well supplied.

How much better thou'rt attended,
Than the Son of God could be,
When from heaven he descended,
And became a child like thee.

Soft and easy is thy cradle;
Coarse and hard thy Savior lay,
When his birthplace was a stable,
And his softest bed was hay.

Blessed babe! what glorious features—
Spotless, fair, divinely bright!
Must he dwell with brutal creatures?
How could angels bear the sight!

Was there nothing but a manger,
Cursed sinners could afford,
To receive the heavenly stranger?
Did they thus affront the Lord?

Soft, my child, I did not chide thee,
Though my song might sound too hard;
'Tis thy mother sits beside thee,
And her arms shall be thy guard.

Yet, to read the shameful story
How the Jews abused their King,
How they served the Lord of glory,
Makes me angry while I sing.

See the kinder shepherds round him,
Telling wonders from the sky;
Where they sought him, there they found him,
With his virgin mother by.

See the lovely babe a dressing!—
Lovely infant, how he smiled;
When he wept, the mother's blessing
Soothed and hushed the holy Child.

Lo, he slumbers in the manger,
Where the horned oxen fed—
Peace, my darling, here's no danger,
There's no oxen near thy bed.

'Twas to save thee, child, from dying,
Save my dear from burning flame,
Blister groans, and endless crying,
That thy blest Redeemer came.

May'st thy life to know and fear him,
Trust and love him all thy days;
Then go dwell forever near him,
See his face, and sing his praise!

I could give the thousand kisses,
Hoping what I most desire;
Not a mother's fondest wishes
Can to greater joys aspire.

Selected for the Companion.

Strange Things.

I find by conversations with my neighbors, and from the perusal of books and pamphlets which they are

frequently putting into my hands, that there is an opinion extensively prevalent that all mankind will be saved. Those with whose views I am best acquainted, generally believe that there is no punishment after death. Sin, it is thought, involves its own punishment; consequently, when mankind cease to sin, as it is supposed they all will at death; there will be an end to all their sufferings. This opinion appears to me strange, not because it is entirely new, but because it is inconsistent with so many other things which I have long considered as facts; and which so far as I know, have been considered as facts by others.

The first of these is the solicitude which the apostles manifested for the salvation of their hearers. They conversed, and preached, and prayed and labored, as though they were deeply concerned for the salvation of their fellow men. Paul, in his epistle to the Romans, thus expresses the anxiety which he felt for his brethren, the Jews: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh." In the first verse of the next chapter, he gives us the reason why he was so anxious respecting his brethren. "My heart's desire and prayer to God for Israel is, that they might be saved." That the salvation of his hearers was the object of Paul's exertions, as well as prayers, is more than intimated in the following passage: "I am made all things to all men, that I might by all means save some." Paul was anxious, not only so to convict himself as to secure the salvation of his fellow creatures, but that all to whom the treasures of the Gospel were com-

mitted, should do the same. This is apparent from the following address to Timothy: "Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." Now, upon the supposition that Paul, and the rest of the apostles, knew that all saved, it appears to me strange that they should manifest this solicitude about it. It is not natural for mankind to be anxious that an event should take place, when they know infallibly that it cannot be prevented. We see no one anxious lest the sun should not continue to rise and set, and the seasons observe their appointed successions. And the only conceivable reason is, all men are satisfied that the rising and setting of the sun, and the rotation of the seasons, will continue as they have done. Now, if Paul know, and, if it is a truth, he did unquestionably know it, that all men would be saved, he could not have had any anxiety respecting the salvation of his brethren, or any one else, any more than those who know the sun will rise to-morrow, can be anxious lest they be left in total darkness.—Paul's anxiety respecting the salvation of his brethren and others, and the great exertions which he made, and endeavored to influence others to make, in order to save them, are strange and unaccountable things, upon every other supposition, but that of his considering them in danger of perishing and his seriously fearing that many of them actually would perish.

2. If the doctrine of universal salvation was taught by the apostles, it appears strange to me that their hearers were so much alarmed at their preaching. That the preaching of the apostles did excite great alarm and anxiety among their hearers, is a fact with which few can be unacquainted. On the day of Pen-

tecost, three thousand were pricked in their hearts, upon the hearing of Peter's sermon; and under the influence of their deep anxiety, they exclaimed, "Men and brethren, what shall we do?"

It seems to have been a conviction of his guilty, perishing condition, produced by the doctrine of Paul, that influenced the jailer to inquire what he should do to be saved. When Paul stood before Felix, the Roman Governor, and reasoned of righteousness, temperance and judgment to come, Felix trembled."

Now, if the Apostles believed the doctrine of universal salvation, they were doubtless understood to preach it. But it appears to me strange, that their hearers, while hearing that all will be saved, or what evidently implied this, should tremble, give signs of the deepest distress, and with tears entreat the apostles to inform them what they must do to be saved. Their deep solicitude is perfectly natural upon the supposition that they were taught the reality of a future judgment, and the danger in which they stood, of perishing forever, as a just punishment for their sins. We can easily see, that a firm belief in this truth, and a lively apprehension of it, would produce the very trembling and alarm, and inquiry, which were produced. But as the opinion under consideration is inconsistent with their having been taught any such thing, it renders the fact of their deep anxiety wholly unaccountable. To get rid of the difficulty, we will, for the present suppose that they were needlessly alarmed, as many are occasionally thought to be at the present day.

3. Admitting the fact, that Christ and the apostles taught the doctrine of universal salvation, it appears to me inexpressibly strange that wicked men manifested so much opposition to their preaching. Christ and the apostles doubtless preached the truth plainly and faithfully. Of course if the doctrine of universal salvation is true, they preached this doctrine; they were understood to preach it; and they never preached anything inconsistent with it. Now

what there is in this doctrine so repugnant to the feelings of wicked men, as to excite such opposition as Christ and the apostles encountered from them, I never could see. That the feelings of men are in an unsatisfied state, are opposed to the doctrine of future and eternal punishment, is a truth which every one knows from his own experience, as well as from observation. On the supposition that Christ and his apostles preached this doctrine, it would be perfectly easy to account for all the opposition which was made against them. But why all the world as it were, should rise up against these holy men, and persecute them even unto death, only for declaring the glad tidings of salvation of all men, is one of those unaccountable things which I acknowledge myself unable to explain.

4. Upon the supposition that all will be saved, there is something peculiarly strange in the language in which Christ and the apostles speak of the future state of the righteous and the wicked. With the idea in his mind, that it was the design of Christ and the apostles to teach the certain salvation of all men, let the reader consider, for a moment, a few of their expressions, and see if there is not something peculiarly strange in them. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matth. 10: 24. Again: "Fear him which, after he hath killed, hath power to cast into hell; yea I say unto you, fear him." Luke 12: 5. It is not a little surprising that Christ, who upon the principle here assumed, wished to guard his hearers against any apprehensions of a punishment beyond this life, should here speak of God's being able to destroy the soul as well as the body; to destroy the soul in hell, after he had killed the body. Besides I cannot see the conclusiveness of our Savior's reasoning in this place. What if God is able to destroy the soul as well as the body? this is no reason why we should fear him rather than any other being, if it is known that

he will not do it. What if God is able to destroy the soul in hell? if it is known that there is no such place of future punishment as hell, and if God is such a being that he will not destroy the soul in hell, I do not see why the circumstance, that he is able to do it, need to frighten us. I doubt not Christ did reason conclusively. But in this case I cannot see the force of his argument, unless he meant to teach the dreadful doctrine, that the souls of the wicked will go to hell, as a place of punishment, after the decease of their bodies. "Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matth. 7: 13, 14. Now if Christ believed in the doctrine of universal salvation, I should suppose that instead of exhorting his hearers to enter in at the straight gate: that instead of using the alarming expression, "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat," he would have told them honestly, that there is no way to destruction, and, of course, that none are going there; that instead of saying in the style of the illiberal partialists of the present day, "straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," he would have adopted the more catholic language of another class, and without hesitation declared, "that the gate of heaven is wide, that the way thither is broad, and that all will find it.

"Marvel not at this: the hour cometh in which all that are in their graves shall hear his voice and come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." John 5: 28, 29. Should I hear a preacher at the present day, use such an expression as this, without any explanation, I should naturally conclude that he believed, not only in the fu-

ture resurrection of the bodies of all the dead, but of the subsequent happiness of the righteous, and misery of the wicked. This I cannot doubt is the conclusion of ninety-nine in a hundred, the first time they hear the expression. It is truly astonishing, then, that Christ, who is supposed to have known that these doctrines are totally false, and extremely pernicious, should have used such an expression. Not one in fifty who now preach universal salvation, would, it is presumed, have the imprudence to drop this expression, or any one similar to it, without at the same time so explaining it as to prepare his audience to receive a meaning, essentially different from the most obvious sense of the words. In his explanation of the parable of the tares and the wheat, Christ says: "the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of the world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matth. 13: 38—43. When I consider that this is an explanation of a parable which Christ had previously spoken, an attempt to make those plain to them what he had left in comparative obscurity, I have no words to express the astonishment which I feel at his language. Instead of finding the doctrine of universal salvation, plainly and unequivocally taught, as we might expect, if Christ believed it himself, from such a parable as this. We find here a distinction made between the children of the kingdom and the children of the wicked one; an assertion that those who do iniquity, shall be gathered out of the kingdom of God and cast into a lake of

fire; and an intimation that the righteous only shall shine forth in their father. How much more like a universalist would Christ have spoken, if he meant to intimate that all would be saved—how much more generally, as well as easily, would he have been understood, if he had been silent respecting a distinction between the children of the kingdom and the children of the wicked one, and called them all the children of God; and instead of dooming a part to a lake of fire, (as is frequently done in the pulpit of those now termed Bigoted Ecclesiastics) he had said, not that the righteous shall shine forth as the sun in the kingdom of their father." Christ was honest and sincere, plain and faithful in his instructions. But how he could be so, and use such language as is found in the explanation of this parable, if he believed that all would be saved, is certainly among the mysteries which are not yet understood.

To be continued.

For the Companion.

"What Lack I Yet?"

The caption of this article was the language of a very interesting young man that we have an account of in the Gospel. He was a very peculiar young man, because the Commandments that were rehearsed to him by our Savior, he had kept from his youth up. Young men or old, of such a character, are very rare in this or any previous generation.—Who of us can look into the face of Christ, and say, "All these have I kept from my youth up." It is clear to my mind, at least, that his statement was correct, otherwise, he would have been reproved for his error. Be this as it may, he seems to have had a conviction that he was not yet right, or he would not have made the inquiry, "what lack I yet?"

Probably many of us, after observing some of the commandments, are ready to conclude we are getting along finely on our way to heaven; but with much greater propriety should we enquire of God in prayer, "What lack we yet?"

We may lack just what the young man did. That is, we may be too much attached to our possessions, our farms, stores, shops, silver or gold, or whatever we may possess, and like him we may be unwilling to give all up for the Lord.

But we may lack in usefulness, having neglected the means to qualify ourselves for eminent usefulness in the church or in the world. For the want of mental culture, we may be mere dwarfs in the world.—How many souls have been led to the Cross through our instrumentality?

But, again, we may lack in the faithful discharge of our duties.—With regard to the public worship of God's house, are we present in the Sanctuary? How is it dear reader?

But last, though not least, we may lack a "genuine Christian experience." What are our enjoyments? Have we the witness of the Spirit? Do we not know that we love God, and that Christ is formed within us the hope of glory? Are we now growing in grace, and pressing forward toward the "mark for the prize of our high calling?" What is our fruit? Is it entire holiness; do we feel that we are cleansed from all "filthiness of the flesh and of the spirit;" and that we have entered into that spiritual rest where the enemies are all expelled and the door closed against them? If so, let us press the battle to the gate.—We shall soon shout victory in heaven. If not, may the good Lord help us to enquire, "What lack I yet?"

J. S. GITT.

Adams Co., Pa.

Beware of sloth in secret duties, and of pride in public duties; of envy in adversity, and of self-consequence in prosperity; of self-confidence in laboring for God, and of self-complacency when your labors are crowned with a blessing.

If you doubt of the propriety of an action, take time for prayer, consideration and searching of God's word, before you attempt to perform it.

For the Companion.
The War in Heaven.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12: 7, 8, 9.

We purpose to show in the first place, that this event is in the future; and second, when it will likely take place. That this event did not take place before the death of Christ, is evident, because it is said "They overcame him by the blood of the Lamb." Rev. 12: 11. This proves beyond a question of doubt, that this event could not have taken place before the suffering and death of Christ; because his blood was of no avail before it was shed on the cross. This we presume is admitted by all the followers of Christ. The next question is, did it take place since the death of Christ? In Rev. 12: 12, it is said, "Wo to the inhabitants of the earth, and the sea, for the devil is come down unto you, having great wrath because he knoweth that he has but a short time."—From this it appears that the devil will have extraordinary power over the inhabitants of the earth, after he is cast out of heaven and thrust down unto the earth. And this power he will have until he is bound by the angel with a great chain, and cast into the bottomless pit. Now we presume no one will pretend to say, that the Devil has more power over the children of men in our day, than he had when Christ was upon earth or at any time previous, since the fall of man. But on the contrary, it seems that the Devil had even more power over the children of men, at the time Christ was on earth than in our day. But in Rev. 13, we read of a time, when Satan will evidently have more power than he now has, or ever had before this time. This shows conclusively that this event is yet in the future, that a time will yet come when Satan will be cast out of heaven unto the earth, and will have great wrath, because he knoweth that he has but a short time.

The second point will be, when will this event take place? The

first question that presents itself here, is, what place is referred to by the term heaven, in the passage under consideration. Some are of the opinion that Satan was once an angel of God, an inhabitant of heaven, where God resides, where all is love, harmony, and peace, and that he there raised a rebellion and was overcome, and was cast out unto the earth. But we cannot see where to get proof from the word of God, to sustain this doctrine. Jude tells us, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the Judgment of the great day." Jude 6th verse. And Peter said, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto Judgment." 2 Peter 2: 4. This proves that angels sinned, and that God reserved them in chains of darkness, unto the day of Judgment.—But that Satan is one of these, is very doubtful. For the Apostle says, "Your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour." 1 Peter 5: 8. This does not seem like as if he were kept in chains.—And in Job 2: 1, we read, "Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them, to present himself before the Lord." And in 1 Kings 22: 19—22, we read, "And he said, hear thou therefore the word of the Lord; I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand, and on his left, and the Lord said, who shall persuade Ahab that he may go up and fall at Ramoth Gilead. And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord and said: "I will persuade him." And the Lord said unto him, "wherewith?" and he said, "I will go forth and will be a lying spirit in the mouth of all his prophets." And he said "thou shalt persuade him, and prevail also: go forth and do so."—

This lying spirit which offered to persuade Ahab, was undoubtedly the same which presented itself before the Lord among the sons of God, and is called Satan. Now would it be at all likely that one of these fallen angels (spoken of by Peter and Jude) which were cast down to hell, reserved in chains of darkness unto the day of Judgment, could present themselves before the Lord. To us it seems not at all likely, and we therefore conclude that he is none of that class. When, and how he came into existence, are questions which we do not pretend to answer.

And if we admit that Satan was an angel of God, and that he sinned and was banished from heaven, the passage under consideration cannot refer to that event; because if Satan was an angel, and was expelled from heaven, where God resides, and became a Satan, it must have been before man was created, because we learn that soon after man was created and placed in a garden in Eden, that Satan deceived them. From this it seems evident that Satan was in existence before man.—But the event referred to in the passage under consideration, is to take place when the earth, and sea are inhabited. This proves beyond a reasonable doubt, that the passage under consideration has no reference to his banishment (if he ever was banished) from the presence of God for sinning or rebelling against God.

Now we have shown that the term heaven, in the passage under consideration, has no reference to the place where God resides. Then what place is referred to? The Apostle Peter says "But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise." 2 Peter 3: 11. We presume that no one would pretend to argue that the heaven where God resides will pass away with a great noise at the coming of Christ. But the air surrounding our globe: this is, in our judgment, the heaven referred to in the passage under consideration, out of which Satan will be cast, unto the earth. That Satan has his habita-

tion in the air, and reigns there, as prince, is evident from the the Apostles' words; Eph. 2: 2, "Where in time passed ye walked according to the course of this world, according to the prince of the power of the air (or according to the German translation). The prince that reigneth in the air, the spirit that now worketh in the children of disobedience." This spirit spoken of here is evidently Satan, who (according to the German translation) reigneth in the air. This aerial heaven is the place where the war will be with the dragon, (Satan) and his angels. And we have showed that the event is yet in the future. Then the question will be, when will it likely take place? If we carefully examine all the passages referring to the second advent of Christ, we can plainly see that he will not all at once descend to the earth, and erect his kingdom, but that there will be different stages in his second advent. It appears to us that the elect will be taken away from the earth, before the last plagues, spoken of in Revelation, will come upon the earth. The Apostle Paul in speaking of the coming of Christ saith, "For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; so shall we ever be with the Lord." Thes. 4: 16, 17. This in our opinion will be the time when the war will be with the dragon.—When the elect will meet the Lord in the air (the heaven where Satan now reigns). Then they will overcome him by the blood of the Lamb, and by the word of their testimony; and the Devil will be cast down to the earth. How long the Lord will remain with the elect in this aerial space, we are not told; it may perhaps be some years before he will descend on the white horse, as we are told in Rev. 19: 11—14, "And I saw heaven opened, and behold a white horse and he that sat upon him was called faithful and true,

and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but himself. And he was clothed with a vesture dipped in blood, and his name is called the word of God.—And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." This coming of Christ on a white horse, followed by the armies of heaven, evidently refers to a different period of time than that spoken of by Paul to the Thessalonians. At that time they shall meet the Lord in the air, the same as we go to meet a friend when we hear that he is coming. But at the time spoken of in Rev., they will follow him, which plainly shows that this is a different event. And we find if we read further, in the same chapter, that that will be the time when he will come as king of kings, and Lord of Lords, and smite the nation which will gather together to make war with him. And then undoubtedly he will set up his kingdom, and reign in person, with his saints a thousand years.

Much more might be said about the gathering (or taking away of the elect from the earth), and Christ's coming in person, but we will leave the subject for the present. And in conclusion we say, we for our part, believe the time is near at hand, and we ought to watch and be ready to meet the Lord in the air.

VALENTINE BLOUGH.

Berlin, Pa.

When the Empress Eudoxia lay in wait for the life of Chrysostom, he expressed his religious confidence in the following words, part of a letter to Cyriacus:—"Will the Empress cause me to be sawn asunder, even so it was with the prophet Isaiah; will she cast me into the sea, I will think of Jonah; will she throw me into the fiery furnace, I will think of the three men. Will she give me up to the wild beasts,—I will remember Daniel in the Lion's den. Will she cut off my head, I will have John for my Companion.

Will she cause me to be stoned, so it happened to Stephen. Will she take away all my goods, I care not; naked I came into the world, and naked must I return thither.

YOUTHS DEPARTMENT.

For the Companion.

An Address to the Young.

I have concluded in my weakness to offer a few thoughts, which have been deeply impressed upon my mind, and if thereby I can do the least amount of good, I am amply awarded for my labor.

Reader, I too am young, and am well aware of the many dangers and temptations to which we are exposed. Satan is endeavoring by his sinful amusements in every imaginary form, to allure us into his kingdom of darkness and unutterable woe.—Then let us be on our guard, lest we be overcome. It is lamentable, that so many intelligent beings will yield to his power: more especially, because we have such a loving Redeemer, in the man Christ Jesus.—Let us contemplate his excellence. There is a majestic sweetness enthroned upon his brow, not to be compared with the sons of men. He lived in perfect union with the Father before the world was; certainly there was happiness there.

But when man became so corrupt, he sacrificed all his Glory for a time, and came into this lower world, humbly teaching us the way of life; bearing all the insults that sinful man could heap upon him, and finally was crucified. For whom? For you and me. He became poor that we might be made rich; he died that we might live. Was he obliged thus to do? You all will have to answer, no; but he did it out of pure love, and yet you are putting him off. Oh, how can you slight sweet Jesus so? Suppose you had a very dear friend, one whom you really loved; and that friend would slight you; would it not grieve you? Just so, and much more you are grieving a heavenly friend, one "that sticketh closer than a brother." Sinner, did you ever consider your condition? Is your soul at ease? Are you happy in the course you

are persuing? I know you are not. Then why do you linger? You will never grow better by delaying; but Satan will tighten his hold on you, and it will be the more difficult to get loose. Some say if it were not for this, I would join the army of the Lord; others say, were it not for that, I would become a member of the Church; that is the only barrier in my way. Such things that indeed are no barriers at all. Some may think the world will hate them; but if it does, it will only give evidence that there is something good about them, for Christ said we should be hated by all men for his name's sake. "*Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.*" "*Rejoice and be exceeding glad, for great is your reward in heaven.*"—We must not expect to be rewarded in this life; our reward is at the end of our journey, and if we walk faithfully we are sure of obtaining the prize. We have a beautiful example in a Mary of old. After Jesus was buried, "*The first day of the week cometh Mary Magdalena, early, when it was yet dark.*" She came early to the sepulchre, seeking her Lord. Is not this a beautiful illustration of the propriety of Seeking the Lord in early life. Considering the circumstances connected with the burial of our Savior, we might conclude there were strong barriers in her way; there being a band of soldiers set to guard the sepulchre. But she heeded them not and went on until she found her Lord. If there was an army endeavoring to keep you from your Lord, we would not wonder that you stay away.—But the way is plain, the terms easy, and all have free access to a throne of grace. Therefore the greater will be your condemnation, if you persist in your present course.

Oh, my dear young friends, will you not forsake the follies of this vain and sinful world, and flee to the outstretched arms of Jesus, before it is forever too late. Then make up your minds at once, and come to Jesus; he stands ready to receive you, the moment you give

your souls up to him. Resolve to-day you will serve him; to-morrow it may be too late.

Come youth and people, one and all,
And hear the Lord in friendship call,
I love your souls extremely dear,
Therefore incline yourselves and hear.

LIZZIE MYERS.

Mifflinburg, Pa.

Bible Questions.

Who was it, and where can it be found in the Bible, that made a vow that the first being that met him when he got home, he would offer unto the Lord; and the first object that met him was his only daughter.

What king dwelt in a house of Cedar?

Who prayed the following prayer? and where is it to be found?

"Blessed art thou, O God of our fathers; and blessed is thy holy and glorious name, for ever. Let the heavens bless thee and all thy creatures. Thou madest Adam and gavedst him Eve, his wife, for an helper, and stay. Of them came mankind. Thou hast said, It is not good that man should be alone, let us make unto him an aid, like unto himself. And now, O Lord, I take not this my sister for lust, but uprightly, therefore mercifully ordain that we may become aged together; and she said with him, Amen."

LOCAL MATTERS.

Tyrone City, Pa., May 8, 1866.

CORRESPONDENCE.

Dear Brother, and kind reader; We are all created for a wise and noble purpose; and that we may fill our station in life, and accomplish the end for which we were created, we must "first seek the kingdom of heaven;" then we have the promises of God, and no where else. And after we have sought, we must then grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ. When we see the tender corn shooting from the ground, green and fresh, we say it must have proper culture. The noxious weeds must be rooted up, and when this is done, and it receives the gentle showers, we expect then to see the corn ma-

ture, and come to perfection. We live in a sin poisoned world, surrounded by the enemy of our souls, and, when we see anything coming up which will retard the cause of our Maker, or impede our progress in the service of our God, we should all lay a helping hand, and by trusting in God, and praying him for assistance, we will be able to get rid of any evil that may arise.

Pride is one of the evils that grows like the apparently harmless spear of grass, by the side of the tender corn, it (pride) does not make a great show at first, neither does the grass, but let it alone and it will take a great root; then spread out its leaves to catch the rain, and take in all the gentle dew. The corn becomes impoverished, and finally dies. So it is with man, or the Church. Let pride get a deep hold on either, and they are gone. We should be on the alert, and not let it have any room in the heart, or in the Church. Let us all be on the watch, and not, like the slothful man who would not pull up the grass, for fear it might injure the corn; or I will wait and see if it will do any harm;—he sits folding his hands, and by and by he looks after it again; he says now it is too far gone; it is no use to look after it.—Just so let pride run on, to see whether it will do any harm, and sit down in ease,—when we then think we will look after it again, it has ruined the Church. And how many at the present day are saying, you are too particular; if you was not so, more would come to the Church; we would increase faster; your plainness keeps thousands out of the Church. O! what folly! when we are commanded to come out from the world; and they would have us go along with the world that we may increase faster! May God forbid that we should! But I pray that he may help us to keep ourselves unspotted from the world. It is true, that pride comes in many ways. But most commonly with this kind of a plea, "other people do so, why may not I?" O, dear brethren, let us look well to old land marks, and those who are like

myself, not grown old in the service of our Maker, like many of our old fathers, and mothers, who have stemmed the storm, and have anchored at the haven of immortal glory; and others who are crying for sinners to turn, and have stood for many years; whose heads are silvered over by the frosts of many winters; such as these let us follow in their foot-steps. And, one and all, let us contend for the faith once delivered unto the saints. For this world with all its pleasures are nothing; as we who live in the hill country of East Tennessee, as well as elsewhere, have experienced.—Our property apparently took wings and flew away; our friends drove from their homes,—some shut up in prison,—some hid in the mountains,—and what was it all for? Was it for our humility? O no, it was on account of our pride, and our folly.—And I sometimes think, that we soon will have some other scourge, more fatal and more destructive, than the war which has just passed over us. Some men said the North was to blame; some said the South was to blame; now we think different from either party, for if the North had all been good, of course the battles would have all been as Caleb's; or if the South had been all good, the result would have been the same, but we think both were to blame in part, for both North and South had become so wicked that the Lord permitted them to combine in parties, for to kill each other.

Now we who have said by our actions that we are not of the world, but have come out from the world, we should tell the people, and that by our actions, that we are opposed to party spirit, for it gendereth evil or strife. We have seen this tried, and it is just so, for if we take part in those political questions of the day, we surely will lose sight of the banner under which we have enlisted,—the blood stained banner of Jesus, and we will forget that it was "in the name of our God" that we have "set up our banner." We have inscribed on our banner, *love to God, and love to man*. So let us fight the battles of the Lord, that

when all our troubles and trials are over, we may join the armies in the skies; where we shall feast on God's love, both day and night; where we need no sun to light the city; where we can drink out of the crystal fountain that proceeds out of the throne of God and the Lamb; where all tears will be wiped from our eyes, and where we can sing the song of Moses and the Lamb, forever and forever; Amen.

ABRAHAM MOLSBEE.

Cedar Grove, Tenn.

Railroad Privileges.

Brother Holsinger.—As the Railroad privileges were not quite completed when I last wrote, and as the various Companies have cheerfully granted the favor for all our members going to Annual Meeting, it is right that they should understand the arrangements in order that they may avail themselves of the advantages. I will, therefore give the arrangements again, correctly.

On the Penna. Central, the Northern Central, and the Sunbury & Erie, the arrangements are the same: the members pay one local fare from where they come on the Road to the place they leave it; (no time fixed for starting) then at the meeting they get a ticket that will return them free to the place they started from.

On the Cumberland Valley Road they begin to sell tickets on the 16th of May, that will be good to return until the 30th of May. These tickets are bought at any of the main stations.

C. CUSTER.

Philadelphia.

Brother Joseph Holsoyple, Indiana, Pa., says: We held a choice for Deacon in our church (Manor), which resulted in the election of the following brethren: George Wise, Daniel Brallier, and Jacob Fyock.

Sister Hannah Knauff, Covington, Ohio, says: "Please correct a mistake you made, on page 127, present volume. The Brethren's Sunday School referred to there, is in the village of Newton, 4 miles

South of Covington. The good work is still going on here. Five more were baptized last week, and several more at the Covington church."

Announcements.

A Communion Meeting to be held with the Brethren in Winona County, Minnesota, commencing on the 14th of June next, and to continue over the following Sunday.—A general invitation is given, and especially to ministering brethren. We hope the brethren will remember us in the far North-West.—Those coming up the Mississippi will stop at Winona; thence on the Winona and St. Peter R. R., 18 miles, to Lewiston. There inquire for J. S. Lewis, a brother living near the station.

C. F. WIRT.

Warren, Minn.

Minutes.—A brother wishes to know whether we will furnish a copy of the Minutes of our next Annual Meeting to all our subscribers.—We expect to do so, either in the *Companion*, or in separate sheet.—We expect the Council will grant us the liberty of publishing them in our paper.

Our Annual Meeting.

We remarked last week, that when Moses was convinced of the propriety and practicability of the suggestion, or plan, of his father-in-law, he at once approved of it, and also put it into practice. He did not say, I have been doing my business in this way, and I think I did it well enough; or, I do not like to make any change, because I have been doing it in this way for a long time, and the Lord has approved of it, and prospered us under this system. He made no such objections, though he would have had better reasons for doing so than the Brethren have now, to raise such excuses against making a change in the manner of holding our Council Meeting.

While the Children of Israel were less numerous, and consequently also the questions for decision or judgment, Moses could judge between them; just so with our Brethren.—While the Church numbered only a few thousand members, and the delegates perhaps as many scores, they could conveniently meet in some large upper room, or in a barn floor. And when a question was to be decided, one of their number could, in a few minutes, go around to every member, and ascertain his sentiments, and thus they could have a perfect understanding. Now when our delegates number as many hundreds, with the immense outside pressure, it is practically impossible to get the full sentiment of all the authorized delegates. Hence we would say, our Annual Council will gradually but surely wear itself away, and the people with it, for the thing is too heavy for it. Let the church, then, provide able men to be rulers of thousands, for which the District Councils will answer every purpose; the branch councils will rule over the hundreds; the ministers over fifties, and the deacons over tens, and let them judge the people at all seasons, and let them bring every *great* matter to the Annual Meeting; but every *small* matter they shall judge; so shall it be easier for the Annual Meeting, and others shall bear the burden with it.

In our District we have the District council in the Fall; then the Annual Council in the Spring, and our branch council we can call at any time, and our ministers and deacons we have in our midst, so that we can have matters judged at all seasons.

After the Church is districted, then we would propose that each District send two delegates to the

Annual Council, which delegates shall compose the Annual Meeting; and that the Standing Committee be appointed by them a year in advance, that is, this year's meeting appoint the Standing Committee for next.

We believe we will now be understood. The selection of the above text, and the principle ideas, must be accredited to my father, Daniel M. Holsinger. Our motto is, to give every man credit for what is due him. We were impressed with the ideas, and hence have borrowed them from him.

Skeleton Found.—The skeleton of a man was found, last week, in a ravine along Tussey's Mountain, a short distance above Rebecca Furnace, this county, which has been identified to be that of friend David Bulger, of Martinsburg, who so mysteriously disappeared, about five years ago. As we understand an inquest has been held on the spot, we shall await further disclosures, when we expect to give full particulars.

Many of our correspondents say they expect to meet us at Annual meeting. We shall be happy to meet and make the acquaintance of as many as possible, as we are always glad to meet our friends.—Should there be any with whom we have had slight differences, we shall also be pleased to make some explanations, personally, which might be out of place in our paper.

We expect to leave home on Friday evening previous.

DIED.

In the Ashland branch, Ashland Co., Ohio, April 4th, brother JOHN B. MOYER; aged 55 years, 7 months, and 23 days; leaving a sorrowful widow and 12 children to mourn their loss. and the church bereaved of a minister. The widow and three children are members of the church. Funeral services by brothers Garver and Moses Weaver, from 3 Cor. 5:1-10.

Also in the same Congregation, April 26, CHARLES L., son of brother Jacob and sister Anna BEECHLY; aged 5 mos. and 26 days. Funeral services by Moses Weaver and the writer, from Job 14:1, 2.

WM. SADLER.

List of moneys received, for subscription to the *Companion*, since our last.

H. H. Dilling, Polo, Ill.	1.50
Lydia Denlinger, Gordonville, Pa.	1.00
Jeseyrus Young, West Alexandria, O.	1.00
Adam Hollinger, Bermudian, Pa.	2.00
Lucinda Knepp, Nora, Ill.	2.00
Cyrus Brindle, Allen, Pa.	1.50
John Hoffacker, do	.85
Peter Brindle, do	.85
Christian Baker, do	.85
Levi How, Mechanicsburg, Pa.	.85
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Levi Hertzler, Myerstown, Pa.	.85
Mrs. D. Autleberger, Warriors Mark, Pa.	1.50
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J. W. Sollenberger, Union, O.	1.00
Jesse Crumbaker, Frankstown, Pa.	1.50
E. W. Sine, Arlington, Ill.	1.00
John Thomas, Washington, Iowa,	.60
Ellas Steel, New Bedford, Ohio,	1.50
David Sollenberger, Swan, Ind.	1.50

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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TYRONA CITY, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, MAY 15, 1866.

Number 20.

For the Companion.

Temperance Hymn.

Heavenly Father, hear my prayer,
For thou alone can'st save;
Oh! shield me from the drunkard's doom,
And from a drunkard's grave—
Teach me to shun the proffer'd glass,
E'en from a friendly hand,
For when it comes in friendship's guise,
Temptation few withstand.

Oh! who can name the countless ills
That lurk within the bowl.
The loss of wealth, of friends, of breath,
E'en of the priceless soul.
A wretched, life-despairing death,
Disease and shame and sin;
These are a part, and but a part,
Of the woes that lurk within.

Oh! who can trace the downward path
From thoughtless revelry,
Through doubt, then fear and dark despair,
To utter misery.

O! for a master hand to paint
The scenes of that dread curse,
And on each yielding, erring soul,
Their lessons to enforce.

J. S. GITT.

Adams Co., Pa.

Selected for the Companion.

Strange things.

Continued from page 145.

"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say to them on his right hand, Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.—Then shall he say also unto them on the left, depart ye cursed, into everlasting fire, prepared for the devil and his angels; and these shall go away into everlasting punishment, but the righteous into life eternal." Matth. 25: 31—34, 41, 46. Now if the opinion that there is to be a day of judgment, at which all the human race will be summoned before Christ, the righteous separated from the wicked, the one received to

endless happiness, and the other consigned to ceaseless perdition be groundless, it is to me peculiarly strange, that Christ, who must have known the falsehood of this doctrine, should so plainly express it, as he does. When he speaks of all nations being gathered before him, of his separating the righteous from the wicked, as a shepherd divideth the sheep from the goats, of his inviting the one to the enjoyment of that kingdom, prepared for them by his Father, and of his bidding the other depart, accursed into everlasting fire, prepared for the devil and his angels; if he did not believe this doctrine, it is certainly natural to suppose that he would have been more cautious than to use language which so unequivocally expresses it.

That thousands of honest inquirers after truth have understood him to assert this doctrine, in the passage before us, is what few, if any will pretend to deny; and that he knew they would thus understand him, is as generally acknowledged. It appears to me strange, therefore, that he had not used expressions that would have clearly conveyed his meaning, and prevented the numerous distressing fears, as well as hurtful errors, which his language has occasioned. Let my readers consider, that Christ knew the truth upon this subject, that he was able to express it with the greatest plainness, that he had no intention of frightening them by false exaggerated representations, but that his real object was to communicate the most important practical information; and then let them tell me how he came to use language which so much resembles that of those who preach the gloomy doctrine of future and everlasting punishment.

The conduct of the apostles, upon this subject, appears to me equally strange with that of Christ. If they were universalists, designing

to teach that there will be no punishment after this life, I am wholly unable to reconcile their expressions with truth and sincerity. Paul's language to the Corinthians upon the future condition of mankind, directly contradicts the language of those who preach opposition to the doctrine of future punishment. "We must all appear before the Judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Cor. 5: 10. If Paul believed that there is no judgment after death, and no punishment but what is suffered in this life, it is very difficult, to say the least, to tell what he meant by our receiving at the judgment, the things done in our bodies. Nor does there appear to be any propriety in his intimating, as he appears to do, in the following passage that mankind go to judgment after death. "It is appointed unto men once to die and after this the Judgment."—Heb. 9: 27.

A universalist might perhaps, in consequence of finding such expressions in the scriptures, make use of them in his public discourses. But if he were a man of prudence, he would carefully guard the minds of his hearers against a misunderstanding of them by his own explanations. When therefore, I find Paul freely using such expressions and accompanying them with no explanations that seem in the least to detract from their most obvious sense, I am compelled to conclude that he was a very imprudent preacher, or, that he was no universalist.

I have often heard serious and worthy ministers of the gospel, tinged, however, with the belief of future and eternal punishment, censured for preaching too much terror, and there certainly have been at times, some things in their awful denunciation against sinners, which

were enough to make the stoutest heart tremble. But what has surprised me more than anything else relative to this subject, is the fact, that Paul, and others of the apostles use expressions upon this subject as strong, and as full of terror as any thing which every dropped from their lips. I never heard the most offensive of these preachers, say anything which appeared to me more unequivocally to assert the doctrine of future and eternal punishment, more indicative of God's displeasure with the wicked, or more calculated to frighten them than the following language of Paul: "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 7-9. One thing must be obvious to all: should I preach the universal doctrine and make a free use of such expressions of the apostle as that above quoted, without accompanying them with his own interpretations, my hearers would conclude that I had changed his sentiments. These remarks may lead my readers to conclude, that Paul was more careless, or imprudent, in his language, than the rest of the apostles. But I am far from thinking that this is a fact. Although I dislike to charge him or any of his brethren with imprudence or insincerity; yet, upon the supposition that they believed in the salvation of all men, I say again, I cannot reconcile their language with their sentiments, or with any serious intention of communicating them.

We will now suppose that John believed in the salvation of all men, and at the same time consider, for a moment the language which he uses in relating a vision which he had of future things: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and I saw the dead, small and great, stand before God; and the books were opened:

and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works, and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were east into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 11-15. Here I cannot refrain from remarking that it is a strange thing, that John, who, as we have supposed, was perfectly free from any apprehension of a Judgment after death, should have had just such a vision as this; and admitting, as we must, that he did have it, it is unaccountable that he should not have had the prudence to express himself a little differently, or to add some explanation to his words, which would have satisfied every honest reader that he did not mean all which he seems to say. If he had told us, expressly, that he did not mean, by what he had said respecting the dead, small and great standing before God, to intimate that any of the human race would ever be raised from the dead; that he did not design, by the books being opened, and the dead being judged out of the things written in the books, to be understood that any would hereafter be called to an account for what they had done in this life; and that by his declaration "Whosoever was not found written in the book of life was east into the lake of fire," he had not the most distant thought of alarming any one with the fear of future punishment. Although it would then have been impossible upon any fair principles of interpretation, to ascertain what he did mean by his expressions, yet he might have appeared honest, and sincere, and prudent. But to leave his expressions in the unguarded form in which they now stand, looks like a species of imprudence directly calculated to lead honest, sincere, and even discerning minds, into the gloomy belief of a day of judgment

and perdition of ungodly men; a species of imprudence which we are sure would destroy the popularity, and essentially, injure the cause of any universalist at the present day, and of which none of this class, within my knowledge, is ever guilty.

5. If there is no punishment after death, there appears to me to be something strange in God's treatment of his creatures in this world. Generally speaking, the righteous and the wicked are here treated essentially alike. Although there are instances in which God does, by his providence, inflict signal punishments upon the wicked, and confer signal rewards upon the righteous in this life; yet these instances, being comparatively rare, must be considered among the extraordinary events of his providence. God's general rule of dealing with his creatures in this life—a rule from which he never departs, except in extraordinary cases, and for special purposes—is expressed in the following words: "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Solomon seems to have been convinced that, as a general rule, God treats the righteous and the wicked alike in this world. "All things," he says, "come alike unto all; there is one event to the righteous, and to the wicked."

In another place, he says, "there is a vanity done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous." Now, if it is a fact, as is unequivocally asserted in these words, that rewards and punishments are not always distributed in this life according to the deserts of men, it is strange to me that there should not be a future retribution. To my mind, there is no truth more indisputable than this: the goodness of God must lead him, sooner or later, to treat all his creatures according to their characters.

Besides, upon the principle that all will immediately be happy after death, there is often something

strange, even in those instances in which God makes a distinction between the righteous and the wicked in this world. Whenever the judgments of God upon the wicked are such as to carry them out of the world, they must, for aught I can see, become blessings; as in such cases they are always instrumental of removing the subjects of them from this world to heaven. Now the flood which has uniformly been considered as a judgment upon those who perished in its waters, must, upon the principle here assumed, be considered as a judgment upon Noah, and a blessing to those who were destroyed! Reader, look at this subject one moment; those who perished, all went immediately to heaven, where they were made perfectly happy in the enjoyment of God; while Noah, after having witnessed the agonies of a dying world, and enduring the sorrows of this seemingly dreadful catastrophe for forty days and forty nights, was left an afflicted solitary individual, with no society but his own family, and no possessions but the ruins of his ark. To this solitary pilgrimage he was driven, for no other reason than for being a good man; while the true cause of his companions all being received so soon to heaven was, they had corrupted their way before the Lord!

A similar reason must be assigned why Lot, deprived of his wife, and dispossessed of his inheritance, was obliged to linger out a pitiable existence in the little city Zoar, while the inhabitants of Sodom and Gomorrah, after one momentary pang from the devouring elements in which they were enveloped, were all received to the mansions of bliss; and why Moses was required to endure the labors and hardships, and self denial of a journey through the wilderness, and to hear, for the space of forty years, the murmurs and reproaches of a rebellious people; while Pharaoh and his hosts, who maliciously pursued him, all safely entered the rest prepared for the people of God, the moment they were overwhelmed in the Red Sea. This is the strange attitude in which

the opinion under consideration presents all the judgments of God, which have swept the wicked from the earth. So far from having been evils to them who suffered them, they appear to have been blessings!

On the whole, I cannot but think it strange, that a doctrine attended with so many strange things should be thought to be true. There must be something strange in the structure of that mind, or in the feelings of which it is the subject, which can believe this doctrine in the face of so much plain testimony, and in opposition to so many well known facts. The mind which can believe this doctrine, in opposition to the scriptural facts, and scriptural testimony, which present themselves against it, cannot be prevented, by scripture, from believing anything which it wishes to be true. Do you ask, reader, what is the reason? why so many readily receive the false and absurd doctrine which has now been considered? In the following scripture you have the answer: "Having the understanding darkened; being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart."

JOHN R. HOLSINGER.

Mt. Morris, Ill.

A Word to Boys.

A writer in an educational journal, the title of which we have unfortunately lost, has the following pertinent and truthful remarks:

Boys, listen! The first thing you want to learn, to develop what force there is in you, is self-reliance; that is, as regards your relations to man. If I were going to give a formula for developing the most forcible set of men, I should say: Turn them upon their own resources, with their minds well stored with moral and religious truth when they are boys, and teach them to depend on self and not on father. If a boy is thrown upon his own resources at fifteen with the world all before him where to choose, and he fights the battle of life single handed up to manhood, and don't develop more than an average share of executive

ability, there is no stuff in him worth talking about. He may learn to plow, and sow, and reap, and mow, but this can all be done with machines and horses, and man wants to be something better than either of those. Wipe out of your vocabulary every such word as *fail*, give up wishing for improbable results, put your hand to the plough, or whatever tool you take to, and drive on and never look back. Don't even sight your person to see if it is straight; don't be consistent; but be simply true. If you go out to see a reed shaken by the wind, it is pretty likely you will never see any thing of more consequence.

BORROWING TROUBLE.—"The worst evils are those that never arrive."—By way of practical council to all the borrowers of trouble I would say face the real difficulties and troubles of life, and you won't have time for practicing the art of self-tormenting. The most contented people in the world are those who are most employed in alleviating with Christian heart and hand, the sorrows that flesh is heir to. Visit the homes of ignorance and poverty and vice, and in the face of the terrible realities you will there witness, your own petty cares will seem as nothing.—The anxieties of the fancy will vanish altogether while you will be far more able to bear those burdens which though real, will seem light by comparison.

A POINT FOR PARENTS TO PONDER.—"I would be glad to see more parents understand, that when they spend money judiciously to improve and adorn the house, and the ground around it, they are, in fact, paying their children a premium to stay at home as much as possible to enjoy it; but, that when they spend money unnecessarily in fine clothing and jewelry for their children, they are paying them a premium to spend their time away from home—that is in those places where they can attract the most attention and make the most display."

Youth looks at the possible, age at the probable.

*For the Companion.***A Criticism Reviewed.**

Dear Editor:—It is with much reluctance that I have sought to review the criticism in No. 14, on the subject of feet washing, as I am quite unwilling to intrude on the worthy columns of your excellent paper; hence it is purely a sense of duty that prompts me to act.

Brother M. seems to think that I have entirely mistaken my character, to which I simply add that "I am also a man as thou art;" and I sincerely trust that I "Judge no man," but, in the mean time, we have very safe assurance from Christ himself that "by the fruit we shall know the tree."

I humbly regret if any remark in my former essay has proven offensive to brother M., or any of the readers of the *Companion*, for they were not so intended, but were prepared with the purest feeling of Christian love for the welfare of the Church. I have never had the pleasure of a verbal intercourse with brother M., but my impression of his ability is favorable, in view of which we are much surprised that he denies the incompatibility of the example and precept of Christ, in the mode of feet washing.

In the example of Christ he taught humility and love, and it was a test of obedience; as an ordinance in the Church, it teaches the same and is a test of the same thing. Christ observed the ordinance before supper, we observe the ordinance at the same time; Christ washed his disciples feet with water and wiped them with a towel; we wash our brethren's feet with the same element and wipe them with the same article; now in these respects, and others that we might mention, the example of Christ and the precept are perfectly compatible, but this compatibility does not exist in the mode; for in the example Christ washed and wiped all their feet, and did not have his feet washed at all; but in the precept he tells us to "wash one another's feet," or according to the German translation "wash among others," and as I stated in my former essay, in the example one washed the other's feet, but the precept teaches us to "wash one another's feet." Does brother M. term these compatible? If he does we beg leave to say that our limited view of the language is different.

We will now compare his own views with the example of Christ, and see if they are compatible, as he has tried to prove. He says, "the time arrives to commence feet washing, the brother at the head of the table arises, lays aside his garments, girds himself with a towel, washes and wipes the feet of the brother next to him. He then that is washed proceeds to wash and wipe the next brother's feet, in the same manner, and so on till the brother at the foot of the table is washed; he then takes the water and towel in like manner, and goes to the brother that commenced the work, washes and wipes his feet, and the sisters proceed in the same manner; all are washed and all are wiped, all have washed and all have wiped one another's feet."

Does brother M. claim that the above is compatible

with the example? Does he not know that there was no changing, that is, that one washed and wiped the feet of all, in the example of Christ? In the conclusion of the above quotation, brother M. says, "all are washed and all are wiped;" but this is not the case in the example in question, for it is evident that Christ had his feet neither washed nor wiped. Again he says, "all have washed and all have wiped," this again is not the case in the example of Christ, because none of the disciples either washed or wiped. Christ is the only individual that washed and wiped on the occasion in question.

If space and brevity did not forbid, we would gladly show brother M. that incompatibility exists, at least to an equal extent between Christ's baptism and its practice, in the Church; a hint of which we gave in our former essay; but as we have some distaste for controversy of this character, and at first decided that we should make no reply, we shall here leave the subject to your respective considerations, hoping to have no further occasion to call your attention to the subject.

I. J. ROSENBERGER.

West Independence, Ohio.

*For the Companion.***Home Again.**

Home again! What holy and tender emotions are awakened by these two simple words, especially when realized by one of this world's weary wanderers, who, having battled against the rude storms of life, returns home after an absence of many years! No matter how much our nature has been warped by time's relentless hand, or led captive by the caresses of others, whose hearts never felt what their lips were wont to speak, there yet is truly an imperishable charm about the dear home of our happy childhood, which ever shines forth with all its hallowed influence, still clinging to our hearts wherever we may wander.

Home again! How many thousand objects that perhaps never before elicited so much as a passing glance, are now invested with new beauty, and bring to mind the glorious memories of the past, fraught with so many endearing recollections of friends, whose confiding glances were wont to mingle with, and meet the expression of ours, in those halcyon days of youth, when the sky was so pure and cloudless, when we knew not care nor sorrow, and life's pathway seemed so bright and sunny. Many changes may have passed over the dear old home; the voices we now hear may not fall upon our ear as softly and sweetly as then; a loving heart that once beat in sweet unison with ours, may never more greet the yearning spirit again. Yet 'twas our home—our happy childhood's home,—and with all its changes, is fondly welcomed to us again, its light still shining brightly, like a star of hope on the weary path of life, till its lustre is dimmed by the high stars of Eternity, which shine brighter and brighter through the gathering gloom of death, to light our freed spirits to our eternal home.

And yet of what little avail at best is this earthly home to us? We know that time's brightest hopes are doomed to fade; in a few short years at most our little copy must close, leaving us to stem alone a mightier and broader ocean than any we have seen. We know that this earthly home, though so dear, is no abiding home for us. Then where is it that we can feel in truth at home once more? If we listen to the stars that nightly hold their joyous festival around the midnight throne, they point to a brighter home beyond their glittering path. If we listen to the angel voices that beckon to us from the shores of immortality, they tell of a home where the freed spirit is wraped in eternal rest; where every tear is wiped from sorrow's eye by the loving hands of Jesus. If our earthly home is welcomed with such feelings of joy, what rapture must fill the soul, when, freed from sin and death, it gains a home beyond the shores of time! To feel at home with Jesus, never again to wander from his love; never to feel grief and woe, but instead, "Joy unspeakable and full of glory." At home with Jesus! Blessed thought! May we all be so inexpressibly happy, when we have "Put off this mortal, and put on immortality, to exclaim in words of rapture—at home with Jesus.

M. STROM.

Bristol, Ohio.

For the Companion.

Who are God's Chosen People?

First Cor. 1: 26—30. Inasmuch as many of our fellow beings, and even some of our brethren, believe in an election, that some men will be saved, and were so ordained, while others will be lost, with all the effort they may make to be saved, we shall endeavor to investigate the subject, and see why it is that some are lost, while others are saved.

In the first place we give the reason why some sink to hell. It is their sin, and only their sin; they will not repent; they will not believe in Christ; they will not turn to God, and therefore they perish wilfully, by their own act and deed; but how is it that others are saved? Whose will is it that hath made them to differ? If we carefully read the above named Scripture, we find the text three times most positively answer the question. It saith not, "man hath chosen," but it saith three times, "God hath chosen." This will be clear to any thoughtful person; if we first of all turn to certain facts. Wherever we find a case of election in the Old Testament, it is manifestly God who makes it. If we go back to the very earliest time, angels fell, who kept not their first estate, and were reserved in chains under darkness unto the Judgment of the great day; and even Satan fell. The great Serpent drew with him the third part of the stars of heaven. They fell from obedience; they were condemned to eternal fire. Man sinned also; Adam and Eve broke the covenant with God, yet God in his great mercy gave the promise to the woman, that the seed of the woman should bruise the Serpent's head. Some men are saved, but we have

no account of devils being saved. Is it man that makes this choice? Nay verily it is God himself, who testifieth "I will have mercy on whom I will have mercy, I will have compassion on whom I will have compassion;" yea God has chosen. Did Abram choose God, or did God call and choose Abram? Did David choose the throne? Was there any fitness in the youngest son of Jesse? Nay verily, but on the contrary, even Samuel said, surely the Lord's anointed is before me, as he saw Aliab go forth, but God seeth not as man seeth; and so we might multiply cases, but let this suffice, and look at it in another light.

We will now introduce a few figures made use of in Scriptures, in connection with the work of salvation.—We notice that salvation consists in part of an adoption. We are adopted into the family of God, according to the law of adoption. Now it is evident that none but the parent can have the power to adopt. As a father, I have a right, if any desire to enter my family, to adopt or refuse, for no one can have a right to force himself upon me, and so in adoption it must be God who chooses his own children. Thus it would seem clear, according to the figure and illustration of Scripture, that the choice of the men to be saved, must be left with God. Let us for a moment ask ourselves, have we chosen ourselves? No, God must have chosen me, for I never could have chosen him, determined to live in sin, prone to wander, fond of iniquity, drinking down evil as the ox drinketh his fill of water, (as saith the man of God) and now saved by grace, dare I for a moment impute that salvation to my own choice? I do choose God most freely, but take notice it must be because of some previous work upon my heart, changing that heart, for my unrenewed heart never could have chosen him; for, saith the apostle, "the natural man cannot receive the things of the spirit, for they are foolishness unto him," &c. And again, "he that would come to God must believe that he is, and no man cometh unto me except the Father draws him," says the Savior.

Now the question would arise, does God only call some, and not every one that arrives to years of accountability? We will hear the apostle on that; "For the grace of God which bringeth salvation, hath appeared unto all men, teaching them of denying ungodliness," &c. "Come all ye ends of the earth, and be ye saved, for I delight not in the death of the sinner, but that all should turn and live."

Now the next question that would arise: Who are his chosen people? Let us refer to the text and see. "He hath not chosen many wise men after the flesh, not many mighty, not many noble are called." Now if man had the power of choosing, these are just the people who would have been selected; but God hath chosen the foolish things of the world, to confound the wise; the weak things, the base things to confound the mighty, &c. Now we believe if man had to make the selections, those are the very persons who would have been left out. God's choice is directly contrary to

man's, or human choice. Man chooses those who would be most helpful to man, but God chooses those who would be most helpful to him, and to the advancement of his cause.

We must however notice here, that the text does not say, "not any;" but it says, "not many wise men," &c. We believe that God hath chosen also some wise men, but not many wise men, after the flesh, for God will truly make wise men, but not wise after the flesh, but wise in the knowledge of their God and Creator; for had God chosen the cunning, the philosopher, the great students, the rabbis, men who look down upon the illiterate with scorn, as if they were but dust beneath their feet, for if those great men were chosen they would perhaps say, O how our wisdom helps us! If the twelve apostles were, or had all been wise men, after the flesh, they might have said, we are the twelve picked wise men of Judea, but instead of that, Christ looks after, and makes choice of twelve fishermen, who are considered as the ignorant. He takes them and they become the disciples. They spread the Gospel, and God has the glory, and not the disciples. Blind wisdom gropes in the dark, and like the wise men, they go to Jerusalem in search of the new born babe in vain, while shepherds from the field, go to Bethlehem and find Christ at once.—"Not many mighty;" not the Napoleon, not the Alexander, are not those chosen? We would conclude that if those mighty men of war were the chosen of God, we might say because of their valor, the excellency of their swords, and the strength of their arm, has compelled others to receive Christ. Why not choose them? Our text says, not many mighty. No, Christ chose no warriors. One of his disciples used a sword, but to very poor effect; for he only cut off a man's ear, and Christ healed that, and that was the end of poor Peter's fighting. The conquest does not depend upon the mighty. God has not chosen them.

Not many noble were called; by which we would understand: with a large pedigree, descended through

a line of princes, for nobility might have been thought to stamp the Gospel with its prestige, &c.

I see my article is getting too lengthy, and have only got through with the 26th verse, and three more to dispose of, so I will but touch, and not tarry. But God has chosen the foolish things of the world, as if the lords chosen, were not good enough to be called men, but were only things; as if the world looked down on them with scorn; that they did not say, who are these men, but who are these things, &c. "God hath chosen the weak things." The word things comes up again. They were not merely weak men, but weak things. Who is Christ? A wretch hanging on the Cross.—"Save thyself." Who are those twelve that are setting him up.—What are the twelve poor fishermen, who can hardly muster one single talent of gold to pay custom? Who is this Paul upon mars hill? What will that babblers say? "God hath chosen the weak things." The base things, we would understand, without pedigree; things that have no "Sir Henry." Their fathers were some nobody. Such were the apostles of old. They were the base things of the world. Yet God hath chosen them. Things that are despised; such as were sneered at; such as were persecuted, treated with scorn, and yet God has chosen them. And things that are despised, they are not worth noticing, yet God hath chosen them. And what was true in Paul's time, is true now; for the Bible does not change. In eighteen hundred and sixty-six, God chooses the things which are despised, just as he did in the year thirty-three. O then, let us not shrink from our duty.

In conclusion, do you know that you are but flesh, and sinful flesh, and God is willing to accept you on his own conditions, laid down in the Gospel? Give up your own will to the will of God, and you may become reconciled to God. and you it is, that God hath chosen, for all that will come, may come, and partake of the water of life freely.

Franklin, III.

D. DIERDORFF,

LOCAL MATTERS.

Tyrone City, Pa., May 15, 1866.

Religious Dialogue.

II. Your last proposition was, that all true Christians will practice certain ordinances, but that the motive that prompts them to do so, is an evidence of their regeneration, rather than the means of bringing about that state. I do not know that I shall be able to analyze so fine a point. Nor do we wish to contend for anything that the Lord does not demand. Our position is, that the Lord has commanded us nothing but what he intended we should obey. Neither does he require anything of us, that is not intended for our good and his honor. Besides he demands no impossibilities, and asks nothing, but what it is our *reasonable* service to perform. As to the motive from which we yield obedience, there can be but one; the love and glory of God.—This might be termed the *cause*, and the *effect* is the salvation of the souls of those who love and obey God,—upon God's own promises.—If you are good enough already, and yet feel willing to keep God's word, we do not know that we have any reason to object; and if I feel my weakness, and follow the precepts of my Master, and labor to advance in Godliness, or to grow in grace, we cannot see from whence you would oppose us.

Professor. We do not oppose your growing in grace, "unto the measure of the stature of the fulness of Christ," but we do contradict the doctrine of meriting salvation by the works of poor mortal man.

II. Why then do you perform any works?

P. Because, having been born of God, I take pleasure in doing the will of my Master.

H. If you are a Universalist, I would advise you to read and study an article published in our last two issues, headed "Strange Things," before we discuss that theory, as it presents many of the objections which I should introduce to you.

P. I claim to have no connection or sympathy with Universalism, and as vehemently oppose the theory of universal salvation, as that of salvation by works.

H. Then you believe that a part of the human family will be saved and a part will be lost. I now wish to know how, by your faith, that salvation or destruction is effected; whether by God's election, or foreordination, or predestination, or by man's choice.

P. God has elected the *plan* by which those who will come unto him, must come, but he has left it to the creature to accept or reject his offers.

H. You are right; God did elect the plan. Then if a part only of the human family will be saved, will you please define that class, which, in your opinion, will receive salvation.

P. They are those who have "washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

H. Very good; the blood of the Lamb has been spilled for our cleansing, but unless we become willing to enter its purple waves, and labor to purify ourselves from all uncleanness, evidently the language of your text will not apply to us. And how is this washing or purifying in the blood of Christ to be performed, for you must remember that the text says, "Which have washed their robes," and not have had them washed. If I would say unto you: "What must I do to be saved?"—what answer would you give me?

P. My object in our conversation is to learn *your* views, instead of advocating my own; to be taught, and not to teach. I shall, therefore, be pleased if you will consider the question proposed to you.

H. I shall not object, though it would appear somewhat strange that you have answered all my former questions, and so suddenly discovered that it is out of place.

As a general answer, I would say, *Obey God*. That is, we believe that all God requires of man, is obedience to his will. Man cannot obey God, unless he believes in God; he cannot believe in God unless he knows him; he cannot know God, unless God reveals himself unto man, which he has promised in his word he will do to all those who diligently seek after him. By disobedience Adam fell, by obedience to the command of the Lord, man may be reinstated. Hence if the inquiry were made by one from whom I had evidence of faith in God and our Savior, I would say to him, repent of your disobedience to God, and submit to the teachings of his word.

If I had evidence of "repentance from dead works, and of faith toward God," I should then admonish the subject to advance in the first "principles of the doctrine of Christ;"—and would direct him to the doctrine of baptism, and would say unto him, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

To be continued.

No Paper Next Week.—As we shall be absent from home the greater part of next week, we have concluded to drop one number. If we can get a copy of the Minutes of our Annual Meeting, at the close of the Meeting, we shall send them out

with our next issue. If we do not receive permission to publish the Minutes in our paper, we shall give a report of the Meeting in the *Companion* as we did last year.

The report will appear in our next, and the balance of this Vol. will be furnished for 90 cents.

Our Address—Missent Lettets.

One day last week we received no less than three missent letters.—These had all been sent to Tyner Cith, Ind., although they were all pretty plainly addressed. One of these was dated September 10, 1865, and contained 50 cents from brother Solomon Secrist, Summit, Ind., for balance of subscription last year.

Another was dated Jan. 30, 1866 and contained \$3.00, subscription for Jacob B. Wolf, and Eli Wolf, Ladoga, Ind.

The third is dated St. Joseph, Ind. March 24, but is postmarked WALKERTOWN, Ind., April 25.

We have been considerably annoyed by having letters missent to TYNER CITY, in view of which we shall drop the "City" in our address, and make our address simply, TYRONE, PA. The name of the Post Office is Tyrone, but the town is called Tyrone City.

The writers of the above letters will now be able to account for what, no doubt, appears to them, carelessness in us.

Medical.—For the first time in the history of our paper we call the attention of our readers to an article of medicine, and be it known that this is done through a motive of charity, as we shall receive nothing for it.—Brother Joseph Sollenberger, an invalid, with a large family, and no income but that of his own hands, manufactures a medicine which he calls "Red Linctment," and which we can recommend as an excellent remedy for burns and scalds. It is also recommended for other diseases, such as Neuralgia, Rheumatism, Dysentery, Cholera, &c., but not having had occasion to test it for those cases, we can not tell of its virtues. As he has not the capital to invest in his business, he can only receive cash orders. His address is J. F. SOLLENBERGER, Altoona, Pa.

CORRESPONDENCE.

To the brethren and sisters, greeting:—Through the mercies and goodness of God, I am again at home with my little family, after traveling through the great West, and visiting many of our dear brethren and sisters, whom we found to be all of the same faith and order with the Brethren of Tennessee. We were made to rejoice to find so many of them contending for the faith which was once delivered to the saints, and the order of the Brethren, which we believe is in accordance with the Gospel. But we were pained to find some who do not conform to the plain order of the Christian garb. We desire that a uniformity should exist throughout the Fraternity. Brethren, you who do not travel much, do not know the great propriety of being uniformed. We are all sheep of one shepherd, therefore we concluded we should all conform to one order, in all things as much as possible. It is out of love we write to you, brethren and sisters. I am nothing but a youth in the ministry. I hope to see more uniformity than now exists. When I joined the Church of Christ, I renounced the world, vowed to live in the Church as long as she kept house according to the Gospel; and uniformity is one of the orders of the Church of Christ. My dear reader, do not think that I believe that the religion of Christ, is in dress alone, but we are to be a separate people from the world. There are many ways in which we should be separate, but this is one of them, and separation in this is as much binding as any other. Dear brethren and sisters, think of your baptismal vow. Then as one of old says: Let us search and try our ways, and turn again to the Lord. Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy; to the only wise God our Savior, be glory and majesty, dominion and power, now and ever; Amen.

SAMUEL MOLSBBE.

Rogersville, Tenn.

Western Railroad Privileges.

We have had correspondence with the Presidents of several roads, and expect to get the privilege of passing all back free, that pay full fare going, at least over the Baltimore & Ohio, and Ohio Central, via Columbus, Zanesville, and Bellair, Cumberland, Md., and Martinsburg, Va. From Martinsburg to Hagerstown, Md., there will be conveyance by Hack.

HENRY D. DAVY.

Mt. Vernon, Ohio.

Queries.

Will some one tell me why the Brethren do not any more elect preachers, as they did in ancient times? I learn in history, that the old brethren gave any one the privilege to preach, and then elect them by vote.

GEO. ASHENDRENNER.

Vinton, Iowa.

DIED.

In English River branch, Keokuk Co., Ia., our respected young friend, JOHN HENRY BROWER, son of Elder David Brower; aged 21 years, 11 months, and 10 days. Disease, Consumption, which he bore with much fortitude. John Henry was a kind and obedient son, beloved and respected by all who knew him. Funeral service by the Brethren, to a large concourse of people, from 1 Peter, 1:24.

Also, in the same branch, April 21. ENOC H EBY, Son of brother Philip, and sister Catharine Eby; aged 7 years, 10 months, and 11 days. Funeral discourse, on Sunday the 22nd, by the Brethren, from 2 Thes. 4:14, to a large concourse of people.

JOHN THOMAS.

In the Howard branch, Howard Co., Ind., Feb. 15, brother JAMES HAMILTON; aged 56 years, 10 months, and 6 days.

Also, in ten days after, his youngest son, AMOS, followed his kind father. He leaves a mother, two brothers, and one sister to mourn their loss. Funeral services by brother John Bowman and others, from Isa. 38:1.

GEO. BRUBAKER.

In the Clover Creek branch, Blair Co., Pa., April 27, GEORGE, son of sister Hannah RIDENOUR; aged 15 years, 8 months, and 13 days. Funeral discourse from Hebrews 9:27, by Elder George Brumbaugh and John W. Brumbaugh.

S. A. MOORE.

In the Solomon's Creek branch, Elkhart Co., Ind., March 25, brother DAVID BARINGER; aged 63 years, 6 months, and 15 days. He died in full assurance of faith, and in hope of a glorious resurrection, leaving a widow, a sister, and 13 living children. His remains were followed to their last resting place by a large concourse of friends and neighbors. Funeral discourse was delivered by Elder D. B. Sturgis and others, from Rev. 14:12, 13.

JOHN ARNOLD.

In the Berlin branch, Somerset Co., Pa., sister SUSANNAH, daughter of brother Samuel and sister Elizabeth FORNEY; aged 20 years, 5 months, and 14 days. She was confined to her room for nearly 6 months, when on the evening of the 30th of April, she left this stage of action. During her lingering sickness, she made good use of her time, making, some four weeks previous to her departure, application for baptism, which request was fulfilled;—when she patiently passed her soul with Christian fortitude and resignation to her last. She bade them all farewell, and said, "Now I am going home." Thus leaving to a large circle of relations and friends, a lasting hope and consolation. Funeral services from John 14:2, 3, by the Brethren.

GEO. SCHROCK.

Visitor please copy.

List of moneys received, for subscription to the *Companion*, since our last.

P. H. Kurtz, Goshen, Ind.	1.50
Abraham F. Myers, Ashland, O.	1.00
Jesse Messimore, East Berlin, Pa.	1.50
Amos Fultz, Waterloo, Pa.	1.50
Samuel Stutzman, Bloomington, Ill.	1.50
John N. Barnhart, N. Liberty, Ind.	1.15
Jacob B. Wolf, Ladoga, Ind.	1.50
Eli Wolf, do	1.50
David Heckman, Elkhart, Ind.	1.50
Moses Frame, do	1.50
John Robinson, Pittsfield, O.	1.50
Elizabeth Dickey, Ashland, O.	1.15
Emanuel Umbaugh, Pierceton, Ind.	1.15
Lizzie Jones, Kulpsville, Pa.	1.50
Samuel M. Mohler, Covington, O.	1.50
D. M. Davidson, Eddyville, Ia.	1.50
Henry Ellaberger, Cambridge, Ind.	.75

The following have paid 50 cents, balance on subscription: Enock Lutz, And. Spanogle, John Shoap, R. M. Wakefield, Benj. Garver, Samuel Lutz, John Miller, Solomon Seerist.

Many others remain unpaid, amounting to upwards of \$200.

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, MAY 29, 1866.

Number 21.

To the Annual Meeting and Back.

Having some business at Hollidaysburg, I left home by the Emigrant train, 2 P. M. At Altoona I met brother John Wise, on his way Eastward. Arrived at Hollidaysburg at about 4 P. M., where I met my father and mother, also on their way to the Meeting. We started together at 7.30, and passed our station, Tyrone, at 10.7 P. M., where my wife joined us. We found among our traveling companions, Elder David Miller, and Christian Wenger, of St. Joseph Co., Ind., Jacob Snyder, of Ohio, and other members whose names we cannot now remember.

Arrived at Harrisburg at 2.35 A. M. Here we met many more brethren, and sisters; among them was brother Michael G. Gible, of Mastersonville, Lancaster Co., Pa. We left Harrisburg for Chambersburg at 8.40, forenoon. On the train we met brother Abraham H. Leedy, and daughter, of Richland Co., O., who just made the connection on the moment. On the way we had an interesting conversation with brother John Knisely, of Marshall Co., Ind., who is very zealous in the doctrine of the Brethren. At Chambersburg we were met by our indefatigable brother and friend, Daniel H. Fahrney, who conveyed us to his house, 13 miles distant, where we were entertained in the most hospitable manner.

On Saturday morning we went to the place of meeting, and took a view of the premises. We learned from the Brethren at this place, that

the Annual Meeting has been held in this branch of the Church three times within the last century, the present making the fourth.

There was preaching in the forenoon and afternoon, in the spacious tent, and at the barn near by. We did not hear any one sermon entire, but heard parts of several discourses; the most important, in our estimation, was one in the German, by brother Jacob Reinhold, of Lancaster, Pa. He remarked that the reason there were so many diversified opinions was because there were so few persons who had an *opinion of their own*. If the people would reflect, meditate, and investigate for themselves, instead of reading the commentaries of others, if they would read the Bible for themselves, and look to the Lord for light to understand its truths, there is more probability that we would be *all of one mind*.

The attendance on this day was quite large. At night we lodged with our friend David H. Fahrney, on the homestead of our great-grandfather, Jacob Holsinger. There are two buildings on the farm, the other being occupied by brother Daniel Holsinger, the proprietor.

Sunday. The day opened most beautifully. Nature is arrayed in her most beautiful Summer garment. Its beauties, words would fail to describe, yet it does our heart inspire, and we only can admire.

The attendance on this day was very large, numbering perhaps seven thousand. Preaching was held at five different places, at either end of

the tent, at the barn, at the meeting-house, and in the Lutheran meeting-house at Waynsboro. As we could not be present at all the different places, we will not attempt to give the names of the speakers.

Gov. Curtin visited the camp to-day, arriving at about 10 o'clock, and remaining until 3. He took dinner with us, and while at the table, was the "observed of many observers." We understand he expressed himself as being very much pleased with the meeting.

We spent the night at brother Jacob Holsinger's, where a number of brethren met, and exhorted, and encouraged each other. It was a very impressive meeting, and we were made to rejoice and thank the good Lord for the blessed season there enjoyed.

MONDAY.

The meeting was opened by singing a hymn and prayer. The Standing Committee was then announced as follows:

Standing Committee.	JOHN WISE,	Pa.
	DANIEL KELLER,	
	HENRY DAVY,	Ohio.
	J. P. EBERSOLE,	
	JOHN WINE,	Va.
	DANIEL THOMAS,	
	JACOB MILLER,	Ind.
	JOHN KNISELEY,	
	HENRY KOONTZ,	Md.
	CHRIST. KEEFER,	
	C. LONG,	Ill.
	SAMUEL GARBER,	
	D. BROWER, Iowa.	
	— DERRICK, Tenn.	
	JAMES QUINTER, Clerk.	

The Committee then selected Henry D. Davy as their Moderator.

The Committee then retired to

their room, to receive the Delegates and papers referred to the Council.

Preaching was held at different places during the day. The assembly was not so large as on yesterday; though the number of members present was perhaps larger. As there was no public business transacted, the members joined in a free interchange of salutations, and it was pleasant beyond expression, to witness the scenes of affection and christian attachment, between brethren and sisters, who met for the first time in many years, and perhaps the last time in this life. Many eyes overflowed with tears of joy, and most emphatic were the expressions of satisfaction.

In order that we might be annoyed as little as possible after the business of the meeting would commence, we announced ourself ready to attend to business relating to our paper, &c., and being thronged all the day we had no opportunity of hearing any preaching. We received a number of new subscriptions, and formed the acquaintance of many of our patrons.

TUESDAY.

The meeting was opened by singing and prayer, at 7.30 in the morning. Met in the tent. The Standing Committee then announced themselves ready for business.— Brother Davy defined the object and purpose of the meeting to be the unity of the Brotherhood, and that we may all be of the same mind, and practice the same thing. He hoped that no one would expect to have all his own views adopted, but that all should exercise patience and forbearance, and that good order would be observed; as God is a God of order, and we could not expect to serve him in disorder.

The Meeting then proceeded to business, and first in order came unfinished business. The proposed change of our Annual Meeting, having been referred from last Meeting, was then taken into consideration. Brother D. P. Sayler, the Chairman of the Committee, appointed to draft a plan, then reported.

As the report was quite lengthy,

and not having the privilege of transcribing it, we are unable to give anything like a full statement of the plan.

We shall however endeavor to give the principal features of the plan proposed and adopted.

1. The Church is to be divided into convenient Districts, and all questions referred to the Annual Council must come through the proper District Meeting.

2. Each District is to send not less than two delegates to the Annual Meeting, but may send a number not exceeding one member for each branch embraced within its limits.

3. The meeting is hereafter to begin on Tuesday, and no tent is to be erected, and no preparations to feed the multitude, at the place of meeting, as heretofore, are to be made, but provisions may be made for the accommodation of delegates and those who may be in regular business attendance at the meeting. Preaching may be held in neighboring branches, and even in that at which the Council is to be held, during Saturday, Sunday, and Monday, but at the proper place of the meeting no public preaching shall be held.

4. The Standing Committee is to be selected as heretofore.

5. Decisions are to be obtained as heretofore.

These are the principal features, though there are other specifications which we could neither note or memorize.

An amendment was proposed by brother Roop, that all decisions should be obtained by a vote of the delegates. He was sustained by Sharp, Hanawalt, Holsinger, and others. Opposed by Wise, (who wished to sustain his position by quoting Acts 15 : 12) Sayler, Kurtz, Quinter, and others.

The discussion was entered into freely, though in love and candor.

Brothers Umstad, Ebersole, Kniseley, Davy, and others gave cautionary advice, which was attended with good results. Minutes were also referred to.

Brother Quinter thought that by adopting the amendment, we would

be making an opening for electioneering in the Church. He thought the customs of the world were exerting an influence upon those who favored it, referring to the method of transacting business in Legislative bodies; which he feared was insinuating itself into our society. He thought it was a mistake to suppose that subjects may be satisfactorily decided by vote.

Brother Zug wished privilege to return decisions to the Annual Meeting, with appropriate Scriptural objections, if they did not meet their approval. He was informed that such privilege would be granted.— It was then agreed to try the Committee's plan for at least a sufficient time to give it a fair trial. Adjourned.

Afternoon.

The meeting being organized, Sub-Committee No. 1 was called.— The following are the names of the brethren on the Committee: Heil Hamilton, Jacob Snyder, Jacob Highberger, Martin Neher, Jonathan Garver, Daniel Sayler, David Long, Isaac Renner, Henry Hess, Samuel Harshberger, Samuel Kurtz, Christian Eby, Geo. Beer.

QUERY 1. Consisting of a number of queries linked together. The first asked whether it was in accordance with the Gospel for brethren to vote. The second, whether it was intended by the action of last year's council to enforce the rule commanded in Matthew 18, against those who exercise the privilege of franchise. Third, from the District of Linville, Va., asking lenity in the matter. [If we have memorized rightly.] Fourth, a similar petition from the Dist. Meet. of Northern Indiana. Fifth, for a reconsideration of former action upon the subject. The above formed one query, the bearing of which was a request to allow the subject to be left to the consciences of the members, and not to make it a test of membership.

The subject was pretty freely discussed by brethren Hunsaker, Moomaw, and others.

Brother Umstad took the position that the children of the Lord cannot join the children of this world

for a moment, to help to regulate the affairs of the kingdom of the world. He appealed to his brethren to return to their kingdom, and renew their covenant with the Lord. A brother rose in the crowd and read Romans 7: 1—7.

The subject was finally left without adopting anything more stringent than formerly.

Q. 2. Inasmuch as the Annual Meeting has repeatedly decided against political voting, should our editors be allowed to publish articles in favor of it.

The subject of a "free press" was advocated, but the Meeting was pretty unanimously agreed to advise our editors not to agitate the subject, but instead labor for the union and harmony of the fraternity.

SUB-COM. No. 2.

Names of the Committee: Isaac Pfautz, Abraham Leedy, D. M. Holsinger, George Brumbaugh, Eman'l. Slifer, Daniel Hash, Isaac Smucker, Moses Weaver, Jacob Steel, Tobias Meyers, John Kline, Joseph Eikenberry, Abraham H. Cassel.

Q. 3. Concerning secret church meetings. John 18: 20 was referred to as being Scriptural objection to it. Our memory of the discussions is very imperfect, but it was finally considered and agreed to, that holding church business meetings in secret, was in accordance with the teachings of Scripture.

Q. 4. In regard to an Elder who rejects the decision of a committee sent by the Annual Meeting, a majority of his members sustaining him in his action.

We have no notes of the decision upon this point.

Q. 5. Whether a Committee sent by the Annual Meeting, to investigate special grievances in a church, shall have authority to hear and act upon petty, individual complaints, in regard to an old offence of ten years standing, the charge being sustained by one witness only, the wife of the complainant.

It was discovered that the parties interested held different views upon the matter concerned, whereupon the subject was withdrawn for private deliberation.

Adjourned by singing the Hymn beginning,

Be with me Lord where'er I go,
followed by prayer.

WEDNESDAY.

Sub-Com. No. 3.

We failed to get the names of this committee.

Q. 6. In regard to a member holding a certificate from the branch he leaves instead of presenting it to the one he locates in. Whether he is a member of the branch he leaves until he is received into the new one.

Considered that he should be held at the place he left until he has had reasonable time to settle in another branch, but that members should make no delay in handing in their certificates.

Q. 7. For a reconsideration of Art. 13, of 1840, and Art. 20, of 1865.

The queries referred to inquired into the manner of receiving members who had been expelled, or left the Church; whether the Church receives such by going to them and offering the salutation, or whether such members should be required to receive the Church by going to the members and tendering the salutation.

Laid by until another question of a similar nature would come up.

Q. 8. Whether it is consistent with the Gospel, and the custom of the Brethren, for brethren who are mourners on funeral occasions, to keep their heads covered, by keeping their hats on, and for members to dress and decorate their dead after the customs of the world?

It was argued that as it was unscriptural for brethren to pray or prophesy with their heads uncovered, and as brethren on such occasions, as on all others, have need of prayer, it would be improper for them to be covered. And as to dressing the dead it was thought to be more in accordance with our orders of plainness and simplicity, that our dead should be clothed in white.

SUB-COM. No. 4.

Names of Committee: David

Gerlach, John Zug, J. D. Tabler, Isaac Hershey, John Fox, Wm. How, Jas R. Lane, Jacob Rider, Daniel Snoeberger, E. Heyser, John Utz, Philip Shoemaker, Michael Harnott.

Q. 9. In regard to re-baptizing a person who says, when he was baptized he did not believe that there was a God. He now says, he believes in Jesus and wishes to be re-baptized.

The subject was argued at large. Brethren Sayler, Quinter, Price, Highburger, and others favored re-baptizing.

It was feared by some that recognizing the baptism of those who have been immersed while in a state of ignorance and unbelief, might lead us to acknowledge infant baptism.

Action deferred to future Councils, until we have more light upon the subject.

Q. 10. In regard to a member residing in one congregation, and having committed a crime, but before the case had been investigated he removes to another branch, whether his case can be acted upon, and he be excommunicated, in his absence, without giving him a hearing.

Not according to the Gospel, inasmuch as every charge should be well sustained, and the member should have a hearing.

The answer was modified so as to say, that the Church should be very careful not to pass a decision against a member without giving him a hearing.

Q. 11. Whether it would be apostolical to enumerate or number the members of the Church.

We did not memorize the ideas expressed upon this subject, and our notes are simply

Not apostolical.

Q. 12. A request from the John A. Bauman sect, in Tennessee, to be united with us.

The origin and history of this sect was given by brethren Sayler, Garber, and B. F. Moomaw, from which we learn that their founder, John A. Bowman, had been a minister among the Brethren, but was expelled from the Church, for different reasons, one of which was for

teaching, and desiring to introduce, a different mode of feetwashing.— Other members, among whom was at least one other minister, held similar views, and being in sympathy with the said Bowman, joined him, and thus established a society, practising the ordinances of the Gospel, with very small exceptions, in the manner of the Brethren. Their leader (Bowman) having been killed during the late rebellion, they are now desirous of uniting with us, declaring themselves willing to submit in everything to the order of the Brethren, but request to be taken in as a whole, or body.

The request was kindly and favorably considered, and the following committee was appointed to visit the church in Tennessee, through which they have made application, and confer with the said fraternity, and act according to their best judgment in the case.

Committee: Daniel Thomas, Solomon Garber, Va.; John Wise, D. M. Holsinger, Pa.; D. P. Saylor, Henry Koontz, Md.; H. D. Davy, J. P. Ebersole, Ohio; Jacob Miller, of Portage, John Bowman, Ind.; Christian Long, John Metzger, Ill.

The committee fixed on the 3rd day of September next, for the time of meeting for business.

It was agreed that each state should bear the expenses of its members of the Committee. It is hoped that members of the Church will at once commence to lay by a mite each week, "as the Lord has prospered him," for this purpose.

Q. 13. About taking the Oath of Loyalty, as set forth in the new Constitution of Missouri, in order to get license to preach the Gospel.

The Committee's answer was to the following effect; Cannot be allowed, inasmuch as it would bind us to violate the Gospel. ("Swear not at all," "Do violence to no man," &c.) An answer similar to the following was agreed to:

We cannot take it, if it interferes with our principles of non-resistance, and that we advise our brethren to examine into the intent and spirit of said constitution and oath, before entering into an engagement that

would bind them to sacrifice any such vital principles.

The general impression was that if said oath would require us to sacrifice any of our religious principles, it would be found unconstitutional, and would shortly be so announced by the proper officials.

Adjourned by singing the hymn on page 52.

Afternoon.

Opened by singing the hymn,

"Come Holy Spirit, heavenly dove, &c.,

SUB-COM. No. 5.

Names of this committee we did not obtain.

Q. 14. Asking for a uniformity in holding the Lord's supper; and proposing that feet should be washed before the supper was served on the tables.

The Committee decided, nearly unanimously, that it would be more in accordance with the Gospel, to have the supper on the table during Feet-washing.

The meeting concluded to leave the matter as before.

SUB-COM. No. 6.

Names of Committee: John Hunsaker, Jos. Myers, Moses Miller, Peter Hollowbush, Daniel B. Stutzman, John S. Holsinger, W. Arnold, Jacob Blough, Samuel Ulery, Samuel Kinsey, Henry Smithman, David Smith.

Q. 15. In regard to a bishop who has fallen so low as secret adultery, and yet exercised in his office, whether he can again be received, and after what time.

He may be received again only as a private member, but not until he has given satisfaction that he has indeed repented. 2 Cor. 2: 7, 7.

Q. 16. In regard to a brother who has leased ground to an Agricultural Society, for the holding of County Fairs, for a term of ten years.

Brother Isaac Smucker explained the case, when it was found that the brother had entered into the contract ignorantly, and that he was sorry for it, and anxious to be released from the engagement, but could not.

It was agreed to leave it for the

discretion of the branch of the Church where he resides, to which he should be required to be accountable.

Q. 17. A sister whose husband will not live with her, obtains a divorce, and marries another, can she remain a member?

The general opinion and the reading of former minutes, implied that she could not, but it was left over for further deliberation, and investigation.

Q. 18. Whether ministering brethren should publish reports of travels, giving the number of converts, baptisms, &c.

It was thought to be in accordance with apostolic practice, but brethren were advised not to be too minute in their details of their journeys.

Q. 19. Whether brethren should be allowed to distribute and circulate books and circulars at our Annual Meeting.

The Gospel does not prohibit the circulation of books, &c., if they comport with the Word of God, and are approved by the Brethren.

SUB-COM. No. 7.

Abraham Knauff, Adam Brown, Jos. R. Hanawalt, Jacob Garver, George Schrock, Adam Beelman, Daniel Longenecker, Archy Van Dyke, John H. Raffensperger, Isaac Flory, Samuel Furry, Daniel Bechtel.

Q. 20. Request for a reconsideration of query 40 of 1865.

The query involved the subject of taxation, for raising church funds, asking whether it was contrary to the Gospel to resort to taxation for that purpose.

Brother Saylor undertook to prove that it was contrary to the Gospel.

A brother whose name we did not learn, thought, that, as we reprove and reprimand all other vices, we should also make an effort to bring some weight against that of covetousness, which it was feared was one of the causes that brought this question before the Council.

Referred to next Annual Meeting.

Q. 21. About erecting Lightning Rods.

Referred to Article 7, 1851, and Art. 25, 1856.

Q. 22. In regard to raising funds to aid Freedmen in the South.

We have no notes to this query, and no recollections, business being very speedily put through about this time; but presume, like all other charitable matters, it would be favorably considered.

SUB-COM. No. 8.

Grabill Myers, Martin Garber, Geo. Shaver, Rudy Mohler, David Miller, Va., John Price, Geo. Elliot, Leonard Emmert, Solomon Stoner, Jas. A. Sell, Isaac Gochenour, Wm. Shilling, Sam'l P. Brumbaugh.

Q. 23. Whether it is the duty of the Deacons alone to perform the yearly visit, or of Deacons and Ministers conjointly?

It is the duty of Deacons, but that Ministers may assist if they wish to.

Q. 24. To have the reasons for not entering the pulpits of other denominations, more explicitly defined.

Left to the conscience of ministering brethren.

P. 25. In regard to brethren selling Patent Rights, and being considered Sharp dealers or traders.

Not approved that our brethren should be considered sharp traders, but that all such cases should be decided and acted upon in the branch where offences of that nature are preferred against its members.

SUB-COM. No. 9.

The names we did not obtain.

Q. 26. Resolved by this District meeting that Brethren coming to this District, [we do not remember the name of the District] fashionably dressed, cannot have the privilege of preaching with us, and that we request our Annual Council to sustain us in our effort against growing pride and conformity to the fashions of the world among our ministers.

The sentiment of the meeting was decidedly against conformity to the fashions of the world, not only in that one District, but over our entire brotherhood; not only among the ministers, but among all our dear brethren and sisters.

Brother Wise took advantage of

this resolution, to show his objection to the District meetings, implying that they have a tendency to sectionalize the Brotherhood, while the resolution not only afforded him an opportunity to raise his eloquent voice against a growing evil, as he considered it, but also brought forth an expression of the strangest exhortation to the Church at large.

Q. 27. Whom do the brethren call fallen members, those who are in avoid once only, or also those who have been dealt with according to Matthew 18.

No notes.

Q. 28. What to do with a member who has promised three times to conform to the order of the Brethren, in the matter of dress, and fails to do so.

Should be treated according to Matthew 18.

Q. 29. Similar to query 28.

Q. 30. Should not colored members be held equal with white members in Church privileges?

Referred to Art. 1, 1835; Art. 2 1845; Art. 32, 1849, which decisions were agreed to by this meeting.

Q. 31. In regard to church bells in towns and cities.

Romans 14: 15—20 was referred to, but we have no further notes, and very imperfect recollections.

Q. 32. A young man enters the United States service, and deserts and returns home, changes his name and adopts his mother's maiden name, by the aid and consent of his parents; he afterwards goes to another place, and marries in his adopted name, and becomes a member; should he not be required to have his marriage legalized?

He should, and his case is referred to the branch where he resides.

Q. 33. In regard to putting a reward upon a horse or other property which has been stolen.

Not considered in accordance with the Gospel.

Q. 34. Whether it is profitable, or proper for brethren, Medical Doctors, to say in their circulars that they are members of the German Baptist Church?

Agreed that we do not approve of it.

NOTE:—We failed to get the Sub-Committees properly noted and arranged, hence Com. No. 10 we have no account of at all.

Adjourned by singing hymn on page 247, and prayer.

THURSDAY.

SUB-COMMITTEE No. 11.

B. F. Moomaw, John H. Umstad, Moses Shoup, Martin Cosner, John B. Shoemaker, Daniel Hollinger, John Brindle, David Linvingood, J. C. Moomaw, Daniel M. Shoup, Jacob Price, Jacob Zug.

Q. 35. Our notes of this query are too imperfect to give even a synopsis.

Q. 36. Is it considered conforming to the world to have musical instruments?

Considered that it is tending too much in that direction.

Q. 37. Is an unmarried brother eligible to the office of Bishop or Deacon?

He can hold the office of Bishop or Deacon if otherwise qualified.

It was thought that Paul's direction that the Bishop should be the husband of one wife, implied that he should be the husband of not more than one wife.

Q. 38. How to pursue when we hear slanderous reports against members or others.

In all cases such reports should be heard with a great deal of allowance for falsehood, whether against members or others.

Q. 39. In regard to brethren who hold township offices, against the advice of the Annual Council.

Tabled.

Q. 40. A petition from a District Meeting not to make any change upon the subject of Avoidance.

There was no change made.

SUB-COM. No. 12.

Peter Niminger, Jesse Royer, Peter Crumacker, John Wine, John F. Stamy, Ab. Rohrer, M. M. Bashoar, John Newcomer, Benj. Brubaker, Samuel Kline.

SUB-COM. No. 13

Jos. Hendricks, Jacob Miller, Va., Daniel Brower, Va., Jacob Reichhold, Solomon Seiber, Geo. Myers, John Hertzler, Jacob Garber, Va., Peter Heck.

Q. 41. In regard to a branch which is out of order, and is not represented in the Dist. Meetings.

Tabled.

Q. 42. Whether a man who is an Assessor may become a member.

We are not positive upon the final decision upon this query; our notes say, He cannot.

Q. 43. Is it allowed for brethren, even ministers of the Gospel, to travel and sell fruit trees, using persuasive language, in order to sell at exorbitant prices.

Brethren should sell nothing at exorbitant prices.

Q. 44. In regard to branches of the Church who still hold members belonging to secret societies, whether we should commune with them.

Considered not according to 2 Cor. 6: 14.

Q. 45. A proposition to make a change in the Standing Committee, we presume in the manner of selecting the Committee.

Tabled.

Q. 46. Whether it is right to pay a stated salary to ministers, for the support of their families, and that they may give themselves wholly to their duty?

Considered not wrong to support the ministers, when needed, but should not pay a stated salary.

SUB-COM. No. 14.

D. P. Sayler, David Miller, Sol. Biser, David Brandt, John Slingluff, David E. Price, Daniel Zug, Lewis Cobough, Abraham Pfautz, Peter Heck, Jacob Spitzer.

Q. 47. Whether widowed sisters may receive pensions, &c.

Inasmuch as the Government has granted it to them, they may be allowed to receive it.

Q. 48. In regard to receiving disowned members.

Notes and memory imperfect.

Q. 49. Similar to the above.

SUB-COM. No. 15.

D. B. Sturgess, John Schenk, Christian Brumbaugh, Lewis Kimmel, C. G. Lint, Michael Kiine, Samuel Gipple, Martin Witter, Samuel Wampler, Daniel Miller.

Q. 50. In regard to investing money in Government Bonds.

The main objection advanced against investing in Bonds, was the fact of their being untaxable; it being feared that in that way, the burden of taxation would fall more heavily upon those members who were less able to bear it. Brother John Knisely objected to such investment, while brother Sayler considered that the Church should not dictate in the matter.

The committee advised not to invest in Bonds, with the object of avoiding taxes.

A brother proposed to decide that we would not object to the investment if brethren would give in the amount as money on interest, to the assessor.

Another brother proposed to amend by saying that inasmuch as Bonds are untaxable by Government, that a tax upon them might be paid to the Church, to assist poor brethren in making up part of their commutation money paid.

Tabled finally.

Q. 51. For a reconsideration of Art. 6 of 1864, asking for better Gospel authority for not allowing brethren to serve as Jurors.

We advise our brethren not to serve as Jurors, if it can be avoided.

Q. 52. For amendment to Art. 47, of 1865, so as to read *of the President*, instead of "President Lincoln."

Agreed to, in order that it may apply to all future Presidents.

Q. 53. In regard to enforcing plainness of dress, and of wearing the hair, and beard, &c.

It was evident that the object of the querists was to have an order adopted which would make the matter of wearing apparel a test of membership. Although there were many affecting exhortations given, against the growing evil of pride, yet it was thought that if our plain and humbly clad members, would be more careful in living out their principles in all cases, it would be better intended to bring our young brethren and sisters into the paths of humility, than adopting too stringent measures to break them off, unless they submit.

While transcribing our notes, we

observed that the most interesting subject brought before the meeting was left entirely unnoticed. This is owing to the fact that we took so deep an interest in the matter, and labored in order to get a proper expression from the meeting upon the matter, that we forgot all about our notes; having, we think, ourself drawn up the answer agreed upon. The subject is that of preaching the Gospel throughout the South, being introduced by a resolution from Northern Indiana. [If we have memorized correctly.] The resolution requested this meeting to sustain them in it. The meeting sustained them, and bade them God speed, and recommended their example as worthy of imitation by other districts.

A request was received for the Annual Meeting in 1867, from the Pipe Creek branch, Md., which was granted.

Also a request for 1868, from the Solomon's Creek branch, Elkhart Co., Ind.

Brother B. F. Moomaw acknowledged the receipt of \$132.60, collected at the meeting for the benefit of brother Peter Crumbaker.

Also for brother Nead, in the hands of brother Derrick, to the amount of \$230.00.

Several special Committees were appointed, but we failed to get a full list of the names. We give what we have.

A committee to visit the Antietam branch, Franklin Co., Pa. H. D. Davy, John Wise, J. P. Ebersole, John M. Holsinger, John G. Glock.

To the Little Swatara, Lancaster Co., Pa.: Daniel Keller. The other names we can not give.

White Oak, Pa.: Isaac Myers. We have no other names.

The meeting was closed by singing a hymn on page 226, and prayer.

At the table the Standing Committee announced, that they had conferred with brother Wm. C. Thurman, and that they had agreed that he should return to the congregation where he had been elected to the ministry, and that he be regularly installed in his office, and not to

preach publicly the doctrines upon which he is at variance with the Brethren, to which brother Thurman submitted. The agreement was sustained by the members yet present.

Thus closed one of the most interesting meetings of the kind that we have ever attended. And we regret only that we are unable to give a more minute detail of its transactions.

On our way homeward we lodged with brother John Hess, near Chambersburg, where we were treated, as everywhere, with Christian kindness. Arrived home on Friday evening.

For the Companion.

We are out on the Ocean sailing.

As we look around us over the troubled ocean, we see a great number of ships; upwards of six hundred, all proposing to land at the same port:—the haven of rest. But the sea is rough, and the ships are carried about by every wind (of doctrine) until the numerous ships are sailing by as many different routes: yet all want to land at the same place. As fast as the human family becomes tired drifting about on the old flat boat of sin, they begin to look about for a ship, in which they can sail safely, to that desirable haven. Here are the runners for the various ships, ready at hand, making use of all the means in their power, to get the sin-sick soul to take passage on their respective ships. Each one seems to be trying to get the enquirer to believe that his ship is the safest, the fastest sailer, and the most commodious; and withal has a very wide and high door, so that passengers can enter without stooping, or divesting themselves of anything; but can take with them those things which so much delight the carnal minds, "the lust of the flesh," &c. They tell the people by words and example, that it is not so necessary that a ship sail by that old fashioned compass (the Gospel) alone; but that they have one (discipline) by which they sail, which will take the ship though on a pleasanter route, in which the

channel is much wider than the route on which the old ship Zion is sailing; and that they will get into port as soon, or a little sooner than any other ship on the ocean. Thus through persuasion, and by means of excitement, very especially in the last three months in the different parts of the country, many have been induced to take passage on some ship; but as many have started under excitement, or some other earthly influence, and have taken passage without examining the timbers of the ship, or even ascertaining who is really the captain; they will probably soon become disgusted, and slide back again into the old flat boat, to drift along in the broad channel towards the great whirlpool of destruction. But the time is rapidly approaching, when these ships will be tried; yes methinks we can distinctly see in the distance tokens of an approaching tempest.—The dark and gloomy clouds in the horizon, and the threatening aspect of things in general, plainly foreshadow the coming storm. "And who shall be able to stand?" This question should cause serious thoughts to arise in the mind of every traveler on this vast ocean. Have we any assurance that all these ships will be able to come into port?—Read Philippians 3: 18, 19. Yes, the great whirlpool of destruction is to be passed before we can enter the haven of rest. And we may boldly say that none can pass it, guided by the only genuine compass, the New Testament. Gal. 1: 8, 9. How careful ought we then to be, to know that we are sailing by the true compass. Why should we carelessly approach the great and horrible whirlpool, which destroys the soul forever? Oh! my dear fellow traveler, let us remember there is but *one* ship that will do to trust, and that is the old ship Zion. Jesus is her captain, the Gospel is her compass, and the Holy Ghost is her pilot. If we take passage on that ship, and carefully examine the compass, and strictly obey from the heart, all the commands of the Captain, we will safely outride the storm. And blessed be God, that good old

ship is large enough to take us all: and all are invited to come; but we must remember that we cannot take much baggage. The things which are highly esteemed among men must be left behind. The door is very narrow and low, so that we must come stripped of the things of this world, and stoop before we can enter. The Old Ship also has her runners out, who are devoting their time and talent, their energies and their treasure to their business of promulgating to the world, the glorious invitation extended by the captain to the whole human family, to come and partake, &c., without money and without price. They evidently feel it to be their duty to get all the passengers into the old ship they can; but "straight is the way and few there be that find it." Why are there but few that find it? Because the carnal mind which is enmity against God, &c., is so hard to overcome. No doubt more would become willing to take passage on the old ship, if her runners would promise a little more room for baggage: and withal get up a little excitement during the winter season, when it is so fashionable for the runners of the different ships to have revivals. By this plan, which is so highly esteemed among men, some might be induced to come, not because they so much loved the old ship and its Captain, but because their associates come. But Oh!—what a lamentable thing it would be, if many would be thus induced to come, and would find, that at best they would have to take outside passage: where they would have but slender foothold with no guard around them; so that when the great storm comes they would be swept off, and would have to drift away to the left (Matth. 25: 41) of the entrance to the harbor of peace, and there be drawn into the whirlpool of destruction, in common with the passengers of poorly constructed ships, and of the old flat boat. But Oh! dear reader, if we can be so unspeakably happy as to be *inside* of the Old Ship, when that trying time comes, no matter whether we are asleep or awake (1 Thess 5: 10) we will safe-

ly pass through all the dangers of the voyage, and effect a happy landing on the sunny banks of eternal deliverance: where we can ever walk the golden streets of the New Jerusalem, with palms in our hands and a crown of life on our heads, singing psalms and hallelujahs to the Most High, forever.

J. STUTSMAN.

Centre, O.

For the Companion.

Will ye also go away.

Many left Jesus in the days of his flesh. They misunderstood his doctrine: consequently their expectations were disappointed, and they left him and went their way. Many leave Christ now; some for business, some for gold, and some for carnal pleasure. How many dead branches fall off! How many depart to walk no more with him! To us, also, Jesus puts the question: "Will ye also go away?" Go from Jesus! To whom should we go? or where should we go? He only has what we want. He alone can do what we need. What can give us peace but his blood? What can inspire us with the hope but the word of his grace? What can sustain us but his strength? And what can give us the victory but his love? O Jesus! we are absolutely dependent on thee. Every thing we need is in thee. No one can satisfy the cravings of our immortal minds but thyself. Go from thee! leave thee! Heaven forbid it! Did'st thou not lay down thy life for us? Did'st thou not call us by thy grace? Hast thou not led us and fed us all our lives long? Is not all our salvation in thee? Come not all our supplies from thee? Are we not expecting glory, honor, and immortality, even eternal life, through thee? Go from thee! that were certain death, black despair, everlasting ruin. Go from thee! perish the thought, preserve us from the temptation,—keep, Oh! keep us from this sin. Oh keep us as the apple of the eye; keep us by thy mighty power, through faith unto salvation. Go from Jesus! rather let us get nearer to him, and cleave to him with full purpose of

heart. Let us walk with him in love, labor for him with energy, suffer for him with patience, and look forward to an everlasting residence with him with joy. "Lord to whom shall we go? thou hast words of eternal life."

SAMUEL F. BEHM.

Derry Church, Pa.

CORRESPONDENCE.

Brother Holsinger:—Our Communion is past. We had a happy season of refreshing from the Lord. Good preaching, good order, and good attention, and one soul added to the Church, and others have made application. We hope and pray that the good work may revive in our arm of the Church.

A. L. FUNK.

Shirleysburg, Pa.

Announcements.

A Lovefeast in the Shade Creek Branch, Somerset Co., Pa., on the 24th of June. Invitation extended to all neighboring branches, and especially to ministers. By order of the Church.

C. S. HOLSINGER.

There will be a Communion Meeting in the Cowanshannock Meeting-house, Armstrong Co., Pa., on the 20th of June next. The usual invitation to the members, especially laboring brethren.

By order of the Church.

Also on the 23rd of June, a Communion Meeting at Plum Creek, in same county; to which the brethren are invited.

By order of the Church.

JOHN WISE.

A Lovefeast at the house of brother Conrad Imler, (formerly the residence of Graybill Myers) about 4 miles from Altoona, commencing on Saturday evening, June 16, next.

A notice of a Lovefeast in the Upper Miami branch, Ohio, on tomorrow, was also received.

Minutes.—We will furnish the authorized Minutes of the Annual

Council, to all our subscribers, as soon as they can be obtained. We did not ask the privilege of publishing them in the *Companion*, because we saw no possibility of getting the manuscript.

D I E D .

In the Aughwich branch, Shirley Township, Huntingdon Co., Pa., of Typhoid fever, JOHN MILLER, son of Adam and Mary Miller; aged 37 years, 5 months, and a few days. He leaves a widow and six small children to mourn their loss. Funeral service by John Spanogle and the writer, from the 29th Psalm, 4th verse.

A. L. FUNK.

In Perry branch, Perry Co., Pa., May 20th, brother JOHN EBY; aged 62 years, 11 months, and 5 days. The funeral was attended by a large assembly of people. Funeral services by brothers Min. Panabaker and Christian Myers, from 2 Cor. 5: 1, 2, 3.

ELDER P. LONG.

List of moneys received, for subscription to the *Companion*, since our last.

Emanuel Brallier, Ebensburg, Pa.	1.50
Daniel Brallier, do	1.50
Wm. Stover, do	1.50
Samuel Brallier, do	1.50
Sarah Spitter, West Milton, O.	1.15
D. D. Shiveley, Rossville, Ind.	.50
Levi H. Brumbaugh, Coffee Run, Pa.,	1.50
Jacob Karn, North Manchester, Ind.,	1.50
Jacob Berkey, Sealplevel, Pa.,	90
Jacob Wertz, Johnstown, Pa.,	90
Daniel Auvel, Kasson, W. Va.,	1.50
Jas. McClintock, St. Albans, Ill.,	1.50
Samuel M. Cox, Sabbath Rest, Pa.,	1.50
Evau Nearhoof, Warriors Mark, Pa.,	1.50

Subscriptions received at the meeting will be acknowledged in our next.

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,

TYBONE PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, JUNE 5, 1866.

Number 22.

Selected for the Companion.

FAITH.

Inspire my heart, oh gracious Lord,
With all pervading love
And faith, which finds its natal place,
In heavenly courts above!

Guide thou my weary wandering feet,
Up the right royal way,
That ends before the crystal walls,
And bathes in perfect day!

Oh, give me fullest confidence,
Disturbed by not a fear!
Let me cast out all trembling doubt,
And know thy mercy near!

Own thy supporting power at hand,
Ignore fear and alarm,
And trust to thy sustaining power,
In storm as well as calm!

For the Companion.

A Paid Ministry.

The Brethren, immediately after their organization at Swartzenau, in Germany, in 1708, "grew in favor with God and men," increasing rapidly in numbers. This success of the truth was however the signal for "The Dragon, that old serpent, called the Devil and Satan," to attempt the destruction of the seed that had been sown, together with all who had been concerned in its dissemination. To accomplish this he raised a persecution as a great and mighty "flood." His instruments to bring about this persecution, were at hand, in "jealous and embittered ecclesiastics," whom he instigated to influence the "earthly power" against the Brethren. The principal charge brought against them, and which was made a pretext for silencing and dispersing them, was, that if their doctrines should triumph, they would "sap the foundations of Church and State." The foundation of State, the military power, because they taught that no true follower of Christ can use the sword:—the foundation of Church, preacher's salaries and church livings, because they inculcated and practised the example of the apostles that the minister of the Gospel should "labor with his own hands," in whatever his calling or occupation

might have been, prior to being elected to the ministry; expecting no remuneration for preaching the word this side the eternal rewards in Heaven.

Did the dragon prevail in his attempt to destroy the newly organized Primitive Christianity (man-child)? Not at all. He did indeed succeed, through the terrible "flood" of persecution which he raised, by the means above enumerated, to disperse and drive the devoted and defenseless Church of the Brethren, (woman clothed with the sun) from "The Fatherland;" but, "To the woman were given two wings of a great eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12: 14.

Here, on these, then wilderness shores of America, our brethren found a resting place from persecution. Here, in their peculiarly adapted asylum, they organized; and their devoted ministers went forth from place to place, dispensing, in their simple and earnest manner, the word of truth and salvation to the people, "without money and without price." It is now 147 years since their arrival upon these shores, and what evidence have we of God's blessing upon their labors? If the eye of a person standing upon the Atlantic coast, in eastern New Jersey, on a Lord's day morning, could, by extended and unobstructed vision, take in the whole scope of country before him, West, North-West, and South-West, to the Pacific, he would behold the scene dotted here and there with plain unassuming places of worship; and hundreds upon hundreds of people flocking to them, to participate in the solemn services of the day; and should he in the spirit enter any of these houses of prayer, he would find no adornings of pomp and

splendor about it, and but little finery and superfluity of dress upon the persons of the worshippers: in a word, he would discover the place and its inmates in general, to be in keeping with the precepts of the meek and lowly Jesus. There is one thing however that would, were he devoutly interested, fill his heart with thankfulness and joy. There would arise among the people, their chosen minister, one of their own number, differing only from the mass of his brethren in the greater humility of his appearance and manner; being "an ensample to the flock" in all the graces and virtues that should adorn the life of the follower of Christ. He would probably deliver a plain, practical and eloquent sermon, on the duties of professors; and close with an urgent appeal to the impenitent to accept the overtures of peace and salvation, and follow the Savior in all his appointed ways. Although his hard and well developed hand, and his sun bronzed brow, show him to be a man of toil, yet his great store of Scriptural knowledge, and fluent and grammatical sentences, indicate what personal study, and our noble system of Public Schools have done for him. He does not aim half his discourse at the purses of his hearers; but very likely tells them he desires not their gold and silver, but the salvation of their immortal souls. There is no collection taken up at the close of the services, and the people quietly go to their homes, having received a crumb of the bread of life.

We see that the primitive system of an unpaid ministry, which those persecuted, exile pioneers from the "Fatherland" established in this country, has spread over the land, from New Jersey on the East, to California and Oregon on the West; and from North Carolina and Tenn. on the South, to Michigan and Minnesota on the North; and that the

same class of self sacrificing men, God bless them! are still following in their footsteps, promulgating, without any earthly rewards, with increasing success, all "the testimonies of Jesus;" entertained, and brought on their way, from place to place, whenever it can be done, by the brethren.

"The woman clothed with the sun," (Gospel Light) is still "in her place," "nourished from the face of the serpent," by the "great emblematic eagle," (E. Pluribus Unum) whose wings (principles of toleration) brought her to these shores.

Would to God that all who have come in among us were satisfied with what the Lord has so evidently and abundantly blessed; but, in the language of brother D. C. Moomaw (stand fast brother) "we hear voices from the North and from the West, speaking in favor of a change (a paid ministry) in the history of the Church." Now brethren, all who have the good, nay the life, of the Brotherhood at heart, should "oppose this with all the vehemence of their souls." First, because it reverses the practice of the fathers of our Church, who were the followers of the apostles, who were the followers of Christ, in this matter; and secondly, because it would obliterate the great and distinct line of demarkation which separates us from the fashionable and popular religion of the day, and thereby destroy the very *identity* of the Church of the Brethren.

We should look with suspicion upon, and guard against, every innovation, which even *seems* to have a tendency to this change in the system of our ministry. One thing is sometimes advocated by some of the brethren, which is evidently of this character. It is the establishment of private schools, under the charge of the brethren, for the education of young men, as a preparation (implied) for the ministry. Everything of this kind should be looked upon with distrust; the next argument in the programme would very likely be, that as these young men, or their parents for them, had been at the expense of an education, it would be

but just that they should receive a salary for preaching. Brethren, we want no caste among us. Our public schools, growing year by year in greater efficiency, are, as a general thing, capable of imparting a good solid English education, sufficient for all the temporal and religious qualifications and duties of life, and, as our ministers are chosen from our midst, we should not make a collegiate or Theological education a test of fitness, for the sacred office, but should be satisfied with the educational requisites imparted by the provision of our beneficent government.

It is believed that the greater part of those members, who advocate this radical change in our system, have done so under a misconceived idea, that it would add to the efficiency of the ministry; and that, when they are brought to see their mistake, and to view in their true light the deplorable consequences that would inevitably result from such change, loving the brotherhood, they will at once reverse their opinion, and uphold the time honored system of our Church with full purpose of heart.

It is possible however there may be those among us who, *not* loving the brotherhood, may have sinister motives in advocating a paid ministry. Why should such trouble us? They can easily pass over the line that separates the Brethren from all they *seem* to admire. They can unhindered go from our humble meeting houses to edifices constructed in the grandeur of ancient architecture and adorned inwardly with all the happiness of ease, pomp and splendor, that pride and luxury can invent; where they can listen to the eloquent and classical discourses of an educated theologian, who moves in an exclusive circle, far above the reach of the poor and humble members of his flock, and who has been called perhaps, upon account of his oratorical powers, by a thousand or two dollars, away ("the hireling fleeth") from a poorer congregation who cannot afford the addition to his salary. They can, if they have plenty of money, rent one of the

most prominent pews, near the pulpit; or if they have not, can obtain one for a less price, near the door. If there are any among us who love these things, they should at once pass over, as before intimated, and coalesce with those of like faith.—The most they can do by agitating this question among the brethren, will be to create division. There are hundreds of us who have come from thence into the ark of the brethren, who would oppose to the uttermost, and never submit to a change in our ministry, that would take us back to the evils from which we have fled.

Then let all who love the brotherhood stand shoulder to shoulder, and "contend earnestly for the faith which was once delivered to the saints," praying that the Lord would abundantly bless our dearly beloved, self sacrificing ministering brethren in their efforts to preach his Gospel, in all its primitive simplicity, purity and power.

SILAS THOMAS.

Philad., Pa.

For the Companion.

Philosophy of Obedience.

The doctrine that it is necessary to obey God only to honor him for what he has done for us, is very erroneous. Many for want of knowledge, believe that God, by sending his son into the world, has done all that is essential to the salvation of man,—that since Christ has died for all men, the human family is now destitute of sin, and consequently must be saved. This argument appears very plausible to the unthinking mind; but it is a doctrine, invented under the supervision of the evil one, for the purpose of leading men astray. That Christ has atoned for the sins of the world, is very true, yet it does not follow as a consequence, that man is no longer a sinful being. Christ has atoned for the transgression of our first parents, hence this is not imputed to us; but those sins which we ourselves commit, can be eradicated only through the mediation of our Lord and Savior Jesus Christ. As long as we are in our infancy, we

have no knowledge of good or evil actions, and during this period of our existence the atonement made by Christ is sufficient for us; but as soon as we learn to know good from evil—to understand the commands that were revealed to us by God from heaven, through his Son, it becomes our duty to obey the same.—To obey God is the scheme of redemption—the only plan by which man can be saved. To neglect obedience is the sin of omission; and to do that which we know to be wrong, or to leave undone the things which we know we should do is unpardonable; for “He that knoweth my Father’s will and doeth it not, shall be beaten with many stripes,” is positive language. E. UMBAUGH.

Pierceton, Ind.

For the Companion.

Is your name Recorded?

Not long since I heard a lady of seemingly good intelligence, interrogated as to whether she was a member of “the church?” She replied, she *did not know*, as the old list was lost and they had a new one, and she did not know whether her name was on it or not!

Reader if you have no better evidence of being a member of the Church of Christ than that of having “got religion,” “joined the church,” and got your name on the list, made and kept by man, we fear that “list” will be wanting, or have no force at the Judgment day. Be sure and get your name on a *list in heaven*, that can not be lost—yea get it inscribed, recorded in the *Lamb’s book of life*. Let your profession, actions, fruit and outward appearance, tell your brothers, sisters, and the world, you are a member of “the Church;” whether you are recorded on an earthly list or not. If you are going to have your name recorded, make your appeal to him that will hear; and do it according to the law of the Lord, and live up to the same; and be assured your name will be written in indelible characters—and will not be obliterated, but stand in your favor when “the Books are opened.”

J. S. FLORY.

West Va.

For the Companion.

The Celebrated Alphabet.

- 1 Thes. 5: 22. Abstain from all appearance of evil.
 “ 25. Brethren, pray for us.
 Col. 3: 20. Children, obey your parents.
 1 Thes. 5: 20. Despise not prophesying.
 “ 11. Edefy one another.
 “ 15. Follow that which is good, both among yourselves, and to all men.
 “ 26. Greet all the brethren with a holy kiss.
 Col. 3: 19. Husbands, love your wives.
 1 Thes. 5: 18. In everything give thanks.
 1 Cor. 4: 5. Judge nothing before the time.
 1 Thes. 5: 12. Know them which labor among you.
 Col. 3: 16. Let the word of Christ dwell in you richly.
 Col. 4: 1. Masters, give unto your servants that which is just & equal.
 1 Thes. 5: 14. Now we exhort you, brethren, warn them that are unruly.
 Col. 3: 22. Obey in all things your masters, according to the flesh.
 1 Thes. 5: 17. Pray without ceasing.
 “ 19. Quench not the spirit.
 “ 16. Rejoice evermore.
 “ 15. See that none render evil for evil.
 Col. 4: 17. Take heed to the ministry which thou hast received.
 Gal. 5: 13. Use not liberty for an occasion to the flesh.
 Luke 3: 14. Violence to no man.
 Col. 4: 5. Walk in wisdom toward them that are without.
 Heb. 3: 13. Xhort one another daily.
 2 Thes. 3: 13. Ye, brethren, be not weary in well-doing.
 Titus. 2: 14. Zealous of good works.
 Col. 3: 14. & above all these things put on charity, which is the bond of perfectness.

JANE T. KNEPP.

Not Lost, but Gone Before.

High up the mountain slopes of Chamouni there is a beautiful plain, covered with verdure and flowers.—Thither the shepherds of the Alps drive their flocks to partake of the rich pasturage and breathe the pure mountain air. The ascent is difficult, over icebergs and torrents. At one point the rocks rise almost perpendicular. When the flock arrives at this point, none appears bold enough to venture; but the shepherds gather the lambs in their arms, and toss them up on the plain. The whole flock clambers after them, and soon is feeding upon the rich herbage, or browsing beneath the “rose tree of the Alps.”

Bereaved parents, the lamb of your love has been carried up, and beckons you to follow where are flowers sweeter than those of the Alps, and air and sunshine purer and brighter than is found up in Chamouni. It is the greenwood of love in the spirit land.

LOVE.—Love is the well-spring of all good. It is the overflowing fountain of every God-like act. Love is the soul of virtue. It is the spirit of every high and holy enterprise calculated to bless man. Love is of God. It is the image of God—“God is love.” It acts the part of God in the lives and hearts of men. Love is the germ of moral excellance; the fulness and completeness of all the excellence of God. Where love is wanting, there can be no true good. Where love abounds, everything that is lovely will be found. It is only love that is needed to dry up the fountains of misery and change the dwellings of men throughout all nations of the earth into a vast paradise of joy—R. P. Stilwell.

Send your little child to bed happy. Whatever cares press upon you, give it a warm good-night kiss as it goes to its pillow. The memory of this, in the stormy years that Fate may have in store for the little one, will be like Bethlehem’s star to the bewildered shepherds.

From hearing comes wisdom; and from speaking, repentance.

*For the Companion.***"This Great Salvation."**

"How shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2: 3. The root of the word salvation is *salve*, which means a remedy, and is literally designed to restore any disordered portion of the human system. For the sake of euphony, *e* is changed into *a*, and to this is added the suffix *tion*, which means the state of; hence the literal signification of salvation, is, the state of being restored or saved.

It is understood that the salvation spoken of in the above quotation, is that revelation which either directly or indirectly has Jesus Christ for its author, and we think it reasonably follows, that there would have been no propriety of introducing this great salvation, if mankind would not have been threatened with God's displeasure. We therefore ask leave to here assume that mankind without an affliction of the mild terms of this great salvation, is threatened with damnation.

We look upon this as being a great salvation, in view of the length of time employed in its introduction; nearly four thousand years expired from the time that the promise was given, that "the seed of the woman should bruise the serpent's head," until the fulfillment of the prophecy: "Unto us a child is born, unto us a son is given, and the government shall be on his shoulder, and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace;" during which time there were several distinguished covenants, which were all figurative of the one in which we are so cordially invited to participate.

We also consider this revelation a great salvation, in view of the vast number that will escape condemnation, although there were but eight persons saved when the world was destroyed by water, and we are taught that "so shall it be at the coming of the son of man," and out of that vast number that was to be

led by, and provided for, by God's omnipotent hand in their passage through the wilderness, but two were found worthy of the prize, and even Christ himself bids us to "enter in at the straight gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat. Because straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it." But we think the Savior here is speaking comparatively, and not absolutely, for it is certain that a vast number will pass at that day uncondemned, composed of Christ's loyal subjects; infants, the irrational and those that are "judged without law;" besides John saw under the altar of a single class, "that came out under great tribulation," a multitude so vast that "no man could number."

When we consider the number, character, and ability of those employed in executing the terms of this salvation, we conclude that it is a *very great* salvation. Respecting the number, including the angels, it is very great, for Christ spoke of them as legions.

The character of God may be faintly represented by stating that he volunteered to sacrifice the life of his Son, for the salvation of mankind; and the character of the Son is known when we observe that he submitted to his Father's will in every respect, and hence accomplished his mission, while their ability is unlimited.

And when we examine the nature and extent of the knowledge revealed, it presents itself in a degree entirely supernatural, and in view of this inexhaustable source of knowledge, the author is termed a fountain, a living fountain." Many intelligent minds have spent their life time in investigating this great salvation, but have been unable to sound its depths, or exhaust its source. We may carefully read and study chapter after chapter, verse after verse, and line after line, and upon a review we will find many precious truths. In this respect therefore it is unlike all other publications.

In considering the ability which

we possess in the proper spirit of adopting and practising the principles of this great salvation, the same feature presents itself with equal force, "for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." The history of the martyrs contains columns of testimony, proving that when the storm of persecution raged the fiercest, the lamp of christianity shed her brightest rays, and shed them in increased numbers. Christ instructs us, "to not fear them which kill the body but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

The present consolation afforded by this great salvation is also worthy of consideration. In this we see the great design of our brief passage through this life; viz. to fit ourselves for a better; for to us it is conclusive that if we cannot enjoy the Christian religion here, we cannot enjoy it in its future perfected state; but if we enjoy Christian society here, although much alloyed, we think there are bright prospects of our enjoying it in that future state, "when this mortality shall have put on immortality."

The consolation thus afforded at the hour of death, we feel none save an inspired pen can describe; the joy and happiness, Oh how great! All secular honor and interest are a mere mock compared with the happy results that thus ensue; besides we are safely assured by countless evidences, that if we yield to the mild terms of this great salvation, we shall never, never, no never rue or regret the course, while on the other hand I shudder to think at the number that my short lifetime has witnessed, who lay upon their death beds in dreadful pain and misery, caused by the presence of burning fever and racking pain. But all this suffering was nothing, compared with the pain and misery caused

by disregarding the terms of this great salvation.

In conclusion we look upon this as being a great salvation, in anticipation of the happy results which will ensue when the following promises are fulfilled. "At the name of Jesus every knee shall bow, of things in heaven, and things in the earth, and things under the earth, and that every tongue shall confess that Jesus Christ is Lord. And God shall wipe away all tears from their eyes, and there shall be no more death neither sorrow nor crying, neither shall there be any more pain for the former things are passed away.—Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the son of man also himself be subject unto him that put all things under him that God may be all in all. For this purpose was the son of men manifest, that he might destroy the works of the devil." Besides "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that the Lord hath prepared for those that love him." In view of the above facts we think we must conclude, as did the Queen of the South when she came to visit Solomon of whom she had heard much praise, that is, "that the half had not been told."

I. J. ROSENBERGER.

West Independence, O.

The second coming of our Savior.

There has been much useless speculation about the exact time of Christ's second appearance upon our earth, but there is no room to doubt the fact. We have as good reason to believe that he will come again as we have to believe that he has ever appeared on earth. His own promise is, "I will come again!" Angels assured the astonished disciples at his ascension that "the same Jesus which was taken up from them

into heaven, should so come in like manner as they had seen him go into heaven." The apostles believed the truth and preached it unhesitatingly. The exact time is one of God's secrets, which men have vainly endeavored to discover. The circumstances and objects of his coming are hinted at in the inspired word. He will not come in humility to suffer, but in power and glory to reign. No lone star will guide a few inquiring wise men to his humble birth place. No lone angel will whisper the news of his coming in the ear of humbly shepherds in the silent night and tell them of an infant in swaddling clothes in a manger at Bethlehem. Oh, no! He will come in his glory, with his shining retinue of holy angels with him. He will be clothed in such brightness that "every eye shall see him." Noise of trumpets and astonishing wonders will announce him to a waiting world. He will not come till the world's mission is fulfilled; till God's purpose concerning it are all accomplished, till God is ready to seal the world's history, to empty earth and melt it with fervent heat, to close both heaven and hell forever, and place the impassible gulf between. He will not come till all things are ready; till his chosen people have all been born and have fulfilled their earthly mission and are prepared to enter their heavenly rest; and then He will come to call slumbering dust from countless graves, to gather the living and the dead, and caught up together, the chariot of clouds shall bear all to the place of judgment, the books shall be opened, the doctrines of eternity shall be read; those who can prove their citizenship shall enter heaven to enjoy its rest and beauty forever, while aliens and foreigners of the blessed commonwealth shall be forever banished.

The last best fruit that comes to perfection, in even the kindest soul, is tenderness towards the hard, forbearance towards the unbearingly, warmth of soul towards the cold, and philanthropy towards the misanthropical.

LOCAL MATTERS.

Tyrone City, Pa., June 5, 1866.

CORRESPONDENCE.

PLATTSBURG, Mo.,
May 13th, 1866.

Brother Holsinger:—I wish to say a few words to the Brethren.—The Prophet says: "Then they that feared the Lord spake often one to another." This can be done through the medium of the *Christian's Companion*, which is truly a companion to us, who live in the far West, where there is no church organized. We came here on the 30th of March, six brethren and six sisters. We are all well. There are in this country scattered through several counties, near 40 members.—We think of getting organized this summer sometime, if it is the Lord's will. We had preaching in the Fairview school-house, by brother Samuel Blueher, on the 8th of April.

Brother Brubaker, and brother Fidler, from Stark Co., Ohio, paid us a visit last Sabbath, May the 5th. We had two meetings which were well attended and good interest manifested. Also meeting on Monday evening at the same place, and on Tuesday service at the house of brother George Sell. Here our dear brethren gave us their last discourse, which was palatable food for the mind, and also the parting hand which made the tears flow from many eyes, in that we should see their faces again no more. The solemnity of that occasion, is better imagined than described. Brother B. went North to Iowa, and brother F. to Southern Missouri, to fulfill their great commission, "Go ye into all the world, preach the Gospel to every creature," &c. The harvest is great but the laborers are few. And now dear brethren when you bow before the Lord in a church capacity, remember us who are scattered about over the land, as pilgrims and strangers, yet no strangers to you. We are absent in body yet present in spirit. How oft I have been made to rejoice, when reading the brethren's correspondence from different places over the United States.

And now brethren, you that are in the same situation that we are,

"Oh! do not be discouraged,
For Jesus is your friend,
And if you lack for knowledge,
He'll not refuse to lend."

Let us order our walk and conversation, so that the world can see that we are just what we profess to be, and that there is reality in our religion. We have a great work to do; then let us all be up and a doing. The Savior says, Rev. 3: 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sit down with my father in his throne."

Your weak brother.

DANIEL D. SELL.

Brother Holsinger:—I will now give a synopsis of my feelings, at the Annual Meeting. In the first place, I was made to rejoice, at being permitted to enjoy the privilege of seeing so many brethren and sisters, from the North, South, East, and West. But in the second place I could not rejoice, because of the pride, and fashionable dress, that some of the brethren and sisters wear. As I was one of the waiters at the table, in preparing the meals, I found an opportunity sometimes to look over the brethren and sisters; and then seeing this, I could not feel very happy: and especially I noticed that a great number of the members are conformed to the vain fashions of the world. But particularly the sisters; some came in rattling silk, &c. See my dear brethren and sisters, this is not, and cannot be acceptable in the sight of God, according to my humble estimation, because the Savior said, He would give only grace to the humble, but the proud he will resist.—Consequently I believe that we must come down to the feet of Jesus, and ask his blessing. Some will say, we do this. But I ask you where? Or when? Is it only when you are not dressed in this worldly style? Or are you always dressed in the same? If that is the case, I fear you often call upon the Lord in vain.

I believe it would be just about the same, as if we would go upon the lofty and barren mountains to

gather fruit, where nothing grows. Consequently I would say, come down into the valley of humility, where fertile harvests wave.

But now says one, I lay my Christianity altogether on the outward appearance. No, no! But I really do believe, that which is in the inside will come out, because the Savior said, by the fruit ye shall know the tree. Remember dear brethren and sisters, we cannot serve two gods; to wit, God and Mammon. We must hold to one and despise the other. But it is not that I boast myself to be better than my dear brethren and sisters. But really think it gives stronger evidence that we have an earnest to serve God, and follow the meek and lowly Jesus, if we adopt the plain and simple dress.

Now, examine for yourselves. If you are certain that it was so with Jesus while upon earth, I would say, keep on; stick to your faith. I believe I will adopt plainness.—Now, I hope the brethren and sisters, will bear with me, if I am wrong. What I have written, I have written out of love, and wish God's blessing, that we may all be able to become right submissive, before it is too late, and the time of grace abate.

M. G. GIBBLE.

Mastersonville, Pa.

Brother Holsinger:—We would be pleased if some of the ministering brethren would come and hold meeting with us. We have had a few meetings here, and they seem to have done some good. If any can come they will write to brother Peter Helfer, Plymouth, Richland Co., Ohio, and tell us the time they expect to be here, and we will make an appointment, and meet them at the station. They would take the Mansfield and Sandusky Railroad, to Plymouth.

SAML. M. RITTENHOUSE.

Brother Henry:—Please say to the beloved brethren and sisters that I, in company with brother P. Shoemaker, my colleague, arrived at home on Saturday night, about mid-

night. Found the dear ones all well, and praise God for his loving kindness toward us.

Yours in love,

JOHN WISE.

Oakland, Pa.

The English New Testament, Revised.

We are happy to inform our readers that this work is completed.—Sixteen years have been occupied in its accomplishment. Some of the best biblical scholars of the age have been employed upon it. The oldest translations of the Bible, and copies of the ancient manuscripts have been consulted, and no expense has been spared in the attempt to render this edition of the Sacred Scriptures as perfect as possible.

The work is beautifully printed, in three different forms, and makes a volume of about 500 pages.

The prices for the Family Edition range from \$2.00 to \$6.50, according to style of binding. Medium Size, from 75 cents to \$5.00, according to style of binding. Sunday School, or Pocket Edition, from 25 cents to \$1.00, according to style of binding.

We expect shortly to get a supply of these Testaments, when our patrons may order them from us.

Those wishing to order them from the Union, will address, Wm. Wyckoff, Sec'y, American Bible Union, 350 Broom St., New York.

Ninety Cents will pay for the *Companion* from No. 21 to the end of the present volume, including the Minutes of our late Annual Meeting. No. 21 contains our report of the Annual Meeting, and gives some information which the Minutes do not afford. We are prepared to furnish back numbers to at least one hundred new subscribers, beginning with No. 21.

Names of Ministers.—We should be pleased to receive the names of all our ministers in the different branches of the Church. We wish to collect them in an alphabetical list, for preservation and reference. If some one in each branch would attend to this matter, we could soon obtain the desired information. Below we give a diagram of the form in which we should be pleased to receive the lists. Let it be written upon a separate slip of paper. Other historical facts in regard to the congregation may also be added; such as the name of the first Bishop or Elder, the names of deceased ministers, the date of the organization of the church at that place, &c., &c.

Minster's names. Ad's.
 Congregation.
 County.
 State.
 Writer's name.

Our Lovefeast.—On Sunday last was the time appointed for the Lovefeast in this branch, (Warrior's Mark.) The day being wet, the attendance was rather small. We were also disappointed by the ministering brethren, who had promised to be with us; for what reason we are yet unable to say. However our young brethren, James A. Sell, and Joseph B. Sell, of the Frankstown branch were with us, who with our own dear brethren, could interest and instruct us. Unfortunately for us, we were afflicted with Neuralgia, so that we could not attend the evening exercises.

Meeting was held on Monday forenoon, when one person was baptized. We hope others who we know are standing at the door, may soon obtain courage enough to enter, for "all things are now ready."

THE *Phrenological Journal* for June has reached us. This paper we can recommend to those of our readers, who have an inclination to know themselves mentally and physically, as well as spiritually, and morally. Much improvement has been made in the appearance of the work, and it now presents itself in the best style of the art.

The Church at Philadelphia.

For the information of brethren visiting Philadelphia, we are requested to say, that the Brethren's meeting-house at that place, is on Crown Street, between 4th and 5th, below Callowhill St. Meeting is held regularly on Sunday morning; Sunday, Tuesday, and Thursday evenings.—All members of our Church are cordially invited to search out our brethren when visiting the City.—Any information concerning the Philadelphia Brethren, can be obtained of Eld. Jacob Spanogle, No. 138, North 3rd St.

We learn from a business letter, that brother P. J. Brown in company with other brethren, are on a tour through Missouri. When he returns we hope to hear from him.

Queries.

The wife is bound by the law as long as the husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." Cor. 7: 39.—Will some one explain (through the Companion) how those marry in the Lord, who marry persons who have never made a profession of the religion of Christ?

E. UMBRAUGH.

BEAUTIFUL EXTRACT.—The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are like myself dwelling in the great parental mansion of God; they still belong to me as I to them. As they are ever

in my thoughts, so, perhaps, am I in theirs. As I mourn for their loss, perhaps they rejoice in anticipation of our re-union. What to me is still dark, they see clearly. Why do I grieve because I can no longer enjoy their pleasant society? During their lifetime I was not discontented because I could not have them around me. If a journey took them from me, I was not, therefore, unhappy. And why is it different now? They have gone on a journey. Whether they are living on earth in a far distant city, or in some higher world in the infinite universe of God, what difference is there! Are we not still in the same house of our Father, like loving brothers who inherit separate rooms? Have we, therefore, ceased to be brothers?—*Rowan.*

THE NEVER-FAILING LOVE.—Ingratitude destroys affections among men. But not so with respect to the love of Christ. If ingratitude could destroy the love of Christ towards us, it had been destroyed long ago.—Not a day has passed in which we have not failed in the duty of gratitude. We have uttered murmurings and complaints when we should have uttered thanksgiving and praise. If coldness, distrust, ingratitude, disobedience, and dishonor to his cause, could have destroyed Christ's love to us, we should now be outcasts without happiness and without hope.

He that does as well in private, between God and his own soul, as in public, in pulpits and in market places, hath given himself a good testimony that his purposes are full of honesty, nobleness and integrity.—For what Elkanah said to the mother of Samuel, "Am not I better to thee than ten sons?" is most certainly verified concerning God, that he who is to be our judge is better than ten thousand witnesses.

Distribution of Charity Funds.

FREEDOM, TENN.,
 May 8th, 1866.

Received of brother D. P. Saylor on April the 24th, by mail a letter containing forty-seven dollars, and sixty cents, for the poor members of

Tenn. of which the following distribution has been made.

Limestone branch,	\$4.85
Pleasant Valley, "	4.75
Sullivan "	4.75
Buffalo "	4.75
Knob Creek, "	4.75
Cherokee "	4.75
Mountain Valley, "	4.75
White Horn "	4.75
Cedar Grove "	4.75
Hollow Poplar "	4.75

Total. \$47.60

Dear brethren and sisters, your alms have greatly relieved our poor members; we believe they now can be able to reach harvest, which with the present prospect, promises about a half crop. We feel to thank the Lord that he has caused his servants to remember their poor brethren in the South: "He that giveth to the poor lendeth to the Lord."

P. R. WRIGHTSMAN.

A L S O :

Received of brother John Darst, Eld. of Lost Creek Church, Miami Co., Ohio, by Express, one hundred dollars, for the benefit of the poor members, South, of which the following distribution has been made:

Sullivan branch,	\$10.25
Buffalo "	10.25
Knob Creek, "	10.25
Cherokee "	5.40
Plsn't Valley "	10.40
Limestone "	10.25
Mo'tu Valley "	10.25
White Horn "	10.25
Cedar Grove "	10.25
Hollow Poplar "	10.25
Contingent expenses,	2.20

Total. \$100.00

As the Apostle Paul said, when he saw the Taverns, "We looked up, thanked God, and took courage."—Dear brethren, and sisters of Miami, we feel that there is a Joseph down there, who has furnished us corn, in the South. May peace, and plenty crown your days.

P. R. WRIGHTSMAN.

D I E D .

In the Deer Creek branch, Carroll Co., Ind., May 16, our much esteemed brother Wm. WYATT; aged 34 years, 2 mos., and 9 days.

He was a worthy and faithful deacon, and died in full assurance of a glorious resurrection. He leaves a widow, a sister, and five children. Funeral services by brother Isaac Gripe.

JOHN SNOEBERGER.

In the Sandy Creek branch, Columbiana Co., Ohio, May 21st, brother DAVID SUMMER; aged 50 years and nearly 2 months.—Disease, complicated, of the heart and lungs.

The wishes of the deceased before his death were, that he should be buried in a plain coffin, shirt and drawers, and a winding sheet.—He leaves a wife and a number of friends to mourn their loss. He was a deacon for several years. His arm of the Church will sustain a considerable loss, but our loss we believe is his eternal gain. Funeral discourse from 1st John 3: 2, by D. Byers, and I. Glass.

JOHN NICHOLSON.

In the Lower Cumberland branch, Cumberland Co., Penn., April 26, sister MARY McCARTNEY; aged 70 years, 10 months, and 22 days.

Same branch, May 7, IDELLA J. RUPP, daughter of brother Geo. Rupp; aged 3 years 11 months, and 3 days.

MOSES MILLER.

In the Clover Creek branch, Blair Co., Pa., May 18, MARY, daughter of John and sister GRAFFIUS; aged 35 years, 3 months and 21 days. The deceased lost her eye-sight perhaps 10 years since. During the past winter she was attacked with a severe cold, and a quick fever followed; thus we see the great monster doing his work daily. Let us prepare to meet death. Funeral services from 1st Peter 1: 24.

Same branch, [time not given] ELIZABETH, daughter of brother Geo. and sister Eliza BEECH; aged 8 years, 5 months. Funeral services from 1st Thes. 4: 14.

S. A. MOORE.

List of moneys received, for subscription to the Companion, since our last.

J. C. Moomaw, Clover Dale, Va.	1.50
D. Mangus, Fincastle, Va.	1.50
Levi Huff, do	1.50
Daniel Brough, Blue Ridge, Va.	1.50
John Snyder, Amsterdam, Va.	1.50
Samuel Showalter, do	1.50
E. F. Moomaw, Bongsacks, Va.	1.50
B. F. Byerly, Salem, Va.	1.50
Daniel Hostetler, Richland, Pa.	1.50
Samuel Kline, Bowman's Mills, Va.	1.86
David Garber, Bridgewater, Va.	.90
J. B. Keller, Ephrata, Pa.	.90
David France, Seragorda, Ill.	.90
A. H. William, Unionville, Md.	.90
Emanuel Ridenour, Union City, Ind.	.90
Ezra Smith, East Salem, Pa.	1.50
Geo. Hubbert, do	1.50
Henry Hart, Cocolonns, Pa.	1.50
D. B. Sturgis, M. D., Goshen, Ind.	2.40
Jacob Zook, Lancaster, Pa.	1.50
Elias Buechley, Dayton, O.	1.50
Naney, Ridenour, College Corner, O.	.90
A. S. Adams, Waynesboro, Pa.	.90
Saml. Reinhard, do	.90
Jacob S. Stull, do	.90
Marg. J. Bosselman, do	.90
Geo. J. Royer, do	.90
Jacob Price, Sr., do	.90
Daniel M. Baker, do	.90
Daniel Shank, do	.90
John W. Hoover, do	.90
John, Price, do	.90
Jacob Adams, do	.90
John L. Fry, Pblia., Pa.	1.50
Geo. Hoover, Sulphur Springs, Ind.	.90
John J. Hoover, Elm Springs, Iowa,	.90
Franklin B. Keller, Lincoln, Pa.	.90

Jacob Killefner, Ephrata, Pa.	.90
Samuel Fahnstock, Millway, Pa.	.90
Daniel Brower, Lima, O.	.90
Daniel Miller, do	.90
John H. Raffensperger, Clearsprings, Pa.	.90
John Hollinger, Napierstown, Ill.	.90
John Reiff, Hartleton, Pa.	.90
Susan Murray, Polo, Ill.	.90
Eliz. M. Klehl, box 564, Dayton, O.	.90
Samuel L. Shaver, Harrisonburg, Va.	.90
Martin Feigley, Logansville, Pa.	.90
Noah Nesa, York, Pa.	.90
Joseph Deardorff, Shady Grove, Pa.	1.50
Wm. Tallhelm, do	.90
Solomon Saylor, Johnsville, Md.	.90
F. M. Miller, Sharpsburg, Md.	.90
Jacob. M. Holsinger, Jackson Hall, Pa.	.90
D. H. Bouebreak, do	.90
W. E. Roberts, Pottstown, Pa.	1.50
Mary G. Risser, Gettysburg, O.	.75
Christ. H. Deck, Keiffer's Store, Pa.	.90
John Zook, for Barbara Mast, Fork Meeting House, Md.	.90
Henry Newcomer, Beaver Creek, Md.	.90
Levi Engler, Uniontown, Md.	1.50
Lizzie B. Winger, Quincy, Pa.	.90
Jno. D. Benedict, do	.90
Jacob Benedict, do	.90
Dr. Jno. Burkholder, do	.90
John Heller, do	.90
Josiah Burger, do	.90
Daniel Benedict, do	.90
W. G. Nibinger, Amsterdam, Va.	1.50
John N. Newcomer, Ringgold, Md.	.90
Wm. Wiles, do	.90
James D. Tabler, Middletown, Md.	.90
Miss Kate Wine, Forestville, Va.	.90
Jacob Kline, Timberville, Va.	.90
Joash Horn, Chambersburg, Pa.	.90
Jacob Miller, Green Mt., Va.	.90
Wm. Snyder, Deer Creek, Ind.	1.50
Jacob S. Brown, Woodberry, Pa.	.90
Emanuel B. Cump, Upton Pa.	.90
Samuel Gunkle, Ladoga, Ind.	.90

The following have paid 50 cents balance on subscription: Daniel Replogle, Jr., Danl. Replogle sr., Thos. Dooley, Isaac Replogle, Henry Replogle, Levi Replogle, Geo. Replogle, Jonathan Davis, Geo. Brumbaugh, J. S. Flory.

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, JUNE 12, 1866.

Number 23.

For the Companion.

Life is Short.

Life is short:—the moments come;
But, our moments do not stay:
Quick as thought, and quicker too,
They do come, and pass away.

Life is short:—as moments flee,
So do minutes, days, and years.
From the cradle to the grave—
Oh, how short our life appears!

Life is short:—like flow'rs of spring,
Or like summer's morning dew,
Thus, our fleeting life doth pass;
And our days on earth are few.

Life is short:—then let us live
As we should, while here we roam;
Then we'll breathe our life away,
And obtain the life to come.

Life is short:—no more we'll sing,
When eternal life is ours;
But to God our praises bring;
And we'll dwell in eden's bowers.

JOS. W. BEER.

Shelbyville, Ill.

Religious Dialogue.

Continued.

Professor.—Allow me, brother H., to introduce to you my friend Moralist, who I discover holds many of your views, but professes nothing, save a good moral character, which I am happy to say he also possesses; but I discover he has also some objections to your system of teaching, which if you can remove, he will no doubt go with you, for I find I cannot get him with me, as he appears to have too much faith in works.

H. And I perceive that you even admire his principle, for you declare yourself happy to say that, he has worked out a good moral character.

P. I shall not enter into a conversation to-day, as I must be otherwise engaged. Good morning.

H. Are you intimately acquainted with that gentleman, friend M.?

M. Quite intimately; we have been associates from our youth. We

have conversed on nearly all subjects, but latterly mostly upon that of Religion, as he appears very anxious that I should become a member of his congregation.

H. I understand he is very zealous in his faith, and quite a champion of Methodism. You are not a member of any religious denomination?

M. No, sir; I am not. I feel it my duty to obey the Gospel, but among the many different sects, I am somewhat undecided. I am satisfied that your Church comes nearest fulfilling the Scriptures, in its teaching and practice; but still I find some objections there, which have thus far been sufficiently strong to keep me *outside*. Your doctrine or practice, and customs of formality, in the matter of dress, I do not exactly approve of; and I object to your non resistant, and non-voting principles, by which the government of nations is given into the hands of wicked men. I am entirely willing to let the New Testament dictate in all things, but when it comes to matters upon which the word of God is silent, I think we should be, to say the least, very charitable.

H. Well, we will talk over these matters, and perhaps I can satisfy your mind upon them; and as the subjects which you have mentioned are not connected, we had better take one at a time. Will you, therefore, be kind enough to state what particular part of our formality in dress, is most objectionable to you?

M. As the New Testament does

not prescribe any particular cut of the coat, style of hats, caps, bonnets, or any other article of apparel, I can see no propriety in the church making any specified form binding upon its members, or making the outward, formal appearance of a person, a test of membership. The apostle Peter objected to plaiting the hair, and of wearing of gold, and of putting on of apparel;" meaning, I presume superfluity of apparel. The apostle James also informs us, that it is not right to give a man the preference, simply because he comes in goodly apparel, or gay clothing; (James 3: 2—4; and Paul to Timothy admonishes to "modest apparel;" (1 Tim. 2: 9) so that we have abundant scripture to demand plain and modest clothing, but the word of God does not come down to dots and cuts, as the Church appears to demand. In these things I think you are entirely too strenuous.—While you contend very strongly for the cut and form, I have observed that costly array has been passed by unreprieved, against which you have the stronger scriptural admonition.

H. You are aware, friend M., that "two wrongs," will not make "one right." I own that I have always found it a difficult matter to convince our friends and young members, of the propriety of conforming to the customs of our older brethren and sisters, and have always labored for compromising upon the matter so far as the word of God will allow. We believe that, while some of our brethren and sisters

conform too much to the customs of this world, in the matter of dress, there are others who depend entirely too much upon their transformation in outward appearance. As you have said, we have abundant Scripture for demanding plainness and simplicity of dress. We have also Scripture that we shall "not mind high things, but condescend to men of low estate;" and that "that which is highly esteemed among men is abomination in the sight of God," which, in connection with the passages you have quoted, I think, is sufficient to forbid us following the vanities and fashions of this world, in dress, as well as in other superfluities, luxuries, and customs.—Some of our members in pruning away these things, have cut very closely, and the great mistake is, that they are not satisfied with pruning their own trees, but having commenced cutting at others; instead of reasoning with the owners, and persuading, and convincing them of the necessity of closer trimming.

The particular form of our apparel, all other things being right, we hope, has never been made a test of membership; but when members are gay, haughty, and stubborn, they are considered more like the children of this world, than members of the Church of Christ.

I presume that the greatest objection you have to our customs, is our odd appearance. And do you know that no one can live out any one principle, without becoming odd.

M. That is certainly an original idea.

H. And it is true. The reason is, because principles do not change while the customs of the people do. From this fact it is that our customs

have become odd. When our Church was organized into its present form, our members could not be known from others by their form of dress, for they did not change it; but when new fashions came up, true to their principles of non-conformity to the fashions of the world, and, as we have seen, obedient to the teachings of the Scriptures, they also did not change, but simply kept their former costume. Not long since, I read a description of Horace Greeley, the Nestor of American editors, who from a principle of honesty, vowed that he would wear the same coat until his debts were paid. Being considerably involved, and having remained true to his principle, he has been obliged to wear his coat until it has become, not only out of fashion, and odd, but also pretty well worn. We remember the time when in our part of the country, you could know a brother by the wearing of the beard, and at many places it was thought odd to see a man with a heavy beard. Now it is admired, and every one who can, "sports" a beard, and some of our faster brethren are disposed to wear more hair upon their faces than is generally approved of.

Thus you will observe that if you will live out what we have found to be a Christian life, not to follow the fashions of the world, you will sooner or later be considered odd and peculiar.

To be Continued.

For the Companion.

Ye are the Light of the World.

"A city that is set on a hill cannot be hid." *Matth. 5:14.*—This appears to be addressed to the disciples by our Savior, in his Mount Sermon, and it is also applicable to us, at the present day; for every one of us who names the name of Jesus, should be a light to the world,

for if we are no light, there is something wrong. We may have repented of our sins, and exercised faith in the Lord Jesus Christ, and been baptized for the remission of our sins, yet if we do not come out from among the world, and be a separate people, and show by our walk, and our conversation, and our dealings, and apparel, we are not letting our light shine; for Christ saith, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Who of us would not wish to glorify our Father in heaven! O, I think if our young brethren and sisters knew how much good they could do, when in company with their young associates of the world, by letting their light shine, they would be more careful. But instead of this I have seen young sisters wearing two kinds of dress, one to wear when at meeting, and one when among the world, and I have seen young sisters talking foolishly with the world.—This I think is a poor light. If you knew how you grieve your elder brethren and sisters you would humble yourselves, and be more sober minded. I was once at our Annual Meeting, and I was astonished to see some young brethren and sisters so much like the world. There was no light visible. O, my dear young brethren, and more especially the young sisters, with myself I would say, deny yourselves, for Christ says, except we deny ourselves and take up our cross, we cannot be his disciples. Now I speak not of all our brethren and sisters; for I have seen some walk in humility and show by so doing that they are trying to follow their meek and lowly Redeemer. O, let us try to be as a city set on a hill, which cannot be hid, and let us not have our candle covered with a bushel, but have it on the candle-stick, which I think means our person, that it may give light to all that are in the house; by so doing we will glorify our Father which is in heaven.

LYDIA A. RAILING.

Lee's X Roads, Pa.

Holiness is the symmetry of the soul.

For the Companion.

"Remember Lott's Wife."—Luke 17: 32.

This would be well for every one of us, that have taken hold of the Gospel plow, to bear it in mind, that we would not stand still, but would still try to press forward toward the mark and prize of the high calling which is in Christ Jesus. We are well aware that the Lord has not put us here upon this earth, to stand still thereon; but he has a work for us to do, which work we can not accomplish in one day, nor in one year, but it will keep us constantly at work, all the days of our life; and if we are not upon our guard, we may then fall too short of accomplishing that great work which is necessary to the salvation of poor and never dying souls. And oh! what a pity it would be, if we should find that the harvest is past, and the summer is ended, and we are not saved. Who shall we then blame? Shall we not lay the blame upon ourselves? Yes, we are to blame, if we will once come too short, when we shall have to appear before that awful Judge of quick and dead. But how happy will we then be, if we can hear the welcome plaudit, "well done, good and faithful servant, enter into the joys of thy Lord;" but how would we feel, if we would have to hear him say to us: "Depart from me, ye workers of iniquity, into everlasting fire, prepared for the devil and his angels." Miserable indeed. Then let us try, and do that work which the Lord has given us to do, and not stand still and look back, as did Lott's wife.

D. D. SHIVELY.

Gospel Workers.

The conditions on which laborers are employed to work in the Lord's vineyard, are to make a total surrender of themselves, body and soul to his service, and keep back nothing. When God regenerates a sin polluted soul, he takes that soul out of the forest of the world, and transplants it into the vineyard or church of Christ. It is cut off from the wild vine, and grafted into Christ

who is the true vine. It becomes one with Christ, and is so identified with him, that what interests Christ, interests that soul. In a co-partnership for carrying on any business, where all the partners are industrious and persevering, they seldom fail of success. But if one half the firm are indolent and lazy, they seldom succeed well. It is just so in working Christ's vineyard; if all are at work, and always at it, success will be certain.

When a soldier enlists in the service of his country, and takes the bounty or reward offered, he is solemnly bound, as an honest man, to devote all his energies to his country's cause; to neglect this will certainly bring down on his head both punishment and disgrace; and if he runs in the hour of danger, or deserts on the battle-field, he loses all just claim to compensation for his time. In the act of justification, the sinner is turned into a saint, and receives bountifully of God's grace; his name is enrolled in the Lamb's book of life; he has renounced the devil as his master, and refuses to do his work any longer. He has accepted of pardon through Christ, as an initiation fee, and he is now under the most solemn obligations to serve Christ and to work for him.—To neglect this is dishonest; it is robbing God of his just rights, and implies either cowardice or treason.

In the conversion of a soul, God contemplates not only the salvation of that individual, but the improvement of his church or vineyard. If there is no change manifested in the conduct of the man, God would get no glory for his work; and still more his cause would suffer reproach by it. It is through the instrumentality of converted men and women that God has enlarged his church, and brought millions to heaven, and it is through them that all the world is finally to be brought to Christ.—They are the agents, his Word the tools they are to work with, and his Spirit the first cause. Their hands must hold the plough, and sow the seed, and he has promised they shall gather sheaves with joy.

The same principles govern both in the natural and moral world; the man who ploughs and sows in the natural world seldom begs in harvest. Owing to the unfriendly nature of the soil, his ingatherings may be small, but he seldom fails entirely. So it is with Christ's workers; their field may be stony ground, or evil spirits may devour much of the seed, but still faithful labor will secure a harvest. The laborer in the vineyard of Christ is not responsible for the results, only for the labor.—The order is, go work to-day in my vineyard;—nothing said about the results—God will attend to that. In working for Christ, we are not to make our rewards the principle object, as we do in ordinary labor; but we are to work for the glory of our Master, that whether we eat or drink, or whatever we do, we may do all for the glory of God. Still, no one pays as punctually as God does. He that waters shall be watered. The moment we begin to work for God, we begin to realize the reward. No wonder there are so many poor christians in the Church (I mean spiritually poor,) while there is so little done to increase spiritual wealth.—*J. Cross.*

WHO SHALL LAY ANYTHING TO THE CHARGE OF GOD'S PEOPLE?—Slanders, says one, are but as soap, which though it soils for the present, makes the garment more clean and shining. Scorn and reproach is but a little cloud, that is blown over. But suppose you are not vindicated in this world, but die with a cloud upon your names; be sure God will clear it up, and that to purpose in the great day. Then shall the righteous shine forth as the sun, in the kingdom of their Father. If Christ will be our Advocate, we need not fear who are our accusers. If your name, for his sake, be cast out as evil, Christ will deliver it you in that day *whiter than snow*. Be patient, therefore, unto the coming of the Lord.—*Flavel.*

When the corn is near ripe, it loses the head and stoops lower than when it was green.

"Yet a Little While."

A little while longer the cross must we bear,
 Before the rich joys of the blest we shall share;
 A little while, only, a little while given,
 In which to prepare for a glorious Heaven.
 O let us rejoice, while the time we improve,
 To perfect ourselves for the mansions above.
 Yet a little while longer to watch and to pray,
 That the tempter allure us not out of the way.
 A little while only, to sorrow and weep,
 For those who already have fallen asleep.
 A little while left us in which to prepare
 An ark, as did Noah; and take refuge there,
 And to earnestly beg of each dear child and friend,
 To come and go with us ere cometh the end.
 Yet a little while only, while Christ intercedes,
 A little while mercy will linger and plead;
 Shall we sit down in stupor and watch for the day,
 While our friends and our neighbors are sleeping away
 The time, all unconscious that danger is near,
 Or soothed by the cry, "We have nothing to fear
 The war is now over, Peace blesses our land,
 Henceforward in safety and triumph we stand?"
 O brother, O sister, these lines who may read,
 But a little while longer is left us indeed;
 For sudden destruction will follow the cry
 Of peace, and of safety, which now swells so high,
 We have friends without God, or a hope in the world,
 Who will soon in a vortex of ruin be hurled;
 Should they choose not to listen to aught we may say,
 Still there may be help; for to God we can pray.
 There is power with God, and he heareth the cry,
 Of those who are willing themselves to deny,
 Who strive in all things when his will is made known,
 To walk in the light, making his will their own.
 A little while longer! the parents sit by,
 And watch the dear child, while the fever runs high,
 They see how it suffers, and struggles for breath,
 And know that those struggles must soon end in death;
 They kneel! and how think you those parents will pray?
 Will they seek the dear Lord in a calm, quiet way?
 Nay, with hearts full of love and the danger in sight,
 Besieged would the throne be, they'd pray with their might.
 Do we see the last moments so fast passing by,
 And still have no feeling for those who must die?
 No hearts full of pity, compassion and love,
 No power to prevail with the Ruler above?
 Oh then let us weep for our own lukewarm state,
 And seek for repentance, before it's too late;
 And rouse us to work in the little while given,
 And pray with a zeal that is worthy of Heaven.
 A little while longer! Oh earth does look drear,
 Compared with the home of the Christian so near;
 Oh, I must behold it, that city so bright,
 And stand with the ransomed in robes clean and white;
 Give strength, blessed Savior, to follow thy way,
 That I may sing praises to thee on that day.
 And help me while striving to gain the reward,
 To feel for the blinded, who love not the Lord.

S. J. THAYER.

Buckland, Mass.

*For the Companion.***Infant Baptism.**

In a former article upon this subject, we stated that those who practice infant baptism claim that children are members of the Church, because the covenant was with Abraham and his seed. We acknowledge that there was a covenant made with Abraham; but the doctrine that a covenant was made with his children, while in infancy, we denounce as fictitious; because there is nothing recorded that would induce us to believe that an agreement was made with those who are neither in possession of knowledge or faith. They unthoughtedly expose their own ignorance, when they say that, in the covenant, God promised, that of Abraham's seed the Messiah should come.

We do not presume that any intelligent individual is willing to believe that the Messiah was born of an infant; yet may believe that of Abraham's seed he did come.

We think we have clearly shown that when Abraham's seed are spoken of, we need not always infer that infants are alluded to. "Know ye therefore, that they which are of faith, the same are the children of Abraham." Children, however, are not of faith. "And if ye be Christ's, then are ye Abraham's seed according to the promise." Gal. 3: 29. We know that this language was addressed to those that knew good from evil—who are capable of exercising faith; for it is not probable that the apostle was speaking to infants who were neither able to speak themselves, or to understand the language of others. Some teachers say that salvation was promised to both parents and children, in order that households might not be divided. This we believe is true; yet it does not prove what they would make us believe, viz: That infants must be baptized, for Christ has declared that they *are* of the kingdom of Heaven.

From this we infer that salvation is promised both to adults and infants. It is promised to the former upon conditions, and to the latter unconditionally. The conditions by which the believer may obtain salvation, are to make his faith manifest by obedience to the will of God, while of the little children it is said: "Of such is the kingdom of Heaven." Is, denotes present time; hence we infer that they are already of the kingdom.—Our opponents say, to prove that children must become members of the church, that the Lord called Noah and all his house into the ark.

We are aware that if we desire to pervert the Gospel of Christ, we can prove a great many things to suit our own fancy, providing we are allowed the privilege of disconnecting the word of God. We can, from the injunction: "What God hath joined together let no man tear asunder," prove that it is wrong for a mason to break stone, or the farmer to prepare his wood for the stove. We can prove this providing we are allowed to use the above language in any other connection than that to which it belongs. We however have no such authority. We find that this language is applied to the subject of marriage. Thus, also, the Lord also had reference to being saved from the deluge, when he called Noah and family into the ark, and not to imply who was to be received into Christ's Church. Our opponents often tell us that under the Abrahamic covenant, circumcision was used as a seal of the covenant; so also children must be sprinkled as a sign of acceptance with God. But, alas, Paul tells us that circumcision is nothing, but the keeping of the commandments of God. The full conditions of salvation are included in this declaration, and children cannot be included without exercising faith. We accept Paul's instructions in preference to the men who would teach us otherwise.

E. UMBAUGH.

Pierceton, Ind.

*For the Companion.***The First Principles.**

BROTHER HOLSINGER:—We were induced by a kind friend, to submit a few considerations to the dear brethren and sisters of our fraternity, through the columns of the *Companion*. It appears the Brethren are somewhat divided upon the first principles of the Gospel of Christ. Some say Faith is the first, and argue that the individual cannot repent without he first believes, while others contend that Repentance is the first item in the economy of Grace, and must naturally and necessarily precede Faith. Be this as it may, we think we ought all see alike, and speak the same thing, as the apostle exhorts his Corinthian brethren. 1 Cor. 1: 10. "Now I beseech you brethren, By the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that ye be joined together in the same mind, and in the same judgment." And in his farewell to that church he did not forget to exhort them to be of the same mind, as the most ready way to live in peace, so that the God of peace might be with them. From these testimonials we infer, that we, who advocate, in the present destitute age, the principles of primitive Christianity, should see eye to eye; "that the world might see and believe, and be converted," &c.

We have given this matter a serious and honest investigation, and conclude that there is no necessity of a difference among the Brethren, in reference to it.—The only thing necessary is to search the Scriptures, for in them we think we have eternal life, and they are that which decides this matter.

We think Repentance of course is the first feature of the Gospel covenant, from the fact that it is the first article in the preaching of our great Redeemer, after his mighty conflict with the adversary of our salvation, and his glorious triumph in the wilderness of Judea, he came in the power of the spirit into Galilee, saying, "Repent ye, for the kingdom of Heaven is at hand."—That we may fully comprehend this matter, we must consider the two covenants, separate and apart; namely, the Law, or legal dispensation, and the Gospel, or system of Grace, by which we are both pardoned and sanctified. The first speaking terror to the soul, the latter peace and comfort. So we quickly apprehend that a clear knowledge and a full conviction of the former, will naturally stimulate the individual to repentance, as he must necessarily feel himself under condemnation, "for by the law is the knowledge of sin," and "sin is the transgression of the Law, and the wages of sin is death;" but "the gift of God is eternal life through Jesus Christ our Lord." Now, faith in the Lord Jesus Christ, as the second article of the means of grace, is a principle that will not excite repentance, from its very nature, as it inspires hope, and gives inducement to do all diligence to add to Gospel faith, temperance, patience, godliness, brotherly kindness, charity, &c.

A belief in the legal dispensation may drive the

creature to despair, and when the individual is thus impressed with a knowledge of sin, repentance will be inevitable, though he may know nothing at all of Christ, or the Gospel plan of salvation; and hence we conclude at once, that Repentance and not Faith is the first in order to be proclaimed by the Gospel minister.

Many testimonials could be rendered to prove and corroborate this matter. In conclusion we say to the brethren and sisters whom we love, though we may not have seen them, and many of course we shall not see in this life, yet for that principle which identifies us with, and assimilates us to Jesus our Lord, we say we love you, and hope to enjoy your most intimate society and friendship, in that bright world we anticipate to inherit, not by virtue of Repentance, which is only the effect of the convictions of the law, but through faith in Christ, which prompts us to follow his steps Zion-ward; and surely if we continue to follow him to the end, we shall find them there, as thither, and thither only, the way he has trodden with his own feet will lead those who follow his steps.

Yours in love and Christian fellowship,

DAVID KIMMELL.

Auburn, Ill.

*For the Companion.***On Forgiveness.**

How noble is every Christian virtue; a perfect illustration whereof, is only to be found in the life and character of our blessed Lord. Forgiveness of the trespasses of others must be conspicuous in the character of the Christian, for in this as well as in every other example, we must follow after Christ, who is the way, the truth, and the life, and no man cometh unto the father but by him. To forgive others their trespasses is contrary to the carnal mind, or natural inclinations of man, and hence the constant efforts to retaliate, or take revenge, which we see in the world.

Resentment, associated with lust and pride has caused much carnage; many wars and commotions.—But while the carnal minded man will resent, will take revenge and render evil for evil, the follower of Christ will forgive.

If any man cannot comprehend the blessedness of forgiving others their trespasses, let him repent in the gospel sense of the word, and practice forgiveness doing good to his enemies, and truly he will realize the superlative excellence thereof. The weapons of our warfare are not carnal. We must follow in the footsteps of our divine Master, who was engaged in doing good unto the souls and bodies of men, who rendered not evil, but overcame evil with good, and in the agonies of death prayed even for his most inveterate enemies; saying, "Father forgive them, for they know not what they do." Such is the example given by the Master.

Our eyes when gazing on sinful objects, are out of their calling and God's keeping.

LOCAL MATTERS.

Tyrone City, Pa., June 12, 1866.

CORRESPONDENCE.

Brother Holsinger:—As I am writing to you on business I will also pen down a few thoughts upon the sinfulness of the present age; so boldly presented to my mind upon a recent journey from Iowa to this State, by steam-boat.

In traveling a distance of over 1400 miles, through some of the principal avenues of trade in this Union of States, I had ample opportunity to "read as I run," that man is prone to wickedness in all things that arise from the promptings of the carnal mind. While mingling with the busy throng of travelers along the rivers, and also of those in the crowded streets of the cities, I had but to think, that, surely the great mercies of God are seldom thought of with thankful hearts!

On every side, and almost everywhere, day and night, could be heard loud cursing and wicked revelry, such as drinking, gambling, fighting &c. It seemed that nearly all were striving for mammon and lustful pleasures. Seldomly were christian principles talked of; and I met but a very few that gave any evidence of a professed christian life.—There seemed to be no taste for the best of Books—the Bible. I have seen it removed from the centre table, in the cabin of the boat, and playing cards take its place.

Lord's day, April 8th, I took a stroll through some of the streets of the city of St. Louis, Mo. Hundreds of children and adults were abroad, promenading the streets on their way to Sunday-School and public worship. The display of fashion was astonishing, and no doubt thoughts of the same was predominant in the minds of those butterflies of folly—earth-worms of the dust. Truly had I to think, "all is vanity."

I dropped in at one of the places of worship, where the seats were free. It was that of the "New Jerusalem church" or "Swedenborgens." Their mode of worship was

simple and seemed zealous. The first half hour was taken up in alternate singing of Psalms, accompanied with organ music, and readings from the prophecies. All of the members took part in the readings with the minister. Then prayer by the minister, which was simply the Lords prayer, and nothing more or less. Then a sermon, read from manuscript, treating upon the spiritual meaning of the writings of the Old Testament. At the dismissal one thing struck me that may be reflected upon with good effect by the brethren in some places. Immediately all left the house, without saying scarcely a word, and seemed as pondering in the heart what was heard. Let us "one and all" do likewise," more than we do in order that the heart may not be emptied of the good seed sown, ere we pass the threshold of the door.

To return:—in reflecting upon how man in the various conditions of life, has ceased to remember his Creator; we have to, at times, think it will not be long, probably, until the Lord will say to some chosen power, as he said to Noah; The end of all flesh is come before me; for the earth is filled with violence through them: and, behold I will destroy them with the earth."

Blessed be God for Jesus Christ, that through him we may be able to stand, if we have our lamps burning and vessels filled with oil.

J. S. FLORY.

Fayette Co., W. Va.

NEWRY, PA, JUNE 5th, 1866.

Dear Son:—Having just returned from Somerset Co., Pa., where I attended a Communion meeting in the Ellick branch, on Sunday last I noted down a few particulars for general information. We had quite a large congregation, and considering the number, we had good order. There was one added by baptism on Sunday, and several had been added shortly before.—The church seems to be in a prosperous and healthy condition, generally. Besides the communion exercises, there was some other church business transacted, which afforded

the close observer a favorable opportunity to judge for himself. I was made to think of the following verse:

"Here each can feel his brother's sigh,
And with him bear a part:
Here sorrow flows from eye to eye,
And joy from heart to heart."

for I heard an aged sister own and confess that she felt self accused, about a certain case, because they did not warn of the evil in time, as they should. What a solemn lesson this should be to Zion's watchmen, to sound the trumpet, and warn the people, for fear of having to stand self condemned, before those entrusted to our care, or of being accused by them. But the part of their transaction which wrought the most on my feelings, was, releasing a fallen brother from "avoidance;" which it appears wrought on him in such a way, that fears were entertained, it would not only tend to the "destruction of the flesh," but also of the body. Among the many brethren whom I met, I will only name brother Joseph Arnold, of Hampshire Co., Va.—*the land of trouble*; but I have good reason to believe he passed through those troubles, as gold passes through the fire. I shared the hospitality, charity and liberality of the brethren on the occasion, to such a degree that there seems to be a balance in their favor of another visit, which I will try to pay, on demand, if the Lord will.—Found all well at home. Thanks to God for his goodness, and to the brethren for their kindness and charity.

DANL. M. HOLSINGER.

Brother Henry; Please send me a few specimen numbers of the Companion, for this reason: I see that every week there are some new names added to your subscription list, and I do not mind of a single one from this congregation. There were some ten subscribers in the beginning of the volume, and they are all pretty well in the centre of the congregation. Now, brethren, we ought not to be so careless. Those brethren that live away in the wilderness, should be looked after.—

They have not the privilege of going to meeting every Sunday, as some of us have. We will have a council meeting next week, and thus I will have an opportunity of distributing them to some who have never seen the paper, and they will have the privilege of becoming acquainted with it.

FRANKLIN FORNEY.

Somerset Co., Pa.

Brother Holsinger:—Our trip to our late conference was a very pleasant one. In passing over the Penna. Central Road, we were impressed with many thoughts and reflections, upon beholding the wonderful works of nature. Those tall mountains, near and in the distance, rising one above the other, and all spread over with beautiful evergreen, and those wonderful rocks and cliffs all afforded to our view a most striking and beautiful scenery. The scenery in general was something new to us. We thought of the servant who remarked to his master as he saw the sun rise: "surely there is a God."

We left Dayton on Thursday evening: arrived at the place of meeting on Saturday toward evening, just as the services of the day closed. We can say: never before did we enjoy ourselves better at an Annual Meeting than at this one. We beheld the faces and formed the acquaintance with many of our dear brethren with whom we have had more or less correspondence. We were also, as a general thing, much pleased with the business transacted at this conference.

With reference to those subjects on non-conformity, and assisting and preaching to those poor, needy, and down-trodden souls in the South, we were indeed very agreeably disappointed. We were glad to see that those of our brethren who do not deny themselves quite so much in their dress and appearance as others do, did not oppose that general conformity, and humble simplicity which should ever characterize the followers of that great King, who in his humility consented to lie in a manger in the town of Bethlehem.

Decency and cleanliness is next to godliness; but pride and stubbornness is food for the wicked.—Our consistency is an invaluable jewel.

Again: when the resolution adopted by the brethren of Southern Indiana came up, we rejoiced to find the meeting so unanimously in favor of adopting or commending it; and to see the brethren generally manifest such a deep interest in the welfare of those temporally in want, and spiritually starving.

A field is opened at home. Let the brethren be sent at once;—not any one, nor every one. Here let the churches exercise care. Brethren who are well established;—solid and firm in the doctrine once delivered, are those who should be selected. Let this be a subject of prayer and due reflection.

We left on Thursday after the meeting closed;—arrived at Dayton on Saturday at 1 o'clock, and reached home in a few hours. Found all well; thank the Lord.

SAMUEL KINSEY.

Dayton, O.

Brother Holsinger:—We had a serious occasion here last week, though one which has frequently occurred before at different places. A young woman came upon her death-bed, and found herself unprepared to die, and that it was too late to do as she wished she had done. She clasped her hands together and said she must die, and desired all her christian friends to come and pray for her. She prayed if only God would spare her, so that she could obey him in baptism. She was now willing to do anything God required of her, but her laboring time was spent. O, should not this be a warning to every one of us.

L. SMITH.

Brother John H. Miller, Marion Centre, Marion Co., Kansas, under date of April 23, writes: My paper as changed from Milford, Kosciusko County, Indiana, came to hand, and find it as I always have, a welcome companion. We left Indiana March 19th, and arrived

here on the 28th of the same month and found our friends and neighbors reasonable well. He says they are pleased with the country, and desires that brethren going West would settle there, and thinks it a good place for a poor man to get a start. The folks are anxious to hear preaching, and he would be happy if ministering brethren would visit them. He solicits correspondents with those who feel inclined to know more about the country. Address as above.

Announcements.

By request of brother Wm. Ealam, (Bishop of this Church) I will inform the brotherhood generally, that a Communion Meeting has been appointed in Bond Co., Ill., on the 25th and 26th days of August next. A hearty invitation to the same is extended to the members generally, and we hope especially that the ministering brethren will attend liberally, our nearest neighboring churches being some seventy-five miles distant. We will therefore accept your attendance as a truly christian favor.

Those coming by R. R. will stop at Vandalia, on the Illinois Central R. R., where conveyance will be furnished to place of meeting.

JONATHAN KESSLER.

Pleasant Mound, Ill.

Only One Letter.—Our attention has been kindly called to an error on page 165, middle column, 9th line from the top, where the types make us say "strangest," while we had written, and wished to say *strongest*. Please cancel the a, and write an o in the white line below, underneath the word exhort.

Our intention was, to say that it brought forth an expression of the strongest exhortation to the Church at large, against the growing evil referred to.

Editorial Visit.—We neglected until our columns were filled, last week, to notice a call by brother

James Quinter, of the *Gospel Visitor*, while on his way to the Annual Meeting. He stopped with us in the morning and remained until the next morning, giving us an opportunity for a very pleasant interview, which we enjoyed. He had with him his collection for the New Hymn Book, which we had an opportunity to examine, and do not hesitate in saying that we approve of it. It is expected that the book will be ready in the course of three months.

New Subscribers may begin with No. 21, and close with the present Volume for 90 cents. Over one hundred new subscribers can still be supplied with the back numbers. We will send specimen numbers, postage prepaid, and without charge to those who wish to solicit subscriptions. There are still many of our brethren who have never seen the *Companion*, and who only need to be shown a copy, to secure their support.

Correspondence.—We observe a falling off in our correspondence, as the busy season among farmers and laborers approaches; and we expect that for a while we shall be obliged to fall upon our other resources, in order to find suitable and interesting matter to fill our columns. We hope our patrons will not suffer themselves to be so deeply engaged in their occupations as not to give our paper a thorough perusal, and compare our instructions with the Text Book, the Bible.—“Six days thou shalt work, but on the seventh day thou shalt rest: in eaning time and in harvest thou shalt rest.” Exodus 34: 21. If you will observe these commands of God to Moses, you will no doubt find a little time for reading and reflecting upon that great harvest at

the end of the world, when the angels of the Lord shall be sent out to reap the harvest of the earth, and gather out of his kingdom all things that offend and them which do iniquity.

And, when thus reflecting, should holy emotions arise in your hearts, and your minds filled with thoughts of those who labor in other fields, where “the harvest truly is plentiful, but the laborers are few, then remember that our husbandman pays “a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, ETERNAL LIFE.”

“C. Brumbaugh” in Sub-Committee No. 15, should be Dr. C. Bomberger. So a correspondent informs us.

The Brethren's Encyclopedia.—Such is the title of a book now being published by Elder Henry Kurtz. We purchased a copy of the first “installment” while at the Annual Meeting, and have given it some examination. The title page reads thus: “The Brethren's Encyclopedia, containing the United Counsels and Conclusions of the Brethren at their Annual Meetings. Carefully collected, translated (from the original German in part) and arranged in Alphabetical and Chronological order. Accompanied with necessary and explanatory notes, &c.”

We have long desired to see the Minutes of our Annual Meetings collected into a book, for reference, and although we do not approve of the outside matter which the compiler of this work is adding, yet it is perhaps the best that our brethren can obtain at the present time.

The price of the pamphlet before

us is 30 cents, and it contains 64 pages, and may be had of the author, at Columbiana, Ohio.

Brother Emanuel Fike, Gomersal, Benton Co., Iowa, wishes to borrow \$250 for two years, in order to save his team. Must be attended to soon.

DIED.

At McAllsterville, Juniata Co., Pa., May 23, FRANCES SHIRK, wife of Lashon Shirk, and daughter of Daniel and Elizabeth Smith; aged 18 years, 6 months, and 19 days. Funeral services by brother George Myers, from the words: “O, death where is thy sting; O, grave where is thy victory!”

L. SMITH.

List of moneys received, for subscription to the *Companion*, since our last.

Joseph M. Sollenberger, White House, Pa.	.90
J. L. Frantz, Bellefontain, Ohio,	1.50
Benj. Kessler, Nachusa, Ill.	1.50
Samuel Supple, 826, N. 12th St. Phila.	.90
J. W. Beer, Shelbyville, Ill.	3.40
Geo. Hoke, Huntington, Ind.	.50
E. R. Zug, Mastersonville, Pa.	1.50
Elizabeth Bossler, Virden, Ill.	1.00
Levi Garber, Mt. Sidney, Va.	1.50
Reuben A. Garber, do	1.50
Jacob Garber, do	1.50
Miss Barbara Miller, do	.50
Isaac Coffman, New Hope, Va.	1.50
R. H. Miller, Ladoga, Ind.	1.50
Samuel Graybill, do	1.50
John B. Folley, do	1.50
Wm. Frame, do	1.50
Jacob M. Harshberger, do	1.50
Joseph Michaels, Hudson, Ill.	.90
John C. Grater, Trappe, Pa.	.75

Unfortunately our manuscript list of moneys received for the greater part of the week, was lost. We have gathered the above from our file of letters, and hope it may be correct.

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the “Church of the Brethren,” sometimes known by the name of “German Baptists,” & vulgarly or maliciously called “Dunkards.”

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Address H. R. HOLSINGER,

TYONE PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, JUNE 19, 1866.

Number 24.

History of Life.

Day dawned. Within a curtain'd room,
Filled to faintness with perfume,
A lady lay at point of doom.

Day closed. A child has seen the light,
But for the lady, fair and bright,
She rested in undreaming night.

Spring came. The lady's grave was green,
And near it oftentimes was seen,
A gentle boy, with thoughtful mien.

Years fled. He wore a manly face,
And struggled in the world's rough race,
And won at last a lofty place.

And then he died. Behold before ye
Humanity's brief sun and story,
Life, Death, and all there is of—GLORY.

The Matrimonial Covenant—Can it be Annulled.

Esteemed Brother:—In compliance with my proposition to write to you upon a certain subject, I now take my seat to perform that duty; but first I will inform you that I arrived home from Y. Meeting on the last day of May; after a tedious journey, on horse-back, of two hundred and fifty miles; which however was very much ameliorated by the very pleasant weather, the society of kind and affectionate brethren and sisters, and an occasional oasis of public devotion, when, in the confluence of congenial spirits making melody in our hearts to the Lord, the wearisomeness of the journey was forgotten.

When I got home I found that our oft repeated prayers, for the loved ones at home, were heard.—I found all well and prospering. Thank the Lord for his mercy and goodness.

As touching the question upon which we agreed to correspond, concerning the situation of persons who were once married, and who for certain reasons, dissolved their matrimonial connection, there has been a good deal said, pro and con, yet I find that we, as a body are far from harmonizing; and though I may not presume to expect that this effort will accomplish anything in that direction, yet I will present it with

due deference the opinions of those who may differ with me.

The main question at issue is, whether a man who had put away his wife for the cause of fornication, having procured a bill of divorce, and married again, could be received into the church. This involves the question, whether he is, under the circumstances, living in adultery; the decision of which must govern the decision of the main question. It seems that it is the misfortune of the brethren to occupy different positions upon this subject, but in charity we are bound to suppose that the views of each are disinterested, and therefore unbiased by any impure motives. Some are of the opinion that he is an adulterer, and consequently disqualified for membership, and others, that he is not and might be received, no other objection being known.

Now to prove that he is not an adulterer, would be to prove a negation; the burden of proof therefore rests upon the affirmant, and how far he is able to establish his premises the sequel will show. Then to the law and to the testimony.

The ordinance of marriage is certainly ordained by God, and involves the strongest obligations upon man, to be faithful and kind to her whom he takes to be his companion through life, and vice versa.—This obligation is expressed in language that cannot be mistaken; that a man should leave father and mother, and cleave unto his wife, and they twain should be one flesh.—That is, that their feelings, their interests, and their devotedness, should be mutual. This no doubt was the design of the marriage union. Taking it for granted that this is admitted by all, we think it unnecessary to say more upon this subject.

But seeing that in this as in many other respects, the children of men have come short of the design

of their creator, the question naturally arises, is there no provision for the injured party when the other proves recreant?

The first thing to be considered, under this head is, whether the marriage covenant may be dissolved?—and in order to that, it is necessary to reflect a little more upon the nature of that covenant. We understand it to be an agreement between the parties to *forsake all others*, and keep only unto each other as long as they both shall live, thus uniting their destinies for weal or for woe, in the presence of God. As far as they are concerned, the marriage is now consummated, but in order to comply with the demands of the civil law, this agreement must be acknowledged before some person licensed by the law for that purpose, so that before the world their union may be legal.

We well know that in all contracts there are conditions, and that a failure in either party in the compliance with the conditions on their part, releases the other from their obligations. What then are the conditions of the marriage contract? *That they will forsake all others, &c.* Now in case the wife commits fornication, does she not violate this condition? and become, really, as much the companion of her paramour as of the man whom she has injured? In what, we ask, is their relation more complete in the sight of God? It may be remarked, probably, that the Holy Ghost has said what God has joined together let no man put asunder. In reply, we say, if God's commands were all obeyed, there would never have been such separations, but we see that sin has entered into the world, in consequence of which those united to God by creation, were sundered from him in the garden of Eden, and his people Israel were separated from his care after having been united to him for a long

time, and that on account of their spiritual fornication, and it is now a matter of frequent occurrence that those who were united to Christ, are cut off in consequence of their unfaithfulness in those things upon which the perpetuity of that union depends. And so, also, contrary to the command of God, men interfere with parties united in matrimony, and sever every tie that can unite their affection, as becomes a matrimonial engagement. Let it here be noted, that the text does not say that it cannot be put asunder, but let no man put asunder. But whether this view be accepted or not, it makes no difference to us, as it is altogether clear to our mind, that Christ himself has dissolved it, when the cause exists as expressed in Matth. 5: 32, and 19: 9, and until that exception is explained away, that is, a satisfactory explanation given of what it means, the mind of those who are controlled by the law and the testimony will be unchanged.

But it is argued that we are informed by the Scriptures that the marriage covenant is only dissolvable by death. We are well aware that there are passages, which, if taken abstractly, would convey that idea, but the Scriptures must harmonize, and whether it would be easier to harmonize them by admitting the exception referred to, or to discard as though it had no meaning; which must be done if we insist that there is no exception. The inspired writers, as well as other authors, sometimes speak in general terms, and at other times more particularly, and in order to understand them, it will not do to interpret specific declarations by general remarks, but general remarks must always yield to special explanations; as in baptism for example. Baptism is often spoken of in the writings of the Evangelists and apostles, but the *modus operandi* only given once, which we all admit should, in that particular, govern all that is said upon that subject. Why then discard the exception referred to in the case under consideration.

Let us now examine the language of Christ, where this exception oc-

curs, with the nature of the question propounded by the Pharisees. The question grows out of something that he said on some former occasion, and probably what he said in his sermon on the mount; (Matth. 5: 32) from which they thought to get a pretext to accuse him, as one that perverted the law of Moses.

Moses, it appears, as the Pharisees thought, had commanded to give a bill of divorcement, and put away their wives for every cause; and it seems reasonable that such construction might be put upon his language, it being quite indefinite. See 24: 1—4 Deut. The term uncleanness is a general term, and may be applied to anything that would make their wives odious to them; so when anything occurred that gave dissatisfaction, they took advantage of the language of their lawgiver, and put away their wives for every cause. But Christ, who regarded not the person of men, in answer to their interrogatory, told them, saying: "I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Which is as much as to say that you may not put away your wife for every cause, nor for any cause, unless she commit fornication, in that case you may put her away, because she has broken the marriage covenant, and destroyed the very nature of it; so that you are released from any further obligations to her, she being as much the wife of the other man as she is yours.

This being the case, if you are such as Paul, or such as have determined to make yourselves eunuchs for the kingdom of heaven's sake, it would be as well, or perhaps better, to remain unmarried; but if you cannot receive this saying, it is your privilege to marry again: "For in that I have said to you that you may put her away, I also, in the same sentence, allowed you to marry another; for if you have not made up your mind to become such as I have said, it is not good for man to be alone; but remember I have said that there is no other cause for which you may put her

away, nor to marry another, and if you do you are an adulterer," and whoremongers and adulterers God will judge, and if you put away your wife for any other cause than fornication, you cause her to be likely to commit adultery; but if for fornication, she is an adulteress, whether she marry or not, so I give no further law concerning her.

This leaves myself and family well, thank the Lord, hoping it may find you and yours enjoying the same blessing, I subscribe myself, with high regard, Fraternally yours.

B. F. MOOMAW.

Bonsacks, Va.

For the Companion.

Watch and Pray.

The genuine christian will not neglect prayer, neither secret nor public, when required; but let us remember that watching is equally necessary. We should watch over ourselves; watch our thoughts, our actions, &c., and see that we are making some progression upon the narrow way that leads to glory.—"Take ye heed, watch and pray, and what I say unto you, I say unto all, watch." Mark 13: 33—37. Be encouraged my dear young brethren and sisters. Let us press on to the mark of the high calling which is in Christ our Lord. Let us be faithful a few more days, that we may hear the welcome news, "come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world." Our prayers to God should always be in subjection to his will, although we may feel our weakness and our many imperfections, yet as long as we are disposed to be submissive there is still a prospect for some improvement in the divine life. I know we often feel weak but that is the time we ought to pray in earnest; call our children together and read, or sing, and pray God to forgive all our past sins, and stand by us in coming life. Dear sisters, you too should pray; and if your husbands are from home, don't omit prayer. You can pray and teach the children as well as the husband. It is impossible for a man or a wo-

man to be a Christian who does not pray. After we have been spiritually born we must necessarily be spiritually fed; and unless we are spiritually fed, we evidently cannot spiritually live. Family worship is the christian duty which I fear is too much neglected. A sense of our unworthiness should never debar us from approaching a throne of grace. Men ought always to pray. Pray without ceasing. 1 Thess. 5: 17. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. 1 Tim. 2: 8. And dear brethren, I believe that fasting should be observed as well as prayer. You know when the disciples came to Jesus and asked, why they could not cast the devil out of the lunatic, Jesus answered because of your unbelief; howbeit this kind goeth not out but by prayer and fasting." If it required fasting then, why not observe it now? I therefore think we should watch and pray knowing that in and of ourselves we can do nothing, without His aid and assisting grace to help us in every time of need. We are poor, weak, and needy, dependant upon Him an independant God; for every good and perfect gift cometh down from the Father of light, in whom there is no guile.

MARY ANN HIMES.

Ladoga, Ind.

For the Companion.

Fear God and keep his Commandments.

However light or trivial this injunction of the Royal preacher may appear to some, it is momentous nevertheless; inasmuch it involves the whole duty of man. All Christians agree that baptism is a positive command, and must be observed, but differ on the mode, as some churches have ordained that sprinkling is Baptism in its primitive purity, grounding their faith chiefly, perhaps, upon the prophecy of Isaiah: "So shall he sprinkle many nations." No one doubts but that the prophet has direct reference to the coming of the Just One. In the fullness of time, he came, commissioned his apostles, and commanded

them to baptize, reserving sprinkling to himself. From an apostolic phrase we infer that sprinkling is an internal work, and belongs to omnipotence exclusively. "Having your hearts sprinkled from an evil conscience, and your bodies washed with pure water." Methinks it would puzzle a whole college of philosophers to know how a few drops of water on a man's head could wash his body. Yet men cling to this chimera with a tenacity worthy a better cause, while there is not a single line, nay not even a word inserted in the sacred instrument, since the dawn of the Christian Era, in support of it. We are unable to conceive how any person can believe that sprinkling accords with John's baptism in Jordan, or at Aenon near to Salem, because there was much water there. If Divines anciently could have baptized a score or more persons with water that would lay on a single large sized leaf, they would have had no occasion for resorting to rivers and fountains of water.

And again, if sprinkling is baptism, when then is the body washed? and if the body is not washed, the inference is a fair one that the commission is not full: "He that is washed needeth not save to wash his feet, but is clean every whit." This precept was doubtless instituted in the room of baptism, as baptism receives its full completion in its first operation. Feet washing possessing the same virtue and power of cleansing, was ordained in lieu of it, to be repeated and perpetuated until the expiration of the Christian Era, when all that shall be found worthy will have no more sin to wash or wipe away. This view of the subject inclines us to the opinion that our impressions are well founded, and not easily confuted, and when we hear intelligence aver that one drop of water, conscientiously applied, is as good as an ocean, we feel to exclaim: "O, inconsistency, where is thy blush?"

S. S. BECK.

Warriors Mark, Pa.

Indolence and ease are the rust of the mind.

The Lord's Day.

We extract the following from the "Articles of Faith of the Antioch Baptist Church, New York:"

In reference to the day of the week to be specially observed as a day of public worship by Christians, we believe as follows:—Luke xxiv. 1, 3: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre: and they found the stone rolled away, and they entered in and found not the body of the Lord Jesus." John 20: 26; "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20: 19: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and said unto them, Peace be unto you." Acts 20: 7; "On the first day of the week, when the disciples came together to break bread, Paul preached to them." 1 Cor. 16: 2; "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Rev. 1: 19; "I was in the spirit on the Lord's day."

From which we understand that on the first day of the week the Lord rose from the dead, and the disciples met for his worship; it is therefore an appropriate occasion for special religious service, and should be observed by Christians as emphatically the Lord's day.

HOW TO HAVE PEACE.—A friend once asked Professor Francke how he maintained so constant a peace of mind. "By stirring up my mind a hundred times a day," replied Francke. "Wherever I am, whatever I do, 'Blessed Jesus,' I say 'have I a share in thy redemption? Are my sins forgiven? Am I guided by thy Spirit? Renew me, strengthen me.' By this constant intercourse with Jesus, I enjoy serenity of mind and a settled peace of soul."

For the Companion.

On Supporting the Ministry.

DEAR BROTHER HOLSINGER.—I found in the *Companion*, No. 6, Page 46, an epistle headed, A few Thoughts; and I could rejoice that the brother did write what he did, but I wished that he had taken the subject a little further. I will also make some remarks on this important subject, which seems to grow in favor among some of the ministers. Now what I write shall be done according to the word of the Lord.—We will see what an apostle Paul says, who was truly sent from the Lord himself, and sometimes served in the capacity that would now be called a delegate. “Yea, you yourselves know that these hands have ministered unto my necessities and to them that were with me. Acts 20: 34. Again; “Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor, working with our hands.” 1 Cor. 4: 11, 12. Again; “For ye remember, brethren, our labor and travail, for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. 1 Thes. 2: 9. “For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you, neither did we eat any man’s bread, for nought, but wrought with labor and travail, night and day, that we might not be chargeable to any of you.” 2 Thes. 3: 7, 8, 12. “Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread; and v. 14: “And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.” Now brethren, let us compare the doings and endeavors of some ministers in our day, to those of Paul. It is easily to be understood from the foregoing quotations that Paul’s labor procured for himself and those with him, the necessities of life, traveling expenses included; and as he did not eat any man’s bread for nought, he did not

so much as make use of the right which the Savior gave to those he sent out, when he said “the laborer is worthy of his meat,” for the reason, as he says at one place, to make ourselves an ensample unto you to follow us.”

In Matth. 10: 8, we find that Christ says, “freely ye have received, freely give. The German says, without pay—*umsonst*.” Luke 10: 7. He also says they shall eat and drink such things as they give, for the laborer is worthy of his hire,” which shows that their pay was to be eating and drinking; but I think only such food as agreed with their stomach, and served for their health. From the words of Paul I conclude he saw from afar, the misconception that would be put from the words of Christ: “The laborer is worthy of his hire, and accordingly has made himself an example unto us to follow him.” He was the apostle who said, “Be ye followers of me, even as I also am of Christ.” 1 Cor. 11: 1. We are safe in obeying, and if we disobey, we tread upon slippery ground. I do not find anything on record where Christ ever took any man’s gold or silver for his services. I believe with the brother that if a ministering brother is so circumstanced, that, with his labor, he is unable to pay traveling expenses and support his family, he should be supported. Our Savior says; (Luke 22: 36.) “But now he that hath a purse let him take it, and likewise his scrip.” But that should be done by the church in which he resides, as they are best acquainted with his circumstances. But if he can work and thereby has more than food and raiment, and shelter for himself and family, he ought to pay his own traveling expenses, and by so doing he shows to all that he is not only concerned for a life of pleasure, or to live in idleness, but that he is laboring for the glory of God, as we are commanded, whatsoever we do, we shall do to the honor and glory of God. Is it not so brethren? Now we will see what the Bible says to take gifts, presents, or bribes. “And thou shalt take no gift, for the gift blind-

eth the wise, and perverteth the words of the righteous.” Exod. 23: 8. “Thou shalt not respect persons, neither take a gift, for a gift doth blind the eyes of the wise, and pervert the words of the righteous.” Deut. 16: 19. “And his sons walked not in his ways, but turned aside after lucre, and took bribes and perverted judgment.” 1 Sam. 8: 3. “Behold, here I am: witness against me before the Lord, and before his anointed; * * * of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.” They said, “Thou hast not taken aught of any man’s hand.” 1 Sam. 12: 3, 4. The words “present,” “gift,” and “bribe,” are in the German *geshenk*, and mean about the same thing.—“Presents and gifts blind the eyes of the wise, and stop up his mouth, that he cannot reprove.” *Eccls. 20: 31. It appears there is danger of getting blind. In 2 King 5, we find that the Prophet Elisha would not take the blessing offered by Naaman, but Gehazi run after Naaman, and took it, which became a curse to him. I think the foregoing gives proof sufficient to show that gifts or presents are dangerous for ministers of the Gospel. If one should need to take money to pay his traveling expenses, we should not publish it through our journal, to all the world, thereby causing it to become a custom among the brethren. Do you not think the same, dear brethren in Christ Jesus.

The needy, as I said before, should be supported at home. That was the order of the old brethren.—If a brother had need, the church laid together, and gave each one according that he had need. (See Acts 2: 45.) And if one district was too poor, they had recourse to the neighboring churches. This was apostolical. Then the recipient was not aware from whose hand personally, it came, and consequently was not so much in danger of being blinded. Any way contrary to

[*Ecclasiasticus 20: 31; one of the books of the Apocrapha, an appendage to some copies of the Bible, but not recognized as a part thereof.—ED.]

Gospel doctrine, or apostolical precept, or example, is slippery, and may be an occasion to stumble, and even to fall.

JOHN ZUG.

Shaffers town, Pa.

For the Companion.

Exhortation to Unity.

I wish to drop a few thoughts on part of the 16 verse, of Paul's letter to the Romans, 12 Chapt. "Be of the same mind, one toward another." We are taught that if we believe aright, and are baptized aright, we shall receive the Holy Ghost, and the office of the Spirit is to lead into truth. What appears strange to me, is, that brethren differ so much in opinion. I saw it clearer at the Annual Meeting than ever, when they were collected from different parts, and appeared to be one family of brethren and sisters, yet when questions were presented in council, they differed very much, not in points of doctrine, but in point of duty, or rather privileges. What some thought to be a great evil, others, claiming to be led by the same spirit, could see no evil in. Now the scripture says, "be of one mind." There appears to be something wrong here. Led by the same spirit and differ in opinion so much? I cannot reconcile this matter to my own satisfaction. Perhaps some of the brethren will be so kind as to give me some light on the subject. I see no other way than to bear with one another, until we can see eye to eye.

While some think it right to pay the minister, others think it entirely wrong. Some think it a duty to vote, others think it entirely inconsistent with our profession. Some hold very strongly for distinction in point of dress, &c., according to our baptismal covenant; others think it is not particular how we dress our bodies, so the heart is right. We see, to say the least about it, we differ a great deal too much for brethren of one family. We must however try and cultivate a forgiving, or forbearing spirit, one with another, until, perhaps, at last, by the help of God, we can see as we ought. Brethren let us pray for

one another more. We, perhaps, have too much of an envious disposition. We, perhaps, want to be termed wise. To say the least, we put too high an estimate on ourselves. If we cannot act in the highest position in the Church, we will not act at all. This may be the principal reason why we differ so widely in opinion. It may be, yes, I am certain, the difficulty rests with ourselves, for I believe the spirit will lead us all aright, if we are willing to be led. Oh, that we could see, and act, and do, more like Him, that lived and died for us, is my prayer.

ARCHY VAN DYKE.

LOCAL MATTERS.

Tyrone City, Pa., June 19, 1866.

Companion Mission.

As could be noticed in our report of the Annual Meeting, we were highly pleased with the expression of the meeting upon the subject of sending brethren to the South to preach the pure word of God, among the Freedmen. Lest we be misunderstood we will give our qualifications of the term *Freedmen*. We mean by that term, all the people of the South—wherever American Slavery existed—white and black. It is a year of jubilee to all. A heavy yoke has been taken from the necks of the white people of the South.—Ten years ago the people would not have been permitted to invite our Brethren to come and preach for them and live with them; neither could our Brethren have traveled through that country and preached the whole truth. Now the doors have been thrown open, and we are invited. These are a few of our reasons for including all the people in the term *Freedmen*.

Since our return from the meeting we have been praying for the success of this glorious cause. The

Lord answers me. It is a good cause, go manfully to work. But how am I to do it, I inquire; I am no preacher, and besides have as many duties as I can attend to, at the business to which thou hast called me. Send brethren whom I have called to the ministry, is the reply from the Good Spirit. I have promised to obey in this, and will endeavor to send at least *one brother*. I wish to know if some brother or sister, or brethren and sisters, will not send another one with him, that they may go "two by two." And also, whether there are not others who will keep these brethren while there, in order to "redeem the time," that they need not "labor with their own hands," so that they be not "chargeable to any one."

The Lord has given us forty dollars which He says we should give to this cause, and we wish to obey him, in this as in all other things.

Brethren, let us go to work at once, for the harvest truly is great. Let the Brethren work by States, by Districts, by congregations, and let every individual member fill his position. We know the enemy will present his difficulties and objections, but they can all be overcome, if we look to the Lord for help.

We propose to organize a mission, which we will name the "Companion Mission," which we will head with the amount above named, and if need be, and the Lord prospers us, we will certainly do more. Perhaps some one will inquire, what is to be done with the money? We will answer. In the first place, the brethren will need money to pay their way, for we do not wish them to beg it. Then when they arrive among the people to whom we send them, we do not wish them to *take* but to *give*. And as we wish them

to preach and teach, we can not expect that they shall labor, in order that they may not be an encumbrance to the people.

It is well to count the cost of an enterprise before we engage in it.—In this enterprise we propose to send dear brethren, whom we love, into a strange country, to preach among a people who have not yet learned to love them. Imagine now that you see them arrive at a country village, in Kentucky or Carolina, far from home or friends, among a people destitute of the common comforts of life: would you have them pennyless? How could they then say: "And when I was present with you, and in want, I was a charge to no one; for what was lacking to me the brethren who came from Macedonia supplied; and in everything I kept myself from being burdensome to you, and so will keep myself." 1 Cor. 11: 9. Or after the means which they of Macedonia have supplied have been exhausted, unless we send them fresh supplies, how will they say to us: "That also in Thessalonica, ye sent once and again unto my necessity. Not that I seek for the gift; but I seek for the fruit that abounds to your account. But I have all, and abound; I am full, having received of Epaphroditus the things sent from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God. But my God will supply all your need, according to his riches in glory, in Christ Jesus." Phil. 4: 16—19.

Or, how will they "cut off the occasion" of those "false apostles," "who desire an occasion," unless we minister unto their wants. See 2 Cor. 11: 12, 13.

Or, when they send us their epistles, how will they, in the simpleness or their hearts, as it were, boast

themselves a little, if we suffer them to become a reproach?

But whatever may be said against receiving, the Lord commands me to sell what I have, and give; (Luke 12: 33) and I hope He will provide the hearts of those who may receive, that my gift may not "blind their eyes" or "stop up their mouths," but that the "ministration of this service" may not only "supply the wants of the saints, but also abound through many thanksgivings to God." Read the whole of 2 Cor. 9.

Let those to whose hearts the above gives utterance, respond.

Minutes.—Some of our correspondents have been inquiring for the Minutes of the Annual Meeting, when will they come, &c. We will say again, all our subscribers shall have them when they are printed, but as we could not obtain a manuscript copy of them, we are obliged to wait until they have been printed by the clerk of the Meeting. If he will then furnish them to us at a moderate price, we shall get a supply from him, if not, we shall reprint them, which we are prepared to do promptly. We hope we may be able to send them shortly.

Caution.—We have been requested to forewarn our brethren against a man by the name of JOSEPH HORST, who is almost continually traveling and begging among the Brethren, and representing himself as a brother. He is not a member, and the brethren would do well to "mark that man."

CORRESPONDENCE.

Brother Holsinger:—As intimated in a former communication, I will now give your readers a synopsis of our trip to Missouri. Brother J. B. Moser, of Pa., brother Joseph Zimmerman of this county, and myself, started on the 21st of May, at Wooster Ohio; arrived at Chicago, Ill. next morning about 7 o'clock, and started south; arrived at St. Louis about 10 P. M., weary and

sleepy. The best country seen, so far, was from Bloomington to Springfield, Ill.; took the train on the morning of the 23, on the Pacific R. R. Stopped off at Knobnoster, 208 miles west of St. Louis, about 8 o'clock P. M. Stayed all night with Mr. Johnson; good accommodation; bill very moderate, especially when compared with St. Louis. On the morning of 24th started on foot in quest of Brethren, 5 miles North.—After going a short distance we were overtaken by brother Click, from Indiana. We now, four in number, walked on till we arrived at the residence of brother Allen Taylor, a minister, or to speak definitely the minister in this little church, where we were welcomed, I think from the heart. The name of the church slipped my memory. The central part of it, however, is 5 miles North of Knobnoster, in Johnson Co., Mo. Brother John Knisely, a Deacon, and his family live with brother Taylor.

In the afternoon the brethren took us on their wagon around over the beautiful rich prairie, to look at the country. Some of us lodged with brother Joseph Wampler.

25th. Elder John Bower, brother Hopping, and sister Bower, from Kansas, arrived; also Brethren Leedy and Rodrick, from Indiana. In the afternoon we all went in wagons about 4 miles East; had meeting at 4 P. M. at brother Edward Wampers. Brother N. C. Rice, a minister living 40 miles South, in Henry Co., met us here in the evening.

26th. Returned to brother Joseph Wampers where there was a Communion meeting. Here we met a wagon load of brethren from Clinton Co., Mo., about 100 miles North; among them our old co-laborer, Samuel Blocher, formerly from Fayette Co., Pa.; felt glad to meet once more; also our brother Peter Brubaker, from the Owl Creek Church, Knox Co., Ohio, who was also traveling West to see the country. The Lovefeast passed off to very good satisfaction. To our shame we must confess, that we never have such good order in the more densely populated countries in the

East. During the meeting brother Joseph Wampler was elected to the ministry, and brother Henry Eycman to the deaconship, and solemnly installed into office. The church has now 2 ministers, and 2 Deacons and numbers about 20 in membership.

On Sunday 27th, evening, the members dispersed to their homes. The parting was such as we all have frequently felt. "Oh for that land where no farewell tear is shed."

On Monday 28th, Brother John Knisely very kindly took us about 16 miles West, to the residence of brother E. C. Repp, formerly from Md., where we had a crowded little room and very attentive congregation in the evening, to a discourse founded on the "Prodigal son."—Luke 15.

29th. Looked over some more country and returned to Mr. Johnsons at Knobnoster. Next morning started home where all were found well on the 1st of June. Thank the Lord for his protection and mercy, and to the dear brethren in Missouri for their kindness. So far as the country is concerned, I think, for farming and stock raising purposes, it is among the best in the world.—Soil very productive in vegetables of all kinds. Timber and water medium; health good.

P. J. BROWN.

New Pittsburg, O.

PLYMOUTH, IND.)
June 11, '66. }

I will, through the *Companion*, inform my dear brethren and sisters of my trip to and from the Annual Meeting. I left home, alone, May 16. Met brother Joseph Metzger and son at Ft. Wayne. Arrived at Pittsburg at 2 in the night. Took the train again at 8. Met brother John Wise and others on the cars on their way to the meeting. Was truly glad to meet the brethren.—At Harrisburg we met with some of our brethren from Indiana, and was glad to see them, so far from home. Arrived at the place of meeting on the 18th, and stopped at brother Price's until the meeting was over, and I do feel thankful for the love

shown toward me by the whole family. I have attended 9 Annual Meetings, and at this last one I enjoyed myself better than at any before. I thought love had become much stronger, since the last meeting; and I do pray God, and hope the brethren and sisters will pray much, that love may still increase, more and more; that, if we should be blessed to meet in Annual Council again, we should not hear the sound of the hammer.

I will now say, and love constrains me to do so, that if I have done or said anything wrong, or have been too forward, or out of place, while with my dear brethren, I hope they will bear with me, and I will try to do better, as I am a learner only.

I left Greencastle on the 25th, and arrived at Conemaugh, Cambria Co., Pa., in the evening. Stopped off and had meeting on the next day, (26) evening, and on the 27th at 10 o'clock. In the afternoon a choice was held for speaker. The lot fell upon brother Wm. Good. Evening meeting in Conemaugh; large attendance and good attention to the word preached.

28th; Took the cars, and arrived at Columbiana, and stayed overnight with our beloved brother Henry Kurtz and his family. The dear sister was not very well. I also visited our beloved brother Quinter and family; found all well.

29th; Arrived home at 9 in the evening. Found all well; thank God for it.

30th; Started to Elkhart Co., Indiana, to a Communion. From thence to Manchester to a Communion. Arrived home again, June 8th, and had meeting on Sunday at 10, and also at 4 o'clock; good attention. I thank God that he has brought me to my family again, and hope all the brethren have arrived safely home.

I hope we will all try to inform ourselves more than ever, so as to be useful to ourselves and others, and that we will praise God for all, through Jesus our blessed Savior, to whom be praise and thanksgiving, now and forever Amen.

JOHN KNISELEY.

ROCKINGHAM CO., VA., }
June 9th, 1866. }

Brother Holsinger:—When I last wrote to you I had just arrived at the place of Annual Meeting, at which place remained until the meeting closed. We had a glorious meeting, a good meeting, a meeting of deep interest; much business was transacted, and we believe the Lord was with us in our deliberations.—Immediately after the close of said meeting, brother Daniel Miller, of Allen Co., Ohio, and I, in company with some of the Virginia brethren, started for Rockingham and Augusta counties, Virginia. We were conveyed by the above brethren to brother John Bowman's, two miles south of Harrisonburg, at which place we arrived on the 27th of May, and from thence we continued visiting our relatives and brethren; also the place where I was born and raised, which brought many things to my mind that had passed in the days of youth. Had an evening meeting at the meeting house near by, called Beaver Creek Meeting House, where we met with many of our dear brethren, and old neighbors. But when we came to view the congregation then present, we found that many of the brethren and neighbors that we knew in former days, had passed away; but few of the old landmarks were to be seen any more; it being 23 years since I left said neighborhood. We had a good meeting and good attention, also meeting next night at the Branch School House. Next afternoon we had meeting at Emanuel's Church, Augusta Co., and from thence to Pudding Springs Meeting-house;—had meeting there on Sunday, the 3rd of June. Next day at the brick Church, next at the Barren Ridge Meeting house, near brother Daniel Brower's, my uncle in the flesh.—Here visited many of my relatives and Brethren with whom I had a former acquaintance, and formed an acquaintance with a great many more. Had meeting at the pleasant Valley Meeting House, on the 7th of June, and on the 8th, at Mill Creek Meeting House, Rockingham County, making in all eight meet-

ings that we were at since we arrived in Rockingham Co. We were very kindly received and entertained wherever we have been. The Brethren here seem to be in a very prosperous condition, and seem to be earnestly contending for the faith once delivered unto the saints.—Love seems to prevail here. The members here seem to enjoy good health generally. Brother George Hoover of Indiana has been with us at the two last meetings. In all our meetings we had good order, and very good attention, and generally a large collection of people. Brother Daniel Miller and myself are in moderate health, save hoarseness.—We feel to be truly and sincerely thankful to the Lord for the blessings of health and the happy and glorious privileges we enjoy.

Yours in brotherly love, and christian ties.

DAVID BROWER.

A New Edition.

We wish to make known to our brethren and friends, that a new edition of "Nead's Theology" has just been printed. The book contains 471 pages, with ten engravings, and is substantially bound in cloth. It is now ready and will be forwarded immediately to all who will order it. Price, free of postage, \$1.50;—by the dozen, if ordered by Express, \$1.15.

For the information of a number of inquirers, we would further say, that the "Wisdom and power of God" as displayed in creation and redemption—by Peter Nead, is now in the hands of the printers, and is expected to be ready sometime in July—perhaps not until the latter part of the month. Those who have already sent in their orders will please also give us their Express office, as all packages by the dozen or over, must be sent by Express. Brethren can send in their orders now at any time, and as soon as the work is ready it will be forwarded in rotation.

This book will contain 312 pages, printed from large type, on good heavy paper, well bound in cloth, and will be sent by mail, free

of postage for \$1.50; by the dozen, if ordered by Express, \$1.15. Or a free copy, free of expressage, to those who will send us twelve or more names and remit us the money.

The "Pious Companion" can still be furnished. Price, prepaid 50 cents—twelve copies or more by Express, 35 cents. All packages at full prices will be prepaid by us. For further information or orders for books address

SAMUEL KINSEY.

Dayton, Ohio.

Announcements.

A Communion Meeting to be held in the Monroe County branch, Iowa, on the 24th and 25th of August next. A general invitation is extended. Brethren coming from the East will come to Eddyville, thence cross the Des Moines River into Monroe Co., to brother John Miller's, John Hansel's, or David Kingery's, where the meeting is to be held, 4 miles east of Albia, the County Seat of Monroe Co., or to my place, three miles North of Eddyville.

SAMUEL MAY.

DIED.

In the upper Cumberland branch, Cumberland Co., Pa., at the residence of her father-in-law, brother Samuel Plough, April 25th, CAROLINA PLOUGH, consort of John Plough; aged 24 years, 5 months, and 17 days. She confessed faith and hope in Jesus. The occasion was improved by the brethren present, from 1 Peter 1: 23, 24, 25.

Same branch, Oct. 19th, 1865 our beloved sister SUSANNA GERBER; aged 67 years, and 20 days. She was a mother in Israel, and died in full assurance of faith, and in hope of a glorious resurrection. The occasion was improved by the brethren, from Rom. 8: 18.—The deceased was a worthy sister, and a kind mother. She left 7 children and a number of grand-children, with a large circle of friends to mourn their loss; but we hope their loss was her great gain.

Same place, June 9th, our beloved sister LEAH HOLLINGER, wife of brother Daniel Hollinger, our fellow laborer; aged 45 years, 7 months, and 21 days. On the 11th her remains were consigned to their final resting place, in the burying ground attached to the brethren's meeting-house, at Milltown; whither they were followed by a very large concourse of friends. The occasion was improved by the brethren present, with some practical observations on Math. 24: 44. The deceased was an affectionate companion, a kind mother, and a worthy member. She has left a bereaved husband and four children, with a number of brethren and sisters, and friends, to mourn their loss, but we do not mourn as those that have no hope; nay we feel confident that our loss is her great gain.

DANIEL KELLER.

Visitor please copy.

In the Snake Spring Valley branch, Bedford Co., Pa., June 1st, our much beloved brother, MARTIN HOOVER; aged 61 years less 1 day. He leaves a widow, 6 sons, and 4 daughters; eight of whom are members. He is much lamented after by his family, his friends and neighbors, because he will be much missed; but our loss is his gain. He was sick about a week and had no desire to get well, but wished to die and go to rest.—There was a large collection of people at his funeral.

JACOB STEEL.

Visitor please copy.

List of moneys received, for subscription to the *Companion*, since our last.

E. B. Repp, Warrensburg, Mo.	.90
Elhanan Roop do	.90
N. C. Rice, Clinton, Mo.	.90
Joseph Zimmerman, Madisonburg, O.	.90
John Click, Ladoga, Ind.	.90
Allen Taylor, Knobnoster, Mo.	.90
J. B. Moser, Uniontown, Pa.	.90
Agness Dimond, Conemaugh, Pa.	.80
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Auanias P. Miller, Berlin, Pa.	.90
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Jno. U. Studebaker, Eaton, O.	.75
Enos Crowl, North Clayton, O.	1.50
J. K. Brumbagh, Union, O.	.90

The following have paid 50 cents, balance due on subscription: B. Ellis, B. Landis, Wm. Moore, J. E. Eikenberry, J. F. Eikenberry.

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, JUNE 26, 1866.

Number 25.

Trine Immersion.

BOONSBORO, WASHINGTON CO., MD. }
June 7th, 1866. }

Elder B. F. Moomaw, Dear Sir:—At your recent visit to this county, and while preaching at the "Manor Meeting-house," I am credibly informed that you made a statement in the course of your remarks on "Trine Immersion"—as follows, viz:

1. That in the great debate between Campbell and Rice, he (Rice) "nailed Campbell to the wall."

2. That Campbell in that same debate, admitted that "Trine Immersion was practiced by the apostles of the Lord Jesus Christ."—And

3. That Campbell informed Rice, that he (Campbell) "had a theory of his own on baptism."

Now, with regard to your first statement, I have simply to remark that the unprejudiced public, has long since decided, "*who was nailed to the wall,*" in that debate, I am willing to abide by that decision.

Your second and third statements are simply *false*: there is not a word of truth in either of them. I deny that Alexander Campbell ever admitted that Trine Immersion was practiced by the apostles; or that Campbell ever made the statement that he "had a theory of his own on baptism."

I have, in my possession, the published debate between Campbell and Rice. I have examined it carefully, and I do most emphatically deny that Mr. Campbell ever made use of the remarks you attribute to him. I also am acquainted with men who were present and heard that discussion, and I repeat, that Alexander Campbell never made use of the words you put in his mouth.

Now, you must have known that your statement was either *true* or *false*, at the time you uttered it. I will put the most charitable construction on this matter I can, and will believe that you *thought* it was true. And now, since you must know that it is *not* true, it is your duty to "take back" what you then and there said, and that, too, in a like public manner.

If you will not correct this matter, I, as a disciple of Jesus Christ, will feel it my duty to make the necessary correction through the public press. In the meantime I will await your reply to this, you will find my Post Office address at the head of this letter.

Respectfully, JESSE H. BERRY.

JESSE H. BERRY; Dear Sir:—

Your very unkind and disrespectful letter is received; in which, as I conceive, you have made an unwarranted attack upon me, circumstances and facts considered. The charges you prefer are truly grave, and certainly indicates a want on your part, of that truly Christian spirit, that will characterize every *real* disciple of Jesus Christ, and clearly proves,

to every pious mind, that you have yet much to *learn* before it will be discovered "that you have been with Christ." They are especially unwarranted when we consider the circumstances under which they were made, merely by what another has said; and would not have received any attention by me, but that I expect you would take advantage of my silence, to injure me, and the cause I have the honor to advocate. But as a reply seems to be indispensable, and as the offence is before the public, if I have committed an offence; I am therefore responsible to the public, and not to an individual; and I come at once before the public, through this medium. And in the mean time it will meet the demand you make upon me. Under pains and penalties, you summons me before the public, and before the public we will go.

While it is painfully unpleasant to me to be engaged in a controversy like this, yet I must confess that I feel somewhat flattered by your proceedings in this matter. It is an evidence to my mind that I have been of some service in the cause of my Master, and that error is receding before the advance of truth.—"It is the galled jade that winces." It is very common for partizans, when overwhelmed by argument, to try to save their sinking cause by maligning the character of the author, and in the language and spirit of your letter, the experienced eye cannot fail to discover that it is the voice of anguish in the throes of death, in a suffering creature.

Before I reply to the charges made against me, permit me to say to you, that however credible you may consider your reporter, I am compelled, by the force of circumstances, to have some misgivings about his moral honesty and intelligence. First, because when that individual approached brother Flory,

seeking information as to my address, (I suppose it to be the same person) and when he informed brother Flory that I would be attacked through the mail, he (brother Flory) kindly invited him to approach me in person, by which his mind could have been disabused of any wrong impression that might have been made upon it, and everything amicably adjusted, which he declined and which seems to me, shows clearly, that there must have been something wrong. If there was no base design, and I hope there was not, the only apology that I can offer for him, is, that he was too ignorant to know what I did say, as the sequel will show.

In answer to your first charge, according to your reporter, I simply say, that I did not use the language, neither in fact nor in substance.—The expression is entirely new to me. Freshly coined; first brought to my mind by your communication. I not only did not use the expression, but I never held the sentiment. For I have always been of the opinion that Campbell had the advantage of Rice in every proposition in that discussion, not in point of intellect or tact, but in the truthfulness of his position, and that, as a whole, it was a powerful triumph over the Peodo baptist system, seeing that it could not be sustained by the champion elected by that school, for the purpose.

In answer to your second charge, I deny that I said that Campbell admitted that Trine Immersion was practiced by the Apostles. For I am well aware that you, nor myself, nor any other person; no, not even Mr. Campbell, with all his research, had any data by which we can know how it was practiced in the Apostolic age, apart from what is taught in the Scriptures; there being no Ecclesiastical history extant, reaching further back than the first part of

the third, or at farthest, the middle of the second century. Consequently I could have had nothing to do, with that age, in connection with Mr. Campbell, and church history; but I did then and there, speak of Trine Immersion in connection with the history of the Church as handed down to us from the days of the fathers, as indicated above; but I did not say, even in that connection, that Mr. C. admitted in fact, that it was practiced in those days, because I did not know at that time that he did make such admission; although I had been credibly informed that he had; but I do not make important statements upon HEARSAY.

To show that I am particular upon such matters I will here relate a circumstance that occurred some years ago. A certain brother, C. Wise, of Mansfield, Ohio, wrote and published a treatise on baptism, in which he presented what purported to be a quotation from Campbell's Debates, causing him to say, that he did make the admission alluded to, referring to the page. Having at that time read the work, and not remembering the expression, I examined but did not find it. I became at once disgusted with the work, and denounced it as not worthy of confidence; but was afterwards informed that other editions had the language quoted by brother Wise; but I never ventured to preach it, not having seen for myself. "*I speak that I do know, and testify of that I have seen.*"

I have frequently said that church history proves emphatically that Trine Immersion was practiced as far back as we have any account of through that channel, and I doubtless said so upon the occasion in question. I said that Rice declared it, and probably said that Campbell did not deny it. And which I now say, is equivalent to an admission. It is virtually an admission, and whether he admits it or not, we are independent of him.—For it is a fact so well known by all ecclesiastical historians, that the individual who would venture to deny it, would only expose his ignorance upon that subject. For the truth of

my position I refer, first, to Mr. Rice's first reply in the debate alluded to, page 65 last section, Lexington edition, 1844.

"From a very early period it is certain that different modes were practiced. In the writings of the Christian fathers, we read of three immersions and of partial immersions, *to immerse the head thrice*.—And it is a fact that as far back as history can take us, pouring and sprinkling were practiced, and baptism thus administered universally considered valid."

"Now if those who practiced Trine Immersion whose prejudices were all in favor of Immersion, and whose vernacular tongue was the Greek, could not see that immersion only is Christian baptism, I am obliged to doubt whether Mr. Campbell or any other man at this day will be able to prove it."

Note: It is clear that at this early day baptism was performed by Trine Immersion, or three partial immersions, *immersing the head thrice*, and that, too, by those who had the command in their native language. Mr. Rice affirms it, and Mr. Campbell does not deny, and we conclude he cannot deny it.

Again, see page 79, same edition. Here it is affirmed that Trine Immersion was the primitive mode, and not desired by Mr. C. "In the third, and immediately following centuries, Trine Immersion was practiced." Again; in speaking of the history of the Church, Mr. Rice says:

"The first writer who mentions it (immersion,) is Tertullian, who flourished in the beginning of the third century, and he informs us that the practice then was trine immersion, accompanied with the sign of the cross, &c. Will my friend take Tertullian as his witness? if so, I hope he will agree to take his whole testimony, not a small part of it. No; he must cut off two immersions, the sign of the cross, and divers other things then practiced.—So he will reject some three-fourths, or four-fifths, of the testimony of his own witness. He cuts it down till it suits him. Very well; let me

have the same privilege; let me cut off a little more, and it will suit me. And in so doing I only act upon the same principle he adopts; I follow his example." See page 177.

Note; Tertullian is the first writer who mentions immersion, and that was trine immersion. Mr. Campbell does not deny it. What stronger evidence can we desire of the fact that trine immersion was the primitive mood.

Another testimony; see page 251.

"He, Mr. C. may appeal to the old Greek and Latin immersionists of the third and fourth centuries and to all those of a later day. But of all the learned authors he has quoted or can quote, he can find not one, save the Anabaptists, who believe the doctrine for which he is now contending to be true. Their knowledge of the Greek, and the strong prejudice of multitudes of them in favor of immersion, even *trine immersion*, did not see in the scriptures, what he sees with the clearness of light itself."

Note; According to this testimony, we discover that the Greek and Latin fathers, (immersionists) were trine immersionists. Mr. R. asserts; Mr. C. does not deny it.—What need have we of stronger evidence of the truth of the position I occupied upon the occasion in question.

Then your second charge falls to the ground. My reputation untarnished, and our cause triumphant.

Need we more evidence? I have it. See on page 174. Not in the language of Mr. Rice, but a quotation by Mr. Campbell himself,—on the practice of the Western Church, or rather as a concession of that body.

"As to the apostolical practice. *A tripple immersion was first used, and continued for a long time.*—This was to signify, either the three days that the Savior lay in the grave, or the three persons in the Trinity. But it was afterwards laid aside, because the Arians used it. It was thought proper to plunge but once."

Note; By this we learn that trine immersion was not only the primi-

tive practice, but also how it happened to be abandoned; "Because the Arians used it." They denied the proper unity of the God-head, attaching the idea of individuality to the persons of the Divinity improperly, and used the trine immersion likewise in an improper sense. To avoid this error it seems, that the Western Church ran into the opposite extreme, denied the Trinity, and so changed the action in baptism.—Indeed, it is said of a particular sect, that, to carry out more fully their doctrine of Unitarianism, that they laid aside the formula of words in the great commission, and substituted the words, baptize in the name of the Lord Jesus, in order to be consistent.

I have denied that I said on that occasion, that Mr. Campbell admitted in fact, that Trine Immersion was practiced by the early Christians. But I do now assert that he does admit it in fact. And perhaps when I refer you to the page, and repeat his language, you will be able to see it, your prejudice notwithstanding. Read again, and read still a little more carefully, and, perhaps, you can see it. Read the fourth section, on page 259, (Debates.) a quotation by Mr. Campbell, from John Floyer: "When we quote an author, we usually endorse his sentiments in the main point before us. Baptism is the main point in question in this case. In this work on cold bathing, it is mentioned, page 50, that the English Church practiced Immersion down to the beginning of the seventeenth century, when a change to the method of sprinkling gradually took place. In confirmation of this it may be mentioned, that the first liturgy in 1547, enjoins a *Trine Immersion* in case the child is not sickly."

Note; By this we learn that Mr. Campbell does not only admit that Trine Immersion was the primitive mode, but that it was the mode practiced, ordinarily, by the English Church in the sixteenth century.

Hear him, Mr. Campbell, in his own language, on page 248, second section. "The gentleman tells you of the Trine Immersion of Tertullian,

and of their baptizing persons once in each of the names of the Divinity, but also undressed. And what have we to do with these excentricities? It only makes the argument stronger, for if they thus submitted to three immersions instead of one, how strong their faith in immersion.—The Gospel commands one immersion, *but it seems, they got three.*—What more do you ask? Don't you begin to feel like, that if there is any one under obligations to take back, "Thou art the man."

Although it is a little departure from the subject at issue, I must ask indulgence to make a note upon the conclusion of the last quotation.

Note: Mr. Campbell says, "the Gospel commands one immersion." I will say in the language of Chrysostom in his 17th homily, "That our Lord gave us, in the great commission, one *baptism* and three *immersions.*" Baptism is the name of an ordinance, (not the action) of the New Testament, instituted by Jesus Christ, whereby a believer in Christ, is immersed and covered with water, into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost; by which the triune man, soul, body, and spirit, is sanctified, dedicated to the service of the triune God.

We come now to the third item in the catalogue of charges. In this, as in the rest, I am misrepresented. I did not say that he, (Mr. Campbell) said, that he had a theory of his own upon baptism. I was discussing the meaning of the word baptize claiming that there was more contained in it than simple immersion; that baptism was one thing, and that immersion, or the action in performing it was another thing.—That immersion, nor any other word in the English vocabulary, contained as much as baptize, and that doubtless this is the reason why it was retained in the common version, instead of being translated. I argued that, according to its termination, *zoo*, it conveyed the idea of frequency, and signifies a repetition of the action. It was upon the meaning of this word, and not upon the ordi-

nance, that I said that he, (Mr. C.) said he had a theory of his own. I have conversed with gentlemen of profound learning, of the single immersionist school, who informed me that it does convey that meaning, and that among all the dictionaries extant, there are few that give it another meaning. Carson, I think, is one exception. Not being a linguist, I am indebted to those more highly favored for this information. But to vindicate myself from the charge preferred, we will hear Mr. Campbell. Let him speak for himself.

"Grammarians and critics have speculated on the termination *zoo*, with great freedom. Some make it the symbol of frequent action, and call those verbs so ending frequentatives. Others of diminished action, and call them diminutives. They make a few specifications, but they seem not to remember that a change on the end of a word, when agreeable to the ear, soon loses its meaning, by being extended to many words, for the sake of euphony; so of the termination *zoo*. I can give as many specifications of rapid action, if required, as can be given of frequent action in words of this ending."

"*I have a new theory of my own upon this subject*, or rather it is a theory adopted from an old one, as it ought to be called. It goes to explain a material fact in the history of *bapto*."

"My *idea* is, that the word originally meant, not that dipping should be performed frequently, but that it indicated the rapidity with which the action was to be performed," &c. See Debate, page 78.

You will discover that it is really a new theory of Mr. Campbell's; he stands alone; *he has an idea*, but unfortunately his idea seems to differ from everybody else upon this point. He says it means something else, but the world has failed to see it; and therefore it is reasonable to conclude that he is mistaken; and as the old theory corresponds with the practices of the Church in purer ages—as well as being in perfect harmony with God's eternal word—

therefore there is, I am satisfied, perfect safety in it, and in it I am willing to abide.

I have now defined my position; I have met, I think, fully, and fairly, the charges preferred against me; and feel satisfied that before an impartial public, I shall stand, not only honorably acquitted, but honored; and that the cause I advocate, like gold passing through the furnace, will only shine the brighter; and if the odium designed to be brought upon me, and that cause, shall fall upon my accusers, the fault is theirs and not mine.

This matter is now before the public, and it will doubtless pass a verdict upon it, and as far as this world is concerned, I am perfectly willing to abide its decision, and will submit the final issue to the abitrament of the Judge of all the earth, knowing that he will do right. "There is no respect of persons with God."

Finally: My prayer is, that grace may be afforded, and wisdom granted, to enable all of us to abandon all our errors, cultivate our virtues, live in the fear of God, die in his service, and be raised with him in glory, all our imperfectness washed away in the blood of Christ, safe in his presence where there is fullness of joy, abiding in the house of the Lord, forever; Amen.

As far as I am concerned this ends this controversy, having neither time nor inclination to extend it farther.

Respectfully, B. F. MOOMAW.
Bonsacks, Va.

For the Companion.

Honey.

A drop of honey is better than a gallon of vinegar. Better is a *taste* of that which is delectable, than a *draught* of that which sets the teeth on edge. A small vessel filled with the water of life is more precious to the believer, than a large one brimming with fluid from an earthly fount. A short article bearing food from Heaven is preferable to a long one laden only with the fruits of the intellect. That circumstance in the history of Jonathan, recorded in 1 Sam. 14: 26, 27, may af-

ford us some profitable suggestions. "*Behold the honey dropped.*" "*He put forth the end of the rod that was in his hand, and dipped it in a honey-comb, and put his hand to his mouth, and his eyes were enlightened.*" Jonathan was doing battle against the enemies of God and his people, when he found the honey that so quickened him. The word of God represents the christian life in the character of a warfare, and his people are often weary and faint in their spiritual conflicts. When the young recruit enters the ranks, it is necessary that he be not only fully equipped, but that he be apprised of the nature and number, strength and variety of the enemies to be encountered. The very field on which the great battle is fought, is one of our sorest and most seductive temptations. The field is the *world*, and this is one of the believers greatest snares. We are of the "earth, earthy," and are prone to be allured by "things temporal and seen."—"The friendship of the world is enmity with God." "Whosoever, therefore, will be a friend of the world, is the enemy of God."—"Wherefore come out from among them, and be ye separate, saith the Lord." But the Devil,—the unseen, artful, treacherous foe—is our greatest and most dangerous enemy. He has more accurate knowledge of us than we have of ourselves. Never did we study a book with so much diligence and success as Satan studies us. He is a subtle, ever present foe. He fills our very dreams with the foulest dregs of our fallen nature. Sin has turned us *against ourselves* so that we have become *our own enemies*. The mighty impulses of our nature, which were intended to secure our unity and fellowship with God, are enlisted on the side of evil, and bind us willing captives to the Prince of darkness.

But there is honey in the wilderness for the soldier of the Cross. If our enemies are many and strong, the Captain of our salvation is stronger. If we are momentarily defeated, if our supplies seem cut off, if our armor gets rusty from disuse, if our heart sickens and droops and

our courage fails, so that we are ready to lie down upon our shield and die, we have only to *put forth* the end of the rod in our hand and dip it in the honey, and partake thereof, in order to gain fresh conquests over our foes. There is but One Primary Source whence honey for the soul can be desired, although it reaches us through various channels. There is but one plant of Renown, but one Rose of Sharon, but one Lily of the Valley, but one True Vine, but one Daysman and Redeemer, but One Head and Reservoir of the Church. "JESUS ONLY." He is the great honey-comb which can never be emptied, although angels and saints subsist on its sweets through Eternity. The *grace* of God is *one*, but the *means* of grace are *many*. Every duty we perform, whether directly to God, or to our fellows, brings us within reach of this honey. Every time we do the will of our Father in Heaven, if it be but the giving of a cup of water, we turn open a faucet which lets the honey of Divine Grace in a luscious stream into our souls. The great Cistern is in the New Jerusalem—the Metropolis of the Universe—but its ducts extend to the ends of the earth. If providence sends us to the remotest spot on the globe—the desert, the wilderness, the prairie—we have only to fall upon our knees, or lift our hearts in a flame of devotion to God, or discharge the obligations of our mission, and the honey will drop not only, but *flow* into our inmost souls as richly, freely, and sweetly, as though you could dip it from the Fountain without a perishable medium.

In every sick chamber, in every house of mourning, in every place of seclusion and solitude, in every condition of sorrow in which a true believer can be placed, there is a Heaven-constructed conduit, a precious means of Grace, which conveys honey into the bereaved household, into the desolate chamber, into the consecrated closet, into every sorrowing bosom. But we must *make room* for this Divine refreshment. When we are surfeited with the world, with carnal enjoyment or

earthly care, we will not *relish* angel's food. The fish cannot live in the air because water is its native element. But if a fish could be transformed into a *man*, he would dread his *first* element as much as we. If we are full of the world, going with its current, and enjoying its life, we loathe the element which pertains to another sphere, but when we are made partakers of the Divine nature, and have tasted that the Lord is gracious, we dread a *relapse* into our former life as we would, in the natural life, a descent into the scum and slime of a frog-pond. Engrafted into Christ, in whom this exhaustless fund of honey is stored, it indicates a perilous condition of soul when we feel or exhibit a keener hunger for the fruit of the tree from which we have been taken than for that into which by Grace we have been inserted. Every word of God is a drop of honey, and it is by this we live. If we prefer secular literature, or the fascinating, passion-thrilling production of novelists, to the dialect of Heaven, and the literature of God's chosen, it is not uncharitable to say that either we have never risen above the life of nature, or have "crucified the son of God afresh." The experience of David is that of all who "love the Lord Jesus Christ in sincerity;" "How *sweet* are thy words unto my taste! Yea, sweeter than *Honey* to my mouth." The *word* of God is only the unfolding of the *heart* of God, and therefore every *word* that is *sweet to our taste* is a drop of *honey* falling out of the *heart* of God into *our own*. Christ is precious to us just in proportion as his word is sweet. Apart from the word Jesus is no more to us than Washington or Lincoln. But when our deep wants and the adaptation of the living Word to satisfy them, are brought home to our consciousness by the illuminating power of the Holy Ghost, all other sweets become bitter, and we forget both the joys and sorrows of our mortal state in the ravishing influx of the honey of Redeeming Love. There is no gall or wormwood that can be mixed with the cup of life, that may not be

transmuted into an element of sanctification by the honey that streams incessantly from the heart of Jesus. Let us be faithful to him that called us; the honey grows sweeter every day, the channels ever widening, and the Fountain ever drawing nearer. Soon, if we remain steadfast, we will be in glory where we will enjoy to the *full* what our souls only *tasted* wilderness.

C. H. BALSBAUGH.

For the Companion.

The Jews.

The Jews are the most ancient race of mankind of whom we possess any regular or authentic history, or whose existence, as a distinct people, can be traced from the primordial ages till the present day. According to the accounts given of them in the Scriptures, and in their history by Josephus, they were descended from Abraham, the tenth in descent from Noah, through his second son Shem. According to Josephus Abraham, who was born in the 292nd year after the deluge, left the land of Chaldaea, when he was seventy-five years old, and at the command of God went into Canaan, and dwelt therein himself, and left it to his posterity. He was a man of great sagacity, both for understanding of all things and persuading his hearers, and not mistaken in his opinions; for which reason he began to have higher notions of virtue than others had; and he determined to renew and to change the opinion of all men concerning God, for he was the first that ventured to publish this notion that there was but one God, the Creator of the universe, and that, as other Gods, if they contributed anything to the happiness of men, that each of them afforded it only according to his appointment, and not by their own power. For which doctrines, when the Chaldeans and other people of Mesopotamia raised a tumult against him, he thought fit to leave that country and at the command of God he came and lived in the land of Canaan.—And when he was there settled he built an altar and performed a sacrifice to God.

Abraham spent the chief part of the remainder of his life in Canaan, and dying at the age of one hundred and twenty-five years, was buried in the tomb of his wife, Sarah, in Hebron.

At his death he left one legitimate child, Isaac, who had two sons, Esau and Jacob. After the death of Isaac his sons divided their inheritance, and Esau departing from Hebron, left it to his brother, and dwelt in Seir, and ruled over Idumea. Jacob remained for a number of years in Canaan, surrounded by a family of twelve sons, one of whom, Joseph, as related in Scripture, became the cause of the removal of his father and brethren, and all that belonged to him, into Egypt.

The Hebrew emigrants were seventy in number and formed, at first, a respectable colony among the Egyptians. Jacob died after having been seventeen years in Egypt, and his body was carried by Joseph to Hebron, and buried in the sepulchre of his father, and grand-father. Joseph also died in Egypt, at the age of one hundred and ten, and at last his brethren died likewise.—Each of the twelve sons of Jacob became the progenitor of a family or tribe, and the twelve tribes personified by the term Israel, continued to live in Egypt, where they increased in number and wealth. Their rapid increase and prosperity soon excited the jealousy of the masters of the country, and from being in high favour the different tribes gradually fell under the lash of power and came to be treated as public slaves.

R. E. CABLE.

Corvinton, Ohio.

Selected for the Companion.

Death.

"Leaves have their time to fall,
Flowers to wither at the north winds breath;
Stars to set, and all;
But thou hast all seasons for thine own, Oh,
death!"

This is a world of mutability.—We are all passing away like the dew before the morning sun. "We have no continuing city here;" this world is not our home. The leaves that have so lately decked the forest are withered and fallen; the flowers

are faded like sunset hues. This strongly appeals to our feeling, and reminds us with expressive solemnity, of the brevity of life. There is a "last time" coming unto all of us. It may be even now very near; the time may be soon when we must forever pass from earth's bright and busy scenes, and the "place that knows us now shall then know us no more forever."

Death is even now in our midst. Every day he "heralds his millions to their home." Desecration is abroad among the nations; war has swept the land like a mighty wind, and has sent our bravest to the shadowy plains of the spirit land; he is no respecter of persons; the rich and the poor must alike bow to his scepter. Kings and princes, scholars, warriors, and statesmen, must leave their proud and noble fame, and in a few years will be forgotten; the record of their deed blotted out on the pages of history.

How vain, then, is all human ambition. How transitory the pleasures of earth. Seek for joys that endure forever, in the great hereafter; pleasures that give joy, "amid the wreck of matter and the crush of worlds." ANNIE ALLEN.

A Millennial Prophecy.

The following revelation is going the rounds of the secular journals. We give it as an item to be read and compared with James 2: 19, 20, and Matthew 8: 28, 29.

Postmaster Kelly, of New York City, received, a few days ago, by mail, from North East, Cecil Co., Md., "a prophecy, by Mrs. Hill," in circular or hand-bill form, accompanied by the following note:

Sir, please send this to some printer in your city—Printer, sir—Please print this in the most conspicuous place you can—and God will bless you for it, sir. Don't dare to hide the Vision as the blood of souls will be required at your hands.

The document inclosed was as follows:

"A PROPHECY, BY MRS. HILL."

"I prophesy, by the true spirit of the ever-

lasting, eternal and all-wise God, to every kindred, tribe and tongue, that in 1869, February 9th, at nine o'clock in the morning, will be the ushering in of the millennial morn.—Saturday or seventh day is our Sabbath. The dragon is bound."

"To the Churches: Baptism should be administered with the communicants on their knees, by dipping forward in the water, that we may be united. Hasten it! hasten it! to the ends of the earth."

LOCAL MATTERS.

Tyrone City, Pa., June 26, 1866.

CORRESPONDENCE.

LINNVILLE'S CREEK BRANCH, ROCK-
INGHAM Co., VA., June 18, 1866. }

Brother Holsinger:—When I last wrote I was in the Mill Creek branch of this county. In the afternoon of the same day, we had meeting at Pleasant Run meeting-house. Next day, Sunday, we had two meetings in Beaver Creek meeting house, at which place was a very large collection of people, and good attention; and there were five persons baptized. Here brother George Hoover took his leave from us for a few days, and I visited my native neighborhood; Tuesday evening we had meeting in Bridgewater; Wednesday evening at Dayton; and on Thursday at 10 o'clock A. M., at the old meeting house, near the residence of Elder Daniel Garber deceased. At said meeting there were two persons baptized.—From thence we were conveyed to Elder Jacob Miller's residence, and on the next day (Friday) at 2 o'clock P. M. had meeting near by, at the Green Mount meeting house, where we met with brother George Hoover again, and many other brethren. Next day had two meetings one at the Brush meeting-house and the other at the old Baptist meeting house, and on Sunday at Pine Grove Meeting house A. M., and in the afternoon in the meeting house near the residence of Elder John Kline, deceased, known as the Linnville Creek meeting house.

We had good order and good attention throughout the valley of Virginia. We enjoyed ourselves very well with our dear brethren.—It was a feast to our souls, having the

privilege of meeting with so many of our dear brethren here. With many of them we had a former acquaintance, and formed an acquaintance with many others. We were present with the brethren in Rockingham and Augusta counties at twenty meetings, in a little less than three weeks time. We are constrained to say the spirit of the Lord Jesus is here among the brethren. They received and entertained us so kindly, and administered to our wants so cheerfully. May God bless and reward them for their kindness shown to us. Brother Daniel Miller and I expect to take our leave here to-day for Winchester, and then take the cars for Ohio, God willing.

The Brethren here are in their general health. I am well and have enjoyed very good health, since I last wrote, only I am still hoarse. Thank God for the blessings we enjoy.

DAVID BROWER.

Brother Holsinger:—Having lately returned to this part of God's moral vineyard, I will inform you how this arm of the Church is getting along. During the war the brethren were scattered as sheep having no shepherd. Some went North, some to one place, and some to another. The majority have returned again. Some were taken and held as prisoners; but all returned safe but one young brother, who died in prison. Some few returned to the beggarly elements of the world. The Commodious meeting-house of the Brethren, built just before the war, was entirely destroyed by the armies.

Last fall the church was reorganized, and a young brother was chosen for the ministry. Two deacons were chosen; during the past few months six have been added to the church by baptism. The counties of Raliegh and Fayette contain 51 members. The harvest here doubtless would be good if the laborers were more plenty. We pray the Lord to send more laborers into the field.

J. S. FRORY.

Fayette Co., W. Va.

Brother Holsinger :—I left Johnstown, Penna., on the tenth of April last, with the intention to emigrate to Michigan. Having a brother living in Lucas Co., Ohio, I left my family with him, and, in company with brethren, Stutsman and Berkeleybile, started for Michigan. Found a very good country; wheat crops looked prosperous; never saw better; I could not suit myself, and returned to Lucas Co., Ohio, as aforesaid; and after becoming acquainted with the people, found a few brethren belonging to the Defiance District, in care of brother Jacob Layman (Elder,) who lives about thirty-five miles South-west of these brethren, and in consequence thereof could not give them meetings as often as needed. They insisted on me to give them a few meetings. I did so, and the good work of the Lord is progressing. Nine have come out on the Lord's side and were baptised, and several have since made application. Besides those above stated, taking the whole District, (above 9 included) 20 have been baptised, and 2 expelled members reclaimed. The harvest truly is great but the laborers are few.—May God add to his blessings.

As I have located here please forward my papers after this to Swanton, Lucas Co., Ohio.

AARON BERKEYBILE.

Brother Holsinger :—We enjoyed a very pleasant communion season this spring. Brother Samuel Garber, of Ill., was with us, and labored zealously, and we believe effectively. Two souls came out on the Lord's side. Our arm of the Church has been divided by a line about five miles West of Lewistown, brother Joseph R. Hanawalt having the care of both branches.

GEO. S. MYERS.

Lewistown, Pa.

Bro. Graybill Myer's Report.

Returned from a visit to the Ten mile branch, Washington Co., Pa., on the 12th instant. Found all well at home. Attended a Lovefeast, and found quite a union among the members. The church was well

represented, and was pleased to observe so much life and interest, in the good cause.

GRABILL MYERS.

Brother Holsinger :—A friend asked me to-day for an explanation of the 9th verse of the 17th Chapt. of the Gospel of St. Luke, which I was not able to answer to my satisfaction. Please give your views in the *Companion*, at your earliest convenience.

Yours

JONAS LEEDY.

Dora, Ind.

The words referred to read as follows: "And I say to you: Make to yourselves friends of the mammon of unrighteousness; that when it fails, they may receive you into the everlasting habitations."

The German translation says:—Make to yourselves friends with the unrighteous mammon, that, when ye suffer, they may take you into the everlasting tabernacle."

As "all Scripture is inspired by God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness;" the above words of our Savior, demand our attention with other parts of God's word.

In order that we may properly understand the Savior's words, we must endeavor to learn what he intended to teach by the parable which he related. In this parable of the unjust Steward the Savior wished to contrast the wisdom and ingenuity of the children of this world, in their efforts to secure unto themselves its riches and honors, with the indifference of the children of light. Our Lord was evidently impressed with the abuse of riches, for in the succeeding chapter he relates the parable of the rich man and Lazarus.

While the master of this unjust

steward commanded this wisdom and cunning, in making such prudent provision for his own support, we must not necessarily conclude that he approved of his conduct, in the unjust disposition of his master's goods.

The lesson which we draw from the parable and the instruction of our Savior, is, that, as this steward had made unto himself friends by the distribution of his Master's riches, so we, who are but stewards unto the Lord, should be as wise in the disposition of the substance entrusted to our care, that we may make unto ourselves friends who will receive us into everlasting habitations.

This may be done by ministering to the wants and necessities of the poor, by which we receive their prayers and blessings, and the approbation of our Lord, that when this world's goods fail to satisfy our wants, as they evidently will when the Lord shall say "thou mayest be no longer steward," we may be greeted with the commendable words "Inasmuch as ye have ministered unto one of the least of these my brethren, ye have done it unto me."

Brother Holsinger : We are happy to inform you that the health of the brethren and sisters of this place is good. We have had a few additions to the Church lately.

Some of the brethren are wondering why we don't hear from your "scrap box" any more, as its contents were interesting.

E. W. MILLER.

We intend soon to resume our "sifter." When we prepared to attend the Annual Meeting, our "box" had to be emptied, for we must needs take it along to carry our books and manuscript, for which purpose we had it made, and so its

contents we laid away, and since our return we have not had time to tend to it. There are still some good "grains" in it.

Obituary.—We have a lengthy letter, written in much sorrow and distress of mind, by brother Daniel Hollinger, of White House, Cumberland Co., Pa., in reference to the latter days, and moments of his dear companion, whose death we published in last week's paper. We observe by his letter that her Christian character was highly valued by brother Hollinger, and consequently it will be so much harder for him to reconcile himself to his loss. He has our heartfelt sympathy, and recommends him to the Good Lord, who alone can give comfort in cases of such extreme distress. Let all our brethren and sisters pray the Lord to comfort him.

Minutes.—While last week's issue of our paper was passing through the press, we received the intelligence that the Minutes of our Annual Meeting had been sent us. We immediately inquired at the Express Office, and received them. We accordingly set to work and folded them and sent them out with the same number in which we apologized for their non-appearance.—This will explain, what may have appeared somewhat mysterious to our readers. Should any of our patrons not have received a copy, which is quite possible, we will supply, if notified.

Errata.—Page 170, 2nd column, 15th line from bottom, read *trap-pings*, instead of "happiness."—Please mark all errors.

Page 175, Elder John Spanogle's address should be 140, N. 3rd St. instead of 138.

Lovefeast.—On Saturday evening, June 16th, we attended a Lovefeast at the house of brother Conrad Imler, in the upper end of our little branch, where we enjoyed a very refreshing season indeed.—The following ministering brethren from other branches were present: Leonard Furry, Yellow Creek; John W. Brumbaugh, Samuel A. Moore, Clover Creek; Daniel M. Holsinger, Jos. B. Sell, Frankstown; and Lewis Cobaugh, Conemaugh branch. A number of brethren and sisters from the Yellow Creek branch were in attendance. The meeting was continued on Sunday forenoon and afternoon, and although the weather was very wet, there was a respectable attendance.

Myself.—A writer of a communication concludes with: "For further information address brother David Derrick or myself," but gives no name. Who is "Myself?"

Observe the beautiful reiteration, "Precept upon precept, line upon line." Like skillful painters we must sketch line after line, stroke after stroke, till we bring out the picture we are anxious to produce.

D I E D .

In Middle Fork branch, Clinton Co., Ind., June 15th, AMANDA, daughter of brother Harrison and sister Elizabeth GOEHENAWER; aged 3 years and 19 days.. Funeral services by the brethren, from Rev. 7: 9.

D. D. SHIVELY.

In Ten Mile branch, Washington Co., Pa., April 27th, Elder SAMUEL MOORE, of Chronic Bronchitis; aged 36 years, 3 months, and 16 days. Occasion improved, June 17th, by the writer, from Rev. 21: 4. Our esteemed brother removed to Hancock Co., Ohio, early in the spring of last year, and enjoyed apparently good health up to the month of August, when he took ill, and after a protracted illness of over six months, at the suggestion of his physician, he returned to Pa., his former place; and seeing that the Lord's will concerning him, warranted a departure for the Better Country, he arranged all his temporal estate for the benefit of his dear, though bereft companion, and two small children, whom he committed to "the widows husband above." They being left to mourn his loss can truly try to imitate his example so far as he followed his Christ. His labors in the ministry are

lost among those whom he tried to serve, and a strong hope is entertained by all that rests well in the "arms of Jesus."

JOS. I. COVER.

In Somerset, Wabash Co., Ind., June 12th, JOHN R., son of Brother H. D. and sister H. A. LAWSHE; aged 19 years, 11 months, and 21 days. Disease, Consumption, which he bore with great patience. The occasion was improved by brother John Whittneck and others, from these words: "Set thy house in order."

H. D. LAWSHE.

"Visitor" please copy.

In the San Joaquin River branch, San Joaquin Co., Cal., April 13, brother JOSEPH MISHLER, with typhoid fever, after an illness of seven days; aged 35 years, 10 months, and 3 days. He was a deacon and consistent member of the church. He leaves a wife and numerous friends that deeply mourn their loss. Text Rev. 22: 14.

GEORGE WOLFE.

List of moneys received, for subscription to the *Companion*, since our last.

Daniel D. Sell, New Enterprise, Pa.	1.50
L. M. Kob, Franklin, Ia.	1.00
Ether Klinger, Liberty, O.	.90
W. R. Deeter, Eaton, O.	.90
A. P. Miller, Lima, O.	.90
Wm. H. Liekliter, Mausertown, Va.	.90
Ann H. Shaver, do	.90
Sallie F. Shaver, do	.90
Kate Snucker, Wookstock, Va.	.90
Joash Horn, for Martha Leasher, Fayetteville, Pa.	.90
David Zimmerman, Smithville, O.	.90
S. B. Downing, Drakeville Ia.	.50
Daniel Gibbous, Frederick, Md.	1.50
Wm. McDonnel, do	1.50
M. W. Miller, Ellick, Pa.	.90
Mary Shallenberger, for Elizabeth McElroy, Martinsburg, Ia.	1.00
Jos. W. Neher, Rossville, Ind.	.75

The following have paid 50 cents, balance on subscription. Wm. S. Stout, S. A. Garber. Jos. D. Neher, Leonard Wolfe.

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, JULY 3, 1866.

Number 26.

For the Companion.

Lines on the Departure of brother J. Wise.

Our pastor and our cherished friend,
Is gone from us away ;
No shepherd now, the flock to lead,
And care for those who stray.

No one to break the bread of life,
Unto our fainting souls,
No one to curb illwill and strife,
And warn 'gainst Satan's wiles.

Perhaps our vineyard here shall droop,
Perhaps some branches die ;
The streams of grace appear dried up,
Yet Christ, the source is nigh.

And some that might have been induced,
To serve the Lord in fear,
Be bright and shining ornaments,
Were our dear pastor here.

But he has gone to other fields,
To work for good of souls,
We trust the seed will richly yield—
When sown—an hundred fold.

Yet we should have a lively hope,
For Christ is with us still,
To bind our wounded spirits up,
And all our sorrows heal.

We pray unto the Lord our God,
That he would lab'ers send,
Who rightly may divide the word,
Supply each want and end.

LYDIA TOMBAUGH.

Hillsboro, Pa.

For the Companion.

The Atonement of Christ.

Inasmuch as different terms are used in Scripture, synonymous to the one at the head of this article, I will in the first place give the definition of some of them, in order that the readers of the *Companion* may more fully comprehend my view in this article, because I shall use them interchangeably as occasion may require.

Atonement simply means, reconciliation after enmity ; but in theology, it means the expiation of sin made by the obedience and sufferings of Christ. Expiation is the act of making satisfaction for an offense by which the guilt is done away, and the obligation of the offended party to punish the crime is cancelled. Propitiation is the act of appeasing wrath and conciliating the favor of an offended person.—Reconciliation, in Scripture, is the

means by which sinners are reconciled, and brought into favor with God, after natural estrangement or enmity.

Again ; atonement is a pacification of God's justice, by giving him a ransom to ballance the offense done to him by sin. The Hebrew word rendered atonement signifies covering, and intimates that our offenses are, by a proper atonement, covered from the avenging justice of God.—Let this suffice to understand the subject I am now introducing, in my weakness and imperfection.—But when I look on the grand and noble subject, the vast extent and the glorious and diversified effects of the atonement, I am ready to shrink from such an arduous task ; however, by request I shall make an effort.

I know that men in their brightest views can have but a faint idea of the sublime and blessed gift of God, bestowed upon an apostate, sin-defiled, and ruined world. In my humble effort, praying God for light and knowledge, I hope and desire, to promote the glory of God and the salvation of mankind. I shall treat on this subject under the following heads :

I. The necessity of an atonement.

II. The way it had to be effected.

III. The great price it cost.

IV. The effects it had on the then past generations.

V. The effects on the then present and future generations,

VI. Being in one sense unconditional.

VII. Being in another sense conditional.

VIII. And lastly, the universal effect on God's rational creatures.

FIRST THEN, THE NECESSITY OF AN ATONEMENT.

After God had created Heaven, with the planetary system, and all their satellites moving in harmony and perfect order ; after he had also

formed this terrestrial Globe, separated the water from the land, and caused living creatures to spring forth, in order to inhabit land and water ; he beheld all his works and pronounced them to be good ; causing joy in heaven among the bright Seraphims of glory who inhabit the upper regions. Yea, "The morning stars sang together, and all the sons of God shouted for joy. But, notwithstanding the rejoicing in heaven, the singing of birds in the air, the bleating of the cattle upon a thousand hills, the skipping and leaping of lambs in the plains, the playing and splashing of fishes in the water ; there was still something wanting to the perfecting of the habitation of this lower world.

"There was not a man to till the ground." So God determined in his all-wise counsel, by his triune and eternal Godhead, to create *man in his own image*, after his own likeness, and gave him dominion over every living thing in this lower world. "He made him a little lower than the angels, he crowned him with glory and honor, and did set him over the works of his hands."—Man, already universal Monarch of God's creatures on earth, and far superior to them on account of his Divine nature, breathed into his nostrils by the breath of the Omnipotent by which he became a rational, intelligent being, possessed with an immortal principle. God in his love saw fit to create a help-mate for him. Out of a rib, near his heart, he formed a companion, "bone of his bone, flesh of his flesh," and Adam called her woman, because she was taken out of man, "So God created man in his own image, in the image of God, created he him, male and female."

Behold the happy pair ! Holy, innocent, undefiled, guiltless, harmless, and altogether lovely ; ever glad to hear the voice of the Lord

in the cool of the day. And to add to their happiness, he put them into a beautiful Garden, called the garden of delight, (Eden) wherein he had caused to spring up all kind of trees, bearing delightful and delicious fruit, which they were commanded to eat freely without exception, *save one*. There they were to multiply and replenish the earth.—O! imagine the delight, the happiness, the enjoyment, the comfort and the blessedness of that lovely pair in their pristine glory! No pain, no sickness, no infirmity of the flesh, neither fear or anguish of soul, nor sorrow or distress marred the pleasure of the creatures of God's own hand. Had they remained in that holy condition there would have been no necessity of an atonement. For God was with them, reconciled to them because no enmity existed between them, for they were holy, upright, innocent as coming from the hands of their Creator. Where there is no enmity, there is consequently no room for a reconciliation; and where no reconciliation is needed, no atonement is necessary. But, *alas, alas!* The one tree prohibited; the penalty upon eating thereof, was death, caused their fall. Through the instigation of the Devil, in serpent's disguise, this happy pair were deceived and persuaded to eat, causing their fall, their alienation from God; the loss of Divine Nature, and the consequent death, which is the wages of sin; for sin is the transgression of the law of God. The law of God was positive, "Of every tree of the garden, eating thou shalt eat, (Heb.) but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, dying thou shalt die (Heb.).—See also the German. They died the divine nature that very moment, and subjected themselves to physical death, from which the human family never can be released so long as sin is in the world; "For by man came death," "For in Adam all die."—"Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." "Flesh

and blood cannot inherit the kingdom of God."

The tree of life, in the midst of the garden, designed to make man immortal, and an image of God's own eternity, was barricaded; man driven out of that delightful garden, and Cherubim were placed at the East of the garden of Eden with a flaming sword which turned every way, to keep the way of the tree of life. And now behold the mournful verdict. Their sorrows multiplied, the ground cursed for their sake, all nature turned against man, a slavish fear possessed the breast of our progenitors, because they have violated God's command and he became their enemy. But God's heart, ever full of love, was yearning towards his fallen creatures. He could not but inspire them with a hope and a consolation. For in passing sentence upon the serpent, he says: "And I will put enmity between thee and the woman, and between thy seed and her seed, the seed of the woman shall bruise thy head, and thou shalt bruise his heels." (See the German.) We are led to believe that our mother Eve must have very eagerly caught the word of the Lord, when he passed sentence upon the serpent. She was certainly no inattentive listener, although sin-stained, fallen and depraved, or she would not have conceived the word of consolation fulfilled so hastily, that in the reception of her first son, she said: "I have gotten a man from the Lord." The man that would bruise the serpent's head and destroy the works of the Devil. But Alas, Alas for the hope of poor mother Eve, he became a fratricide, that is a brother murderer. Adam, in his fallen and depraved nature, could not give his offspring any other nature than he himself had.—"For who can bring a clean thing out of an unclean." Sin being predominant in the world, caused woe and human misery to abound. Yea the earth was soon filled with violence, and all the wickedness predominating in the world which causes unnumbered woes, miseries and distresses, are the effects of human depravity, engendered by violating

God's laws. The restoration of man could not be effected by man. Consequently God had to take that ponderous, or weighty matter into his own hands, of which I shall treat in the second part.

To be continued.

For the Companion.

Thoughts on Time.

Time means the present life, and well would it be for us, if we would think more upon the subject; its inestimable value if rightly used, and its irreparable loss if unimproved.

How many of us are there, who pass along the downward current, and in the language of the poet, we might say: "The bell strikes one. We take no note of time: save from its loss." Ah! it is a fact much to be regretted that we often hear the bell strike the signal of departed hours, and yet we make no note of it, except when we take a retrospective view and find how much we have lost, and how little gained; and then as if an angel spoke we feel the solemn sound; we feel that it was the knell of departed hours, that cannot be recalled; then it is that we would wish them back again;—but alas! they are gone; they are with the years beyond the flood.

We see many, very many persons passing through life, and feel sure that they think not of the importance attached to time. They often wish it to glide more swiftly away, and would, were it possible, push time from them, when looking forward to some new pleasure which is in the future. This is all well enough while their so-called pleasures last, and they can enjoy them. The bell strikes one hour after another and they heed it not, until it strikes the hour of twelve, to them the last on earth. Their fleeting pleasures are all past; but oh! how changed the scene. Now they feel the importance of those moments they have wasted in worse than idleness; their hopes and fears start up alarmed, and they look down a fathomless abyss,—a dread eternity, and feel that it is surely theirs. Ask them then the worth of time, and with agonizing groans, and aching hearts,

they will say as many have said.—“Oh! if it were possible, I would give millions for an hour of time to repent. But they know too surely, that they are now beginning to reap the reward of a life spent in sinful pleasures.

Our life at best is but a short span; and yet we sometimes feel that it is tedious. The moments drag wearily away. Such should not be the case. We should so use our time that its moments would pass sweetly, and pleasantly away, and when we come down to the gates of death, we will have nothing to regret; and the sound of the clock striking twelve for us, will not grate harshly on our ears. We can look beyond this time to that which is eternal, and feel happy in knowing that our time has not been entirely wasted.

Oh! would that this might be the case with all of us who peruse these lines. Let us think earnestly upon this great subject, and see whether it would not be for our good to try and improve our time more than we have done in the past. Let us remember that time once past can never be recalled; but when lost it is lost forever. But the shadows will haunt us as long as we live. Let us also bear in mind that

“No time is like the present,
It is the day of grace,
In which we may our wandering steps
To wisdom’s path retrace.

Whatever task we have to do,
It should be done to-day;
To-morrow’s sun, if it should rise,
May sweep our hope away.”

M. M. CUSTER.

Phila. Pa.

For the Companion.

Be ye Humble.

Humility is a principal christian grace. It is so essential to the christian character, that without it, religion cannot possibly exist; and to promote its growth and yield to its influence is a principal part of true wisdom. Humility consists in entertaining those lowly views of ourselves which become dependent and mortal, corrupt and sinful creatures. It is to be manifest towards God in confessions of sin; in self-abasement, and contrition; in lowly reverence, resignation, submission,

patience and contentment; and is to be displayed in our intercourse with mankind, not by the constant language of self depreciation, but by meekness and gentleness, by esteeming others better than ourselves; by calmness when slighted or insulted; by forbearance and forgiveness when provoked or injured; by kindness that stoops to the meanest objects of compassion, and by benevolence that does good in secret and blushes to find its actions applauded. Humility is not a disposition naturally existing in the human heart. On the contrary, pride is the radical sin of human nature, and displays itself in a thousand forms. Multitudes are proud of their reasoning power, of their fancied wisdom, tho’ in the world of nature, mystery meets them at every step. They cavil at the word of God on account of what they deem mysterious. But humility sits at the feet of Jesus and learns of him. Pride renders men impatient of reproof; the humble will receive with gratitude the faithful reproof of christian friends, but the proud resent the kind dealings of those who tell them their faults.—They love their flatterers and are ingenious in devising excuses for their guilt.

Pride in dress is a ruling sin in man’s heart, and is not confined to one age, or one sex. When this sin abounds the great God threatens it with his judgments. Isaiah 3: 16—18—24. Think not that it is a matter of little importance. The scripture directions to christian females is, “that women adorn themselves in modest apparel, with shame facedness and sobriety, not with broidered hair, or of gold, or pearls or costly array, but which becometh woman professing godliness with good works.” When we are too particular about our dress, it shows that it governs in the heart; when instead of being with christian neatness and simplicity, persons are fond of displaying themselves in gay and gaudy attire, or when they suffer themselves to be occupied for hours in fixing just for appearance sake, it shows a proud heart which is an abomination in the sight of a just

and righteous God. May the Lord give us judgment to know and do his will in all things, is the prayer of your unworthy brother.

BENJ. BENSHOOF.

Johnstown, Pa.

Love of Riches.

BROTHER HOLSINGER:—I cannot help giving a few of my thoughts on the subject of riches. It appears that wealth is the mania of the whole human family. In one sense of the word men’s energies are all bent in one way; their plans have a common centre,—riches are what they aim at and what they work for.—They bow the knee to gold,—they worship greenbacks. They toil, lie, cheat, swindle, and endanger their souls for wealth. There are few exceptions to this rule;—we are nearly all in the same boat. Not only do the people of the world indulge in the thoughts of wealth, but we fear it is indulged a little too much by those who profess to be Christians; men who profess to be followers of the meek and lowly Jesus. That we are commanded to toil, no one will deny; but are we commanded, or even justified in hoarding up that, the love of which is the root of all evil; and which will never benefit us in this life? It certainly is not. Another observable fact is, that the more a man gets the more he wants. How often does he realize profits in an unchristian manner. No kind feelings of sympathy towards the poor ever arise in his bosom. His heart is seared with worldly affection, and the only object he has in view is the almighty dollar. The Scriptures teach us that where a man’s treasure is, there will his heart be also. Where then are that man’s thoughts (wandering) while sitting under the sound of the Gospel, on the Sabbath; who has toiled night and day, we might almost say, the preceding week, for dollars and cents; who never took into consideration the saying: that “It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven.”

CYRUS BIGLER.

Webster, O.

Thousand Years.

A thousand years ago,
On many an upturned brow,
The moon shone bright as now;
And many a heart like mine
Bow'd low at beauty's shrine,
Blessing the Lord for light,
And the good gift of sight.
A thousand years from now
Where will my spirit be?
In vast Eternity
Will I be lost in night,
Or bathed in God's pure light?

Thought's wings grow tremulous and weak
With fears,
While hovering o'er that gulf—that gulf of
years.

For the Companion.

A Crumb of the Bread of Life for a suffering Sister.

God's ways are not our ways. No earthly monarch ever manifested his love in the manner the Lord manifests his. When a king or ruler wishes to show special favor to any of his subjects, he raises the object of his regard to an easy, comfortable, eminent position, where he may be as free as possible from all influences that might disturb his peace, or interrupt his happiness.—But this is not the method of the “King of Kings.” Listen to his words: “*As many as I love, I rebuke and chasten.*” That which is an earthly potentate is the mode of his displeasure and judgment, is the form of love in the dealings of God with his chosen. Not only does he choose us in the “furnace of affliction,” but he keeps us there until all the dross is purged away, and the pure gold is ready to be set in Emmanuel's crown. The cup of suffering is bitter to the flesh, but when mingled with everlasting love, oh how sweet to the soul! It is, moreover, the indispensable condition of securing a title to “the inheritance of the saints in Light.” *If ye be without chastisement, then are ye bastards, and not sons.* “No chastening, for the present, seemeth to be joyous but grievous.” But as an offset to what is repulsive in suffering, we are comforted with the reflection that our “affliction is light,” that it lasts “but for moment,” and that the issues run out into God's own eternity of bliss: it “worketh for us a far more exceeding and eternal weight of glory.” The myriads in the Upper Sanctuary have

passed through these furnace-fires—have come “out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” CRUCIFY HIM, CRUCIFY HER, IS THE ONLY CONDITION OF SALVATION.

Commit yourself, then child of sorrow, into the hands of Omnipotence in unreserved trust. If your path seems overshadowed with a cloud, take firm hold of the hand of Jesus by faith, and you will be brought safely through into the light of Eternal Day. The dark cloud that hangs over you will yet descend in showers of blessing upon your soul, fructifying the germs of the divine life, opening the buds of grace, and ripening the fruits of the spirit.—Turn to John 13: 7, and read the words of Christ as if they were spoken to you. They suit your case precisely. “*What I do, thou knowest not now; but thou shalt know hereafter.*” When the dealings of God seem perplexing, comfort your heart with the anticipative joys of the disclosures of the “hereafter.” Our trials, bereavements, and mysterious afflictions, will be explained in the light of the Great Day. You cannot now discover why God has laid his hand so heavily upon you; but if you meekly bear the cross, and glorify God in “the midst of the fiery furnace,” your everlasting robe will be all the whiter, your crown all the brighter, and your song all the more melodious.—If you refer to Matth. 12: 20, you will find a drop of honey which Christ meant should sweeten your cup: “a bruised reed shall he not break, and smoking flax shall he not quench.” Do you sometimes feel that the storms passing over you, are breaking you as a reed is broken by the tempest? Here is a word of assurance from the very heart of Jesus: “A bruised reed will I not break.” Oh no. If he bends you low, it is not that he would break you, but that he may at last lift you up to the summit of eternal glory. Do you sometimes feel as if the spark of Divine Grace were almost quenched in your soul? Listen again to his gracious declaration; “smoking flax

shall he not quench.” Oh what a sweet blessed assurance is this! The reed is bruised but not broken. He will not pluck it up by the roots.—He will only bend it, and turn it hither and thither, by the storms of adversity, so that the dew and sunshine of Heaven can penetrate the deeper, and make you grow the faster. The flax is reduced to a smoking ember, but instead of quenching it, he will fan the decaying spark into a flame until it glows with everlasting splendor in the firmament of glory.

“In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” May you, and all in affliction, and “all the Israel of God,” be enabled, by Divine Grace, to tune every harp in symphony with the night-song of the Sweet Psalmist, saying, “The Lord will command his loving kindness in the daytime, and in the night his song shall be with me.”

C. H. BALSBAUGH.

The Words in Italics.—Revision.

Let an observant reader take up an English Bible, and he will notice in it some words printed in italic letters. Being accustomed to find such words in other books *emphatic*, or of special importance, he attempts to give them their usual stress; but perceives he cannot do it and make sense. He feels that he must now learn some new rule for the use of italics; and he cannot help thinking, Why should there be an established rule for using italicised words in other books, and a different or contrary rule for their use in that one Book, which God gave for all to read and try to understand?

To this inquiry we would reply: In God's Book, as he gave it to men, are no such italicised words. But in translating that book into English, in order to give its full meaning it was thought necessary to use some words in the English where no corresponding words are found in the inspired Hebrew and Greek.—Such words were printed with a different style of type, and are now found in italics. These italicized words in the Common Version, how-

ever, besides being unemphatic, often render a sentence less concise and forcible, and sometimes they manifestly encumber it. See Matth. 1: 6; 3: 15; 4: 25; 5: 20; 13: 17; 16: 2, 3.

If any other word is necessary in English to give the full and exact meaning of the Hebrew or Greek original, that word is in reality a part of the translation, and should be printed with the same kind of letters as the rest of the translation. And if any word is not necessary to give the sense of the original, it should not have a place in the translation. These are now acknowledged principles; and their application to the New Testament by the learned revisers has swept entirely away the anomalous and cumbersome words in italics. See, in the Revised Testament, the passages last referred to.

Yet in a few instances, it may be desirable to indicate, to the ordinary reader of the Scriptures, a meaning which the scholar clearly sees is implied in the original, although not fully expressed in the written words. In such a case, the reader might be embarrassed, or might overlook the implied meaning, and in consequence misapprehend the passage. In the Revised Testament, such a meaning, occurring in some twenty-six passages, is indicated by one or more words inclosed in brackets []. See Jno. 7: 39. Rom. 9: 31, 32; 12: 6, 7, 8, 19. 1 Cor. 11: 10. 2 Cor. 12: 18. Gal. 2: 5.

Brackets are also used to inclose passages that are wanting in most of the oldest and best manuscripts.—See John 7: 53—8: 11. Rom. 11: 6. 1 Pet. 4: 14.

A MELANCHOLY CONFESSION.—Some of our readers have probably often read Bulwer's Novels. In a letter recently to a person in Boston, Mass., Bulwer himself says: "I have run my career as a writer of fiction and I am gloomy and unhappy. I have exhausted the powers of life chasing pleasure where it is not to be found." If such be the fruits of his labors upon the author himself, how can they be different upon

the reader? If the writing of such works as flowed from his pen has left him gloomy and unhappy when far advanced in life, and nearing the grave and the realities of eternity, how can it be expected that the reading of his works will produce any better fruits? Reader, will you venture to try it? Oh, is there not enough of the REAL in time and eternity to make one seek to avoid the *fiction*—and that especially when one of its very writers says as the end of the whole matter, "*I am gloomy and unhappy.*"

YOUTH'S DEPARTMENT.

A Disagreeable Companion.

Who is it? He is everybody's companion; there is neither man, woman, nor child, but is more or less acquainted with him, or has felt his influence. You may always see him with some people, but there are others with whom you seldom, if ever, see him; but whether you see him or not he is always there.—When any person is about to do something for his own pleasure or profit, he is sure to be there; and he likes to be with children who always will have *their own way*.

He is a very dangerous companion, and a deceitful one, too; yet very many love him. But there are some persons who hate him, because he is their most dangerous enemy. I mean those who love the Lord, many of whom try all they can to get rid of him, but he still clings to them. Many are willing to admit that they are tired of him, and some cry, "Oh, wretched man that I am, who shall deliver me from *this body* of death!" But still he clings to them as if he were a part of themselves, and tries to get them to centre all in themselves instead of giving (of our) time, talents, and a becoming part of the wealth that our Heavenly Father has lent to his rational creatures while they remain in this world. For you, my young friends, must know that these are only given us to *use*, not to *abuse*; for "the silver and the gold are mine," saith the Lord, as well as all things besides you see, hear of, or

enjoy. Now we can not serve God rightly unless we are "born again," and now we cease, or we ought at least *cease* from OUR OLD *life*, and try to live a *new* life in Christ Jesus our Lord. Now, if we do anything to please this, our disagreeable companion who loves us, let us *pause* and *think* that while we please him, we displease His Spirit who gives us life and preserves it, redeems us and giveth us the promise of the life that is, and that which is to come. But here is our consolation; if we cannot get rid of him entirely here, if we wholly follow the Lord or persevere in the way of holiness and truth, when we arrive in heaven then he cannot annoy us, for he never can enter that happy place. He tempts us to disbelieve "the word of truth," so that we may fail to enter "the promised rest;" but let us beware of him, keep our "bodies and minds under, and bring them "into subjection to the law of Christ."

Should we find him trying, in opposition to "the law of Christ," to make us feel it is more blessed (better) to keep than give, because we may need it, believe him not; for remembering the words of the Lord Jesus, "it is more blessed to give than to receive."

He is a great lover of praise, and if some one does not praise him, he will not forget to praise himself.

He, above all other things, is, as we have seen, a very intimate friend of the world, and makes a very imposing appearance. When the Lord asks our hearts, or something from us to be applied in his service, or furthering his cause, he tells us we have nothing to spare. It is his presence that makes the world so *cold* and *unhappy*.

Experience demonstrates that he is a powerful hindrance to "the good cause," because he pleads so frequently, and with such force of argument that the young (and old too) are often led to defer what ought to be done cheerfully and at once.

The force and power of this our very "disagreeable companion" is probably, at times, a great hindrance to the circulation of the "Christian

Family Companion," and all similar kinds of work.

My young friend, you can easily guess who this tiresome companion is. I can assure you that there is but little "peace of mind" for those who always consult SELF. Make it your constant prayer that the matchless love of Jesus may so constrain you and me, that we may no longer live to SELF.

LEWIS KIMMEL.

Elderton, Pa.

MANHOOD AND WOMANHOOD.—Who are you, young man, young woman, living in this age and country, and yet doing nothing to benefit others? Who are you—blest with powers of body and intellect, and yet an idler in the busy work-shop of life? Who are you with an immortal soul, and yet that soul deaf to the myriad voices all about you that call to duty and to labor? Arise! and be a faithful toiler. God calls you; Humanity calls you; and they both have a right to all your powers.—Arise! Make your whole life one scene of industry! Arise, and go forth, and every moment your feet shall press or your hand touch some pedal or key in the "organs that shake the universe." Arise! there is work for you to do. You were created to toil and bear a hand where the hammers of Time are ringing as the fashion the fabric of eternity.

ALWAYS TELL THE TRUTH.—The ground work of all manly character is veracity, or the habit of truthfulness.

That virtue lies at the foundation of every thing said. How common it is to hear parents say I have faith in my child so long as he speaks the truth. He may have many faults, but I know that he will not deceive. I build on that confidence. They are right. It is lawful and just ground to build upon. So long as truth remains in a child, there is something to depend on, but when the truth is gone, all is lost, unless the child is speedily won back again to veracity. Children, did you ever tell a lie? If so you are

in imminent danger. Return at once, little reader, and enter the stronghold of truth, and from it may you never depart.

LOCAL MATTERS.

Tyrone City, Pa., July 3, 1866.

New Subscribers may still be supplied with back Nos. from the date of Annual Meeting, No. 21, containing the Report of the Meeting, and including the Minutes, of which we have a plentiful supply, to the end of the present volume for 90 cents.

Specimen copies, post paid, with prospectus sheet, will be sent to any one wishing to solicit subscriptions, or introduce our paper.

A Visit.—On Saturday, 23rd inst, we, editor and wife, took passage aboard the 6.48 A. M. train, for Johnstown, on our way to attend Lovefeast in the Shade branch, Somerset Co. At Johnstown station we were met by Peter Shoop, wife's brother, who took us to his house where we were kindly entertained. After dinner we visited the large Rolling Mill of Wood, Morell & Co., which we found to be one of the largest establishments we have ever seen.

About 4 o'clock, brother Christian S. Holsinger met us with conveyance and took us to his house, about 3 miles in the country, on the way to place of meeting. With him we remained over night, and had a pleasant interview.

Sunday morning brother Benjamin Benshoof came by and took us on his wagon to place of meeting.

The meeting was very largely attended, so that preaching was held in the meeting house and in the grove. Here we heard an idea which we never before heard preached by

the Brethren; viz: that "Peter was not a converted man until after the day of Pentecost."

The following ministering brethren from neighboring branches, were present: John M. Holsinger, Daniel Snowberger, Yellow Creek; John S. Holsinger, Dummings Creek; Graybill Myers, Warriors Mark; and several from the Conemangh branch, as we do not know all their names we mention none. One soul was added to the Church by baptism, and two restored.

On Monday cousin Christian and brother Benshoof conveyed us to Johnstown, and at 3.35 P. M. we were again safely at home.

American Baptist Historical Society.

The above is the name and title of an Institution with which we have lately formed some acquaintance.—Its object is, in the language of its charter, "to found and maintain a library of books, manuscripts, &c., relating to the Church of God, and of the Baptist denomination in particular; and in special cases, to cause to be written or published works on these subjects."

The Managers desire to collect copies of books and pamphlets written by Baptists, on any subject.—We hope our brethren who have published books, pamphlets, or periodicals, will see to it that a copy of their work will be donated to this worthy Society.

Contributions in money or otherwise, may be sent to 530 ARCH ST., PHILADELPHIA, where charges on parcels will be paid. The price of Life Membership in the Society is Ten Dollars. Howard Malcom is President, and J. Newton Brown, Corresponding Secretary of the Society, either of whom may be addressed at 530, Arch St., Phila.—

We shall still further acquaint our readers with the Society, as we become more familiar with it ourself.

THE *Phrenological Journal* for July, which is the first No. of Vol. 44, is before us. It contains 40 illustrations, portraits of distinguished Statesmen, Clergymen, Soldiers, Criminals, &c., and many articles of useful reading matter. Two articles in this number alone, "Feeding Children," and "How to Punish a Child," are worth the price, to any parent. Price, 20 cents a Number, or \$2.00 a year. Address Fowler & Wells, 389, Broadway, N. Y.

The Revised New Testament.—Many inquiries are being made for the revised New Testament. A large edition is now being bound, and we expect shortly to have a supply, and announce ourself ready to receive orders.

CORRESPONDENCE.

Brother Holsinger :—Our Church seems to be reviving a little. Six were added by baptism a short time ago, and several others have made application to be received. May the good work go on throughout the length and breadth of the land, until all shall come to a knowledge of the truth and be saved.

Yours in the bonds of the Gospel.

P. HOLLOWBUSH.

Pottstown, Pa.

Brother Holsinger :—A brutal murder was committed in this neighborhood on Sunday night, June 17. A family consisting of friend George Squibb, his wife and grand daughter, living near Rosstown, in Washington Tp., York Co., Pa., was brutally murdered by some ruffians who entered the house just as the family was preparing to retire. They were evidently murdered with clubs and axes, as the young girl's skull was completely beaten up, and her brains scattered over the floor. She was found dead. Age, 11 years, 7 months, and 6 days. The old man had 14 holes beaten into his head. He lived until Monday night, 1 o'clock. They were not discovered until Monday 10 o'clock. The ceiling was scarred with the edge of the axe as the ruffian

had raised it to strike. Age 71 years, 11 months, and 8 days.

The old lady was struck with club and axe, her head being dreadfully mangled. She lived until Monday following, one week, in dreadful suffering. She could not speak to tell anything about the occurrence. I was at the funeral of the old man and grand-daughter.—They were buried in the grave-yard adjoining the Friends' meeting-house.

Such a sight of three mangled bodies we hope never again to witness. Money was the object of the murderers, though they got but a small amount, having failed to find all that was in the house.

The authorities have arrested some six persons, on suspicion, one a near neighbor, and the others such men as are roaming through our country.

ADAM HOLLINGER.

Bermudian, Pa..

CINCINNATI, OHIO, }
June 24, 1866. }

Brother Henry :—As the moments seem to pass away slowly with me this beautiful Sabbath evening, I will pen down a few of my thoughts, prompted by surrounding circumstances. Feeling lonely and surrounded by strangers in this "Queen city of the West" my thoughts wander to those places where I have enjoyed many Sabbaths in fellowship with the brethren, in places of public worship—and the assembly of the saints, where of all other places the soul is lifted above the things of time and worldly wisdom, and made to drink refreshing draughts of the fountain of redeeming grace.

In my pedestrian rambles this morning I chanced to drop in at St. Peter's Cathedral, (Roman Catholic) where public worship was going on. While beholding the multitudes worshipping with such seeming zeal, I had but to think that surely the ways of Christ our Lord are perverted, and his teachings set at naught; and instead are substituted many things that doubtless originated from a spirit of darkness or wilful hypocrisy.

There were the fountains of so-called holy water, and how determinately did the streaming masses of human beings, as they crowd in, go to the water and dip their fingers in, and with a quick bow touch their foreheads and pass on; even small children were not neglected in this matter. There were the ten burning candles in huge brazen candlesticks,

around one altar, and at another twelve candles, also the incense burning in the censor, which gave a peculiar odor to the massive and gorgeously wrought halls. Images of human beings and angels hung around the altar, and in a conspicuous place of almost life size hung an image intending to represent Christ on the cross. The Priests in their long robes and shining mantles were engaged in making prayers and offerings, and drinking from silver goblets for the people, &c., &c.—There, too, were the boy attendants, eight in number, dressed in white mantles and black cloaks hanging to the floor; they went through with many maneuvers, such as jingling of bells, bowing, &c. The cathedral is a large and magnificent work of art. The basement hall and upper chamber are each in size about one hundred feet long and sixty wide; with gallery for the church organ and choir. Those spacious halls were all crowded to overflowing with worshippers.

The priests in speaking upon the necessity of being of one mind—love that that is good and hate that that is evil and of the character and design of John the Baptist, gave some wholesome scriptural advice. Truly may it be said that truth and error compounded together by subtle adroitness is a powerful incentive to deception. That the masses of those who belong to the Roman Catholic church are blinded by a systematic order of church discipline, there is but little or no doubt. Such may stand a better chance of gaining blessings of God in the eternal world than those who have the Bible and its true doctrines lavishly thrust upon them, yet will not walk therein. The one party worships with a blind zeal; the other has seen the true light—comprehended the same—but will not walk therein, because it does not suit their minds.

But blessed are those who see the great gospel light, comprehend the same, and walk therein. These are they that have the sure promise of eternal salvation, through Jesus Christ our Lord. So, brethren, let us be on our guard, lest we have our

spiritual eyes blinded or be carried away by some new wind of doctrine. And beware that we be not of that class that follow religion only when religion walks in silver slippers,—when the sun shines, or when the people applaud.

J. S. FLORY.

Brother Henry; I received the *Companion* of last week, and read it carefully, and find that your correspondents are somewhat slack in discharging their duties towards their paper. I am very sorry of this, I love to hear from the brethren often; I love to read church news when of an encouraging nature, and as I think something from our district may be interesting to some of my friends, if not to others, I will give a little account of our condition, which I am happy to say is better than it has been for years.

On Saturday, June 9th, we had a Council Meeting. Brothers Heil Hamilton, John Bowman, Jacob Metzger, John Whiteneck, and ——— Karns, were present. Our Church business was transacted in good order, and I would say to the Standing Committee of last A. M., that what it did for our district was an entire success. We feel encouraged to press onward and upward while we have time and opportunity. On Sabbath, after our Council Meeting, brother Hamilton preached twice to large and appreciating audiences; on this day one dear sister was received into the fold of Christ, by baptism, which made the saints rejoice on earth, while no doubt the angels shouted in heaven for joy.—Oh! brethren, let us labor assiduously for the conversion of our neighbors to that religion which converts the soul, and prepares it for a better world, where God will wipe all tears from our eyes, and where we can dwell together in peace and happiness forever and forever.

We expect, ere long, no providential hinderance, to visit Ray Co., Mo., with a view to locate there, if we find the proper encouragement. We learn that there are a few brethren in that county, near Richmond; if so we would love to find them on

our visit, for we always feel more at home with our Father's children than with strangers. We may, if the brethren there think it advisable, try in our weakness to preach some for them. After our return from the West we will let your readers know how we like the country, and what are the prospects, temporally and spiritually, for brethren to emigrate there.

Yours Fraternally,
DANIEL SMITH.
Huntington, Ind.

Announcements.

Brother Holsinger; We intend, the Lord willing, to have a Communion meeting in the Waterloo branch, Black Hawk Co., Iowa, on Saturday and Sunday, the 14th and 15th of July. We would extend a hearty invitation to the brethren and members to participate with us upon the occasion.

ELIAS K. BUECHLY.

D I E D .

In the upper Miami branch, Miami Co., O., of Measels, June 4th, ISAAC, son of brother Isaac and sister Anna KARNs; aged 3 years, 11 months, and 12 days. Funeral discourse at the Grove meeting-house, by brethren Jesse Studebaker, and Isaac Studebaker, from Jeremiah 31: 16, 17.

Same place, June 10th, DAVID, son of same parents; aged 2 years, 3 months, and 7 days. Disease, Measels and Lung Fever. Funeral discourse by the same, from Matth. 18: 1—4.

Also same place, June 14th LOUIS, son of same parents; aged 5 years, 10 months, and 3 days. Funeral discourse by the same and Henry Rubsam, from St. John 11: 32—40.—The funeral discourses were held at the Spring Grove meeting-house.

Thus in the short space of ten days the Lord has called three little brothers to come unto him, where they will have palms in their little hands, and sing songs of praise unto the Lamb forevermore. The parents truly mourn their loss, but not as those having no hope, for they are fully persuaded that their loss is their children's eternal gain.

II. H. ARNOLD.

Visitor please copy.

Drowned in a spring, in Eel River branch. Kosiosko Co., Ind., June 20, DAVID ELMER FAIR; aged 4 years, 8 months, and 16 days. Funeral discourse from Romans 14: 7—10, by Jonas Umbaugh. Not yet knowing good from evil, Christ has atoned for all his sin.

E. UMBAGH.

List of moneys received, for subscription to the *Companion*, since our last.

Jacob Warner, Union, Ohio,	.90
Samuel N. Wlue, Ottobine, Va.	.75
Isaac Grates, Schwenks Store, Pa.	1.50
John A. Meyer, Storton, Cal.	2.00
H. Knauff, for Wm. Deeter, Eaton, Ind.	.90

D. Smith, Huntington, Ind.	1.50
John Boyd, do	1.50
Jamuel Ulrich, do	1.50
Jacob Funderburg, do	1.50
Geo. Paul, do	1.50
Aaron Shideler, do	1.50
Henry Hoover, do	1.50
Anthony Miller, do	1.50
J. H. Ulrich, do	1.50
Noah Brubaker, do	1.50
Funny Shideler, do	1.20
Jacob Heaston, do	1.50
M. Lawver, Lena, Ill.	1.50
John Wales, Winslow, Ill.	1.50
John Gessner, Green Vale, Ill.	1.50
Samuel Badger, Lena, Ill.	1.50
Christian Boyer, Kent, Ill.	.90
Jonathan Cober, Turner's Store, Pa.	.90
Hermon Long, do	1.50
Francis Brant, Berlin, Pa.	.90
Moses Walker, Shanksville, Pa.	.90
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Peter C. Miller, Stony Creek, Pa.	.80
Jacob P. Stover, Greencastle, Pa.	.90
Isaac Huffman, do	.90
Ann Koplín, for Mary Stager, Pottstown, Pa.	1.50
David Wells, Pottstown, Pa.	1.50
Adam Christ, Northampton, O.	.90
Isaac Karus, do	.90
Reason Mangans, Ostrander, O.	.75
Jacob Wagoner, Petit, Ind.	.90
Abraham Gockley, Joliet, Ill.	.90
Daniel Forney, Stoytown, Pa.	.90
Benj. Benshoof, Johnstown, Pa.	.75
Peter Hostetter, Camden, Ind.	1.50
Elisha Christman, Warren, Ind.	1.50
Sol. Lewis, do	1.50
Robert Reed, do	1.50
Isaac T. Myers, New Hope, Va.	.90
David Myers, do	.90
Wendel Titus, do	.90
Joseph Flory, do	.90
Jacob Barger, do	.90

Benj. Benshoof paid to end of Vol. for the following: John Wissinger, John Teeter, John P. Strayer, Stephen Hildebrand, Johnstown, Pa., and Wm. Ford, Dry Creek, Ia.

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity. Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, JULY 10, 1866.

Number 27.

Zion's Watchmen.

Watchmen, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that marked his coming
Yet upon thy pathway shewn?
Pilgrim, yes! arise, look round thee,
Light is breaking in the skies;
Gird thy bridal robes around thee,
Morning dawns, arise, arise!

Watchmen, see, the light is beaming,
Brighter still upon the way,
Signs through all the earth are gleaming,
Omens of the coming day;
When the Jubal trumpet sounding
Shall awake from earth and sea,
All the armies of God now sleeping
Chal in immortality.

Watchmen, hail the light ascending
Of the grand Sabbath year;
All with voices loud proclaiming,
That the kingdom's very near,
Pilgrim, yes! Is it just yonder,
Canaan's glorious heights and seas,
Salon too, appears in grand array,
Towering near the sun-bright skies.

Watchmen, in the Golden City,
Stand ye! His presence there;
Zion's King, enthroned in glory,
Plays in pearls from zone to zone;
The golden sun, hills and mountains,
Golden beams ever glow;
Falling streams and crystal fountains
On whose banks sweet flowers blow.

Watchmen, see, the land is smiling,
With its vernal fruits and flowers,
Oh just yonder, Oh how cheering,
Bloom forever Eden's bowers!
Hark! the choirs of angels are singing,
Wafted on the balmy air,
See the millions, hallelujahs singing,
Soon the pilgrim will be there.

The Atonement of Christ.

THE WAY THE ATONEMENT HAD TO BE
LITTLE KNOWN.

We have seen in the first part of this article that man fell from his original purity by transgressing the law of God, which is sin, and as Adam was the progenitor of the human race, so all have sinned and under the wrath of God, sharing the penalty laid upon him; and of necessity the wrath of God had to be appeased, or man could never have returned to the enjoyment of his Maker. For in separation from God, because God cannot look upon sin with the least degree of allowance. Consequently a plan was devised in the courts of high heaven to bring about a reconciliation, by giving

ing one, that was spotless, who was willing to satisfy the demands of divine justice, by giving his own life as a ransom in order to take away sin, and that through his merits, man may be restored and again be qualified to enter into the enjoyment of his God. Now Paul says, "And almost all things are by the law purged with blood; and without shedding of blood there is no remission." Hence we find, by the descendant of Adam, in early times, offerings made, as "Abel brought of the firstlings of the flock and of the fat, and the Lord had respect unto Abel and to his offerings." In later times bloody offerings were made, by which we may understand the infliction of death on a living creature, generally by the effusion of its blood, in a way of religious worship, and the presenting of this act to God as a supplication for the pardon of sin, and a supposed means of compensation for the insult and injury offered by sin to his Majesty and government. The Scripture account of sacrifices leads us to conclude that they were instituted by divine appointment, immediately after the entrance of sin by the fall of Adam and Eve, to be a type or significant emblem of the great atonement or all-sufficient sacrifice of Christ. Hence we find Abel, as already alluded to, Noah, Abraham, Job, and others offering sacrifices in the faith of the Messiah that was to be revealed. And the divine acceptance of their sacrifices is particularly recorded.

In all bloody sacrifices, it was essential that the animal should not be defiled, and without blemish. Unless it was pure and immaculate it was to be rejected, as a sacrifice unacceptable to Jehovah.

In a beautiful allusion to this circumstance (St. Paul) "brethren, Christian by the merits of Christ, to present their bodies a living sacrifice,

holy and acceptable, which is your reasonable service." Rom. 12:1. Hence Jesus Christ is styled, "a Lamb without blemish and without spot." We see in the Mosaic law, which was a shadow of good things to come, this great and ever-perfect atonement, which was to be made more fully prefigured; for instance, the Paschal lamb which was slain in Egypt was a complete type of Christ our Passover sacrificed for us, as the animal sacrifice at the passover was to be a lamb without blemish.—Christ is styled "the Lamb of God which taketh away the sin of the world." The Paschal lamb was to be one of the flock: Christ the word who "was made flesh and dwelt among us," was taken from the midst of the people, "being in all things made alike unto his brethren." Of all the sacrifices ordained by the Mosaic law, the sacrifice of atonement was the most striking, the most solemn and important one.—And inasmuch as this one has a particular and direct reference to the grand atonement made by Christ the Son of God, the personage who was the only one that was worthy to purchase our redemption; I beg permission to enlarge upon, in order to the proper understanding of the same.

The day of atonement was a strict fast, abstaining from all servile work, taking no food, and affliction of their souls. This sacrifice was offered on the tenth day of the month Tisri, by the High Priest alone for the sins of the nation. On this day only, in the course of the year, was the High Priest permitted to enter the sanctuary, and not even then without due preparations, under pain of death, all other being excluded from the tabernacle through the whole ceremony. (Lev. 16.) Previously to his entrance, he was to wash himself in water, and to put on the holy linen garments with the

mitre, and to bring a young bullock into the outer sanctuary, and present it before the Lord to be a sin offering for himself and his household. Next he was to take two young goats to present them before the Lord at the door of the tabernacle, to be a sin-offering for the whole Congregation of Israel, and a ram also for a burnt-offering.

He was then to cast lots upon the two goats, which of them should be let go for a scape goat into the wilderness. After this he was first to sacrifice the bullock as a sin offering for himself and his household, and to take some of the blood into the inner Sanctuary, bearing in his hands a censer, with incense burning, kindled at the sacred fire on the altar, and to sprinkle the blood with the finger upon the mercy-seat, and before it, seven times, to purify from pollution it might be supposed to have contracted from his sins and transgressions during the preceding year. He was then to sacrifice the allotted goat for the sins of the whole nation, and to enter the inner sanctuary the second time, and to sprinkle it with blood as before, to purify it from the pollution of the people's sin, and transgressions of the foregoing year. After which he was to purify, in like manner, the tabernacle and the altar. He was next to bring the live goat and lay both his hands upon its head, and confess over him all the iniquities, transgressions and sins of the children of Israel, putting the hand upon the head of the goat, and then sending him away by the hand of a fit man into the wilderness to bear away upon him all their iniquities to a land of separation, where they should be remembered no more. After this atonement, he was to put off his linen garments, and leave them in the sanctuary, and to wash himself again in water, and put on his usual garments, and then to offer burnt offerings for himself and for the people at the evening sacrifice. The whole of his process evidently seems to be typical or prefigurative of the grand and invaluable atonement to be made for the sins of the whole world by Jesus Christ, the High

Priest of our profession, and a remarkable analogy thereto may be traced in the course of our Lord's ministry. He began it with personal purification at his baptism to fulfill all legal righteousness. Immediately after his baptism he was led by the impulse of the Holy Spirit into the wilderness, as the true scape-goat, who bore away our infirmities, and carried off our diseases. (Isai-ah 53.)

Immediately before his crucifixion, he was afflicted and his soul was exceeding sorrowful unto death, when he was to be made a sin-offering like the allotted goat; "And his sweat as great drops of blood falling to the ground," corresponded to the sprinkling of the mercy-seat. And when he prepared for the sacrifice of himself, he consecrated himself in prayer to God. And then prayed for his household, his apostles, and his disciples; and for all future believers on him by their preaching. (See John 17.) He put off his garments at his crucifixion, when he became a sin-offering; and as our spiritual *High Priest entered once for all* into the most holy place,—Heaven,—to make intercession with God for all his faithful followers.—"He died for our sins, and rose again for our justification."

This expiation or atonement made under the Mosaic dispensation was only a figure of the true; it could never take away sins, it was only for a remembrance of sin every year; it could not make the comer thereunto perfect; for God has provided better things for us. For it is not possible that the blood of bulls and of goats, should take away sins. "Wherefore when he cometh into the world, he saith, sacrifice and offerings thou wouldest not, but a body hast thou prepared me." Then said he, "Lo, I come to do thy will, O God."

This will lead me to the third part of my essay.

To be continued.

Real difficulties are the best cures for imaginary ones, because God helps us in the real ones and makes us ashamed of the others.

For the Companion.

Christianity vs War.

The number of christian professors who believe that war is compatible with the teachings of the gospel, is comparatively small. But that this is really the case, we may readily infer from the 22nd chapter and 49th verse of our Lord's Gospel, as recorded by St. Luke, where we find the following query submitted to our Savior: "Lord, shall we smite with the sword?" Matthew 26: 52, answers this question as follows: "All they that take the sword, shall perish with the sword." This is a declarative sentence, and conveys an idea to the human family in positive language. We need not infer from this language, that those who use the carnal sword will be slain with a weapon of the same nature; but the declaration that they shall perish with the sword, is the word of God, and all who are willing to take God at his word, must acknowledge that it is truth. Let us then accept and appreciate this truthful declaration, lest we perish with the sword. Not with the carnal weapon of man, but with that spiritual sword which is sharper than one with two edges, viz. the word of God.

Christ is called a prince of peace. There would be no consistency in this title, if the subjects of our Lord would participate in the sinful practice of shedding human blood. No, there is no christian who will use the sword or any other carnal weapon of death; for those who desire to be Christ's subjects must be peaceful subjects. If those who belong to Christ's kingdom, would, in common with the rest of mankind, become warriors, either they must become subjects of another kingdom, or Christ must become a changeable being—a prince of war. He will answer at all times all proper questions upon this, or relative to any christian duty whatever. But where shall we find him in order to interrogate him concerning these important matters? In his word. We can have our dear Savior talk to us daily, if we wish, by perusing his gospel, which contains his blessed words.—It was he who said: "All they that

take the sword shall perish with the sword!" He, also, while upon the earth, gave the following command to some soldiers: "Do ye violence to no man;" and if we desire to comply with this mandate, we cannot claim the privilege of killing with the weapons of war, but must beat our swords into plowshares and our spears into pruning hooks. All inference from the scriptures is, that in order to become subjects of the prince of peace, we must be peaceful subjects.

E. UMBAUGH.

Pierceton, Ind.

Selected for the Companion.
Peace.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John 14: 27. How we treasure the last sayings of a dying parent! How specially cherished and memorable are his last looks and last words! Here are the last words, the parting legacy of a dying Savior. It is a legacy of peace. What peace is this? It is his own purchase—a peace arising out of free forgiveness through his precious blood. It is sung in concerts with "Glory to God in the highest"—a peace made as sure to us as eternal power and infinite love can make it! It is peace the soul wants. Existence is one long-drawn sigh after repose, that is nowhere else to be found, but through the blood of his Cross; being justified by faith, we have peace with God." "He giveth his beloved rest." How different from the false and counterfeit peace in which so many are content to live, and content to die! The world's peace is all well, so long as prosperity lasts, so long as the stream runs smoothly, and the sky is clear; but when the cataract is at hand, or the storm is gathering, where is it? it is gone! There is no calculating on its permanency. Often when the cup is fullest, there is the trembling apprehension that in one brief moment it may be dashed to the ground. The soul may be saying to itself, "peace, peace;" but like the writing on the sand, it may be obliterated by the

first wave of adversity. But, "Not as the world giveth;" the peace of the believer is deep, calm, lasting, everlasting. The world with all its blandishments, cannot give it. The world, with all its vicissitudes and fluctuations, cannot take it away! It is brightest in the hour of trial; it lights up the final valley gloom. "Mark the perfect man, and behold the upright, for the end of that man is peace." "Yes: how often is the believer's death-bed like the deep calm repose of a summer evening's sky, when all nature is hushed to rest: the departing souls like the vanishing sun, peacefully disappearing only to shine in another and brighter hemisphere! "I seem," said Simon on his death-bed, "to have nothing to do but to wait: there is now nothing but peace, the sweetest peace."

Believer, do you know this peace which passeth understanding? It is "keeping (literally, "garrisoning us in a Citadel") your heart." Have you learned the blessedness of waking up, morning after morning, and feeling, "I am at peace with my God;" of beholding by faith the true Aaron—the Great High Priest—coming forth from "the holiest of all" to "bless his people with peace." Waves of trouble may be murmuring around you, but they cannot touch you; you are in the rock-crevice athwart which the fiercest tornado sweeps. Oh! leave not the making up of your peace with God to a dying hour. It will be a hard thing to smooth the death-pillow, if peace be left unsought till then. Make sure of it now. He, the true Messiah, is willing now to come forth to meet you with bread and wine—emblems of peaceful Gospel blessings. All the "words of Jesus" are so many rills contributing to make your peace flow as a river;—"These things have I spoken unto you, that in me ye might have peace." "I will hear what God, the Lord will speak for he will speak peace unto his people and to his saints."

JOHN R. HOSINGER.

Mc Morris, Ill.

Save when young, to spend when old.

Revision—Marginal Readings.

Any one who opens a common Reference Bible may observe, that besides the references in the margin, there are also *marginal readings*.—These were thought necessary, by King James' revisers, to explain some things that were not sufficiently made known in the text. They give the meaning of a proper name, or give the spelling of the original name without its definition; define a measure, or the weight and value of a coin; give the literal rendering of some word or phrase of the original; or present another translation of some word or phrase. In some instances, the translation placed in the margin, is now found to be superior to that in the text. See, for example, Mat. 1: 20; 4: 12; 5: 29; 6: 1; 9: 16; 10: 10; 12: 14. Jno. 16: 8. And for the better spelling of a proper name, see Mat. 10: 25; 12: 24. Heb. 4: 8.

In the Revised New Testament, the marginal reading is resorted to only when the information it conveys could not be embraced in the main text. When it is employed, it explains some term; gives a "various reading," of such authority as to be deemed worthy of attention; or, when the Greek word or phrase is ambiguous, as occasionally occurs, exhibits what is considered by the revisers the inferior rendering.

It is the object of the learned and able revisers, by the aid of a thoroughly revised text, and a sparing and judicious use of the margin, to place the English reader as nearly as possible on the vantage-ground of the Greek scholar; so that he may have the means of judging for himself what is the particular instruction, or truth, in any given passage, which, for his good, the great Author of revelation would impart to him.

WAGES OF SIN.—The wages, that sin bargains for with the sinner, are life, pleasure, and profit; but the wages it pays him are death, torment, and destruction. He who would understand the falsehood and deceit of sin, must compare its promises and payments together.

For the Companion.
LOVE.

ALL PUBLISHED BY JACOB HIGHTHURGER,
 OF THE MANOR CHURCH, MD.

Christ said, "This is my commandment, that ye love one another, as I have loved you." John 15: 12. In the 14th Chapter of the same record, he gives this as the distinguishing badge of discipleship.—"And we are informed in history, that in times of persecution the affection of the saints for each other was so fervent, and displayed itself in such amazing devotion to each other's welfare, that the hunters and persecutors of Christianity cried out in a transport, '*Behold, how these Christians love one another.*'" The Religion of Jesus is now what it was then, and can be illustrated in no other way than by the working of that power by which Christ is able to subdue all things unto himself. His almighty power is not necessarily Love, although such power will be held hold of by Love in order to accomplish its mission of Grace. "God so loved the world that he gave his Only begotten Son," and yet all the wrath of God was poured out on this Gift and Object of his Eternal Love. The Love that could alone make such sacrifices, endure such agonies, and suffer the hell of an apostate race, is the power, and the only power, that could avail in such extremity. As no such love could be exhibited but by God, so it cannot exist outside the body of Christ.—This is not only its conservative power—its very life—but is the mysterious magnetism by which it draws one brand after the other out of the "iron furnace," and places them as ornaments in the Temple of God. We so love one another because *God so loved us*. We so love the world, because he who is our *Life* gave himself for it. There may be love in the Church which is not of it, and if we are not constantly on our guard it will exercise more or less sway over us. We are inclined to think well of those who think well of us, who coincide in our views, take our part, and who trumpet our praise. Here is dangerous ground. Let him that thinketh

himself to take heed lest he fall." So Christ loved not us. "God commended his love to us in that when we yet *sinned*, Christ died for us." There is a point of difference between Christian love and "natural affection," which will help us to decide *how* we love—whether spiritually or carnally. Man is a great schilatterer, and must have a standard outside and above him, by which to test all his motives and feelings. Love is, in its natural state, absorbent and selfconcentrative, and when thoroughly analyzed, terminates on *itself*, whatever objective motives may have been influential in bringing about certain results. When we are made the object of regard, or the subject of commendation, it is quite rational that we should experience pleasant emotions, and yet the true believer is often pained by what is the most gratifying to the un sanctified heart. If we are pleased with the expression of love towards us, without questioning any further, it may be an emotion of our *lower* nature. People may think of us more highly than we deserve, and they may bestow praise where we censure ourselves. This not unfrequently so humbles the children of God as to drive them to the closet, and bemoan with tears the want of those qualities which others applaud in them. But when all the good that is said of us, falls into our hearts like a drop of water into the stream, mingling readily and losing itself in it, as something of its own nature and belonging to it; if we inhale the atmosphere of adulation as if it were our due, we have great reason to suspect that either we "have lost our first love," or that "the things that remain are ready to die." The love that prompts us to such a course is not of God, and the esteem we feel for those who feed and fan such love, is not the product of Christian affection.—When others express themselves in terms which are not the true exponent of the affections, or when the saints commend us beyond what we know we merit, if the Love of Christ is in us, we will be more sorry than elated.

One more distinction between natural and Christian love. All love is concentrative. In the sphere of nature, it soon fixes on *one* object, and leaves no room for any other in the *same* mind. God said to Moses, and to us through him, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength."—This is, in one sense, an *exclusive* affection. It would seem that when the heart is full of one thing it can not hold any thing besides. But the great heartiness add to the world the great mystery, is, that the more *fully* and *exclusively* we love God, the more *glorious* and *deep* is our love to all who *bear his image*.—Out of Christ, the more we love any person, the less we love others in the same way; but in Christ, the more we love *him*, the more also we love all that are like. There is great danger in love that is not under the control of the Holy Spirit. Its tendency is to run into idolatry. Said the beloved disciple, at the close of his first epistle, "*Little children, keep yourselves from idols*;" and when we consider how prone we are to allow our *natural* affections to dominate over the love of Christ in the heart, we must conclude that the Apostle's admonition was one, not only of urgent necessity, but of grave importance. We may become this idol ourselves, and may offer up incense to it almost insensibly.—"The heart is deceptive above all things, who can know it." Selflove manifests itself in forms innumerable, and it may be so cloaked with zeal for the welfare of Zion and the glory of God, that we must retire within ourselves, and institute a rigid self-examination, if we would discover the subtle enemy. There is no danger that *excessive* love will run into excess. We cannot love God too fervently or too constantly, neither can we cling too closely or love too warily, those in whom God dwells. Christian love *will not behave itself unseemingly*, but will ever express itself with the same *decorum* as when it found expression in the *person of Christ*. Without loving each other so intensely as to be willing to "lay

down our lives for the brethren," we are not of God; and to feel or manifest such a love is impossible unless we are "born of God." If we are of God, and his love is shed abroad in our hearts," we will as certainly and necessarily love each other as the Father and the Son love each other. "Every one that loveth him that begat, loveth him also that is begotten of him."

Christian love does not count the cost, saying, thus far shall my efforts and liberality go, and no further. All that it counts upon is the *extent of its capacity*, not how much *must* I do or give in order to satisfy myself or others that I am not of the world. This is its motto: None but Jesus, more of Jesus, more like Jesus. "My Beloved is mine, and I am his." Love is God in sacrifice for us and in us. Service is its delight and sacrifice its glory. Its triumph lies in the death of self, and its boast in being "without strength." God is all. Whom he exalts we exalt. The ten talents in our brother we make matters of joy and thanksgiving before God as though they were our own. He that would do all the preaching, and reap all the honor of it, will soon have to preach in his own strength, for "charity vaunteth not itself, is not puffed up." When the "perfecting of the body of Christ" requires that a laborer in the vineyard be advanced in his official capacity, and we oppose the effort of the spirit in that direction, it needs but little reflection to show us that we are not actuated by the love of God. "Charity envieth not." Christian love is never afraid of promoting others, on any subjective ground. This would bring Christ against Christ. Those who are actuated by the love of God "esteem others better than themselves," and are more ready to help elevate others than be elevated themselves.—What a pitiful figure must he present in the eye of heaven who is afraid to do justice to fellow-laborers, and thus promote the interests of the kingdom of Christ, lest he be robbed of his due honor. Must we, as the Church of God, bear the reproach of having such amongst us?

Let each one examine himself, and see whether he is in the love of God. "The fruit of the spirit is love."—"Greater love hath no man than this, that a man lay down his life for his friends." "Love seeketh not her own." "God is love, and he that dwelleth in love, dwelleth in God, and God in him."

C. H. BALSBAUGH.

LOCAL MATTERS.

Tyrone City, Pa., July 10, 1866.

CORRESPONDENCE.

BROOKLIN, POWESHICK CO., IA.

Brother Holsinger; As I have been corresponding with a good many of the brethren about this Western country, and am still receiving communications from others, I will give a short history of my doings, and more particularly about this section of the country. I left my home in Rogersville, Ohio, on the 19th of May; took the cars at Alliance, Ohio, on the eve of the 21st; arrived here in due time, after a prosperous journey; thank the Lord. I have had the comfort of meeting with the brethren different times. Shortly after I came here met with Brother Jacob Brower and others from his District. Had profitable meetings together; two were baptized. People generally appear to take a strong interest in hearing the Gospel preached in its purity, and we can truly say the harvest is great and laborers are few. I expect to remain here till about the 25th of July. I am making preparations to move here about the first of October with other brethren that are coming at the same time. There is a fine section of country here; timber enough for all common use; plenty of coal in the southern part of the county. This is nearly in the centre of the county. The Rail Road passes through here direct from Chicago, without any change, and when finished, will pass through Desmoin City to Council Bluffs.—Farmers can suit themselves with either improved farms or unimproved, at reasonable rates; plenty of living water for stock. This is the

section of country that Elder John Wise visited last winter, and gave such a favorable account of, and it is upon the recommendation he gave through the *Companion* that those brethren have been writing here to inquire about this section of the country.

Brooklyn is quite a business place, and is building up rapidly, having the advantage of a good farming country all around. We feel satisfied that any of the brethren wishing to locate in the West will be satisfied by coming to see for themselves, or if they wish to learn anything more definite about the country, they may address M. Snyder, at any time, at this place; he has been living here for the last ten years.—Any coming here will inquire for M. Snyder, and he will give any information required.

We have been enjoying the best of health since we left home; and we commend all our dear brethren and sisters to the grace of God, and that whether we are present or absent from each other, we will all labor for one and the same cause, namely, the salvation of the souls of mankind.

J. S. SNYDER.

SOUTH PASS, UNION CO., ILL. }
May 13th, 1866. }

Dear Brother Holsinger; Living away from the brethren in Christ, as I do, whenever I wish a little light, *spiritual*, on my pilgrimage, I have to write you. Will you explain the following query through the *Companion*, and it will be of use to my brethren as well as myself:

It is, why do the Brethren call themselves "German Baptists," or "Dunkards?" Why not call themselves "Christians," after our Leader? Were we born after John the baptist, or are we of Paul, or Apollos? I contend that we ought to be known only as the Christian Church, after our *Great Leader*. I contend that our Church property, and our Church records, ought to read the Christian Church. I am not a German Baptist. The majority of our members are Americans, and in some States are nearly all English

or Americans, and have no German preaching. In all past, profane history, the followers of Christ were not called German Baptists, nor Methodists, but Christians.

Now brother, the 12 verse of the 1st Corinthians reads: "Now this I say, that every one of you saith, I am of Paul, and I of Appollos, and I of Cephas, and I of Christ." It seems they were attached to, and ranged under different men, whom they claimed as their leaders, though without their approbation, as if one were better than another, and his followers more holy. Now, if, as some would say, live a Christian life and care nothing about the name, if so why did Paul reprimand them for it? It seems all a farce to me. What are you? Are you a Dunkard, a Baptist, or a Methodist? Why not say a Christian? I belong to the Christian church. I don't follow Wesley. I am not a follower of Luther, or Calvin. I claim to be a follower of Christ. I belong to the Christian Church, (not the Campbellites) the Church that "Observes all things whatsoever I have taught you," taking the New Testament for my rule of Faith and Guide. I suppose I have been too lengthy already and that you are troubled with too many communications for insertion, but I, as your brother, am not satisfied until you, or some of the brethren discuss this through the *Companion*.

J. S. LAWVER.

Brother Holsinger:—According to previous announcement our communion meeting was held on Sunday 24th of June. The day ushered in with a strong appearance for rain, being very cloudy in the morning. Notwithstanding this the people at an early hour came rushing in from far and near, of all classes and sects so that by the time appointed for divine worship an unusual large concourse of people had assembled.—The large meeting house being crowded considerably the brethren in haste made arrangements for outdoor preaching in the beautiful grove a short distance from the meeting-house. Thus we had during the day

preaching at two places, and very good attention was given to the word preached, and we trust much good was accomplished and we think it will not fail of bringing fruit, in its proper season. The out-door preaching we thought must be after the missionary style, and put us also in mind of worshiping God under the fig tree. We had no ministering brethren from abroad, that is from outside the neighboring churches in our county—except Furry and Hershberger from the Cove, who were the principal speakers. The meeting was a very interesting and profitable one. Good order pervaded the entire exercises, considering the number of people present—which was greater, in my estimation, than I ever witnessed on such an occasion. We think this meeting will long be remembered, especially by those who, in reality, participated in its exercises. The brethren had made arrangements in the line of provisions amply sufficient to feed all the multitude.

A word about our spiritual affairs and I am done. We were made to rejoice at the number of converts lately added to the church. In less than two weeks 12 souls were initiated into the church by baptism. If there is joy in heaven over one sinner that repenteth, it may not be thought uncommon for members of the church militant to rejoice too sometimes when they see the congregation of the saints swell at this rate.

W. G. SCHROCK.

Berlin, Pa.

PANTHER CREEK BRANCH, }
Woodford Co., Ill. }

Dear Brother H.; I will give you a short sketch of our congregation, in this part of God's moral vineyard. In the spring of 1852 was the first meeting ever held here by the Brethren. Elder Martin of Fulton Co., formerly from Pa., was the first brother that ever preached the word here; and thank the Lord for it, for eight of us were added to the Church the same day; for we were very hungry, and I thought the word preached had great power and a

good effect; but the old father is gone, and, we hope, to reap his reward.

In the Fall of 1852 we were organized as a church. At the present the church seems to be in a prospering condition; love and union prevails among the brethren and sisters. Three have been added lately by baptism, and several by letter.

Yours in the bonds of the Gospel.
G. W. GISH.

Brother Holsinger; The communion meetings in Armstrong Co., are ended. We had very pleasant meetings, both at Cowanshannock, and Plum Creek. There was one person baptized at each place, and a good impression made upon the minds of many more, we think.—Brother Grabill Myers visited us here at Red-bank. He arrived in this District on the 29th of June, and remained until the morning of the 2nd July. There was an election for church officers. Brother Jesse P. Hetrick was chosen to the ministry; and brother Joseph Hetrick was chosen Deacon. We are all well. Thank God. May this find thee and thine well.

Fraternally yours.

J. WISE.

Oakland, Pa.

Brother Holsinger; I wish to say through the *Companion*, inasmuch as I had made known that we were lacking about \$500 to complete our meeting house, that I have received a letter from a loving sister in Ohio with \$10, but she withheld her name for a certain reason. I trust she will accept of my heartfelt thanks for the same. May God bless her "basket and her store;" may her barrel never become empty, as did the woman's who gave the cake to the prophet. We have also received 5 \$ from a brother in Lee Co., Ill.; and \$23 from a church, Somerset Co., Pa.; and \$6.70 from a church in Montgomery Co., Ohio. I trust all will accept of my gratefulness for the same.

ELD. JOHN MURRAY.

Marshall Co., Iowa.

Imposter.

A man who says his name is Wm. McNahan, from near Oil City, represents himself as a brother, is seeking donations. His own history is about this, in short. He was a raftsmen on the Alleghany river a number of years, and became very much afflicted with Rheumatism.—He then purchased a small property, (if we understood him aright.) In April last his house took fire during the night, and the house with its contents were burned to ashes, leaving the whole family clotheless and penniless. I am now at the mercy of the people. I met brother Kimmell about 10 miles west of this place, (Clover Creek,) on his return from the Annual Meeting. I was well acquainted with him. I thought of returning home, and he, (Kimmell,) told me not to be discouraged, but go on to Clover Creek, where I would find the brethren liberal, by way of donation. Kimmell then gave me 5 \$ and placed his name to my subscription. This is about the way McNahan represents the matter.

Some doubts being entertained by some of the brethren here as to his being a brother, we wrote brother Kimmell. Here is his reply, in counsel with brother John Wise. "I return you the following: please write to brother Holsinger, to publish in the C. F. Companion, that I know nothing of the man referred to bearing the name of McNahan, an individual seeking donation in your section of country, and consequently never gave him 5 \$, nor signed my name, nor gave any other person liberty so to do."

We with brothers Wise & Kimmell, think good to publish the above named character, so that no others be deceived, and that he proceed no further in using the influence of others in this way. Beware of imposters!

By order of church.

G. W. BRUMBAUGH.

Clover Creek, Pa.

Sister Jane T. Knepp, Peru Mills, Juniata Co., Pa., says: As I read the *Companion* I see so much that

acords with my views, that I feel to join in with my mite. It makes me feel to rejoice that we can converse together through the "*Companion*," and build each other up in our holy faith. I feel truly thankful to those who have been so kind as to send the "*Companion*" to us; as members are scarce here it is a great deal of company to us.

In No. 24 a sister wrote a letter on Fasting, of which I approve, and I think we have gospel evidence in favor of Fasting. But I believe that we should fast in secret. See Matthew 6: 16, 17, 18. "Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly."

Another thing that we sisters should observe, is, not to pray or exhort, with our heads uncovered. See 1 Cor. 11: 4, 5. Read also now Matthew 5: 15, 16. Perhaps we sometimes have storms around us that will almost cause us to put our lights under the bushel, to keep it from blowing out entirely. But thanks to his holy name, when the storm is past, our light seems to shine the brighter. "Blessed are they that mourn, for they shall be comforted." And my prayer is that we may all live more faithful until the end, that we may meet those dear ones gone before us."

Visit to Philadelphia.

Having some business in the city, and having last week's issue in the mails a day earlier than usual, to enable the printers to observe the great National Holyday, we left for Philadelphia on Tuesday, by the 10.7 P. M. train, being one hour late, and arrived in Philadelphia about 9 next morning, about two hours behind time. Our train con-

sisted of 15 passenger cars, all crowded, and, though drawn by two engines, we were still unable to make the schedule time.

Having learned that a procession would be formed, which would march to Independence Square, we sought a position which would enable us to witness it, but were a little too late to see the head of the line.

While observing the grand display of ornaments, and the honor and obeisance offered to the officers and dignitaries of the State, we felt no new emotions, for we had witnessed these on other occasions; but when those torn flags, those shattered and tattered standards, passed us, we were inspired with a feeling—not of joy—not of shouting—but of deep sorrow and anguish of heart; for they reminded us of the many brave and gallant men, whose bodies, like these old ensigns, were torn into fragments. Instead of being cheered by the notes of music around us, the cries of widows and orphans were ringing in our ears; and instead of being fascinated by the gaiety before us, our eyes beheld their fatherless homes, and scanty boards, and the thinking mind can better imagine our feelings than we can describe them.

These were followed by Soldiers' Orphan Schools, organized and supported by the State. This worthy institution deserves more than a passing notice, but our space will not admit particularizing. We will only say, it is worthy of the sympathy, prayers, and support of every philanthropist in the country.

We also witnessed the "flag presentations" at Independence Square and heard the speeches of Generals White, Geary, Hancock, Meade, & Governor Curtin, but it is not our province to applaud or condemn.

There, in the vast assembly of strangers, we met our brother Abram H. Cassel, of Montgomery Co. After the ceremonies were concluded he accompanied us to the house of brother Silas Thomas, where we spent a few hours very pleasantly.

Next day, after transacting our business, we visited the Grocery house of Thomas and Hershey, No. 136, N. Third St. in which brother Thomas is a partner, and from the activity with which they engaged in their calling, we inferred that they were doing a lively business.

We then called upon our elder brother Jacob Spanogle, at his leather store 140 N. Third St., whom we found at his post, and in his usual good humor. Here also we met brother John L. Fry, whose acquaintance we had formed at last Annual Council. We spent several hours in pleasant conversation, and when we took our departure, the alarm of fire was heard, which proved to be in the immediate vicinity. This gave us an opportunity of witnessing one of those disgraceful "rows" among the Firemen, for which there was not the least occasion. We concluded that they fought because they wished to fight.

We arrived safely home on Friday morning, thankful for the protecting power of our Heavenly Father.

Companion Mission Fund.

Before announced, \$40.00
"A friend to the Needy," in Ohio, 5.00

It is not designed that this mission shall take anything away from branches, or Districts, where an organized effort is being made to collect a fund for the same purpose, but only to afford an opportunity to those who long to do something for the advancement of the great and

good cause, and who have no other more suitable opportunity.

We are right glad that at least one other heart beats in unison with ours, and that one an aged mother's in Israel.

The Revised New Testament.

We are now prepared to receive orders for these good books. Although they have not yet reached us, we expect to receive them before we can receive an answer to this notice.

As we do not wish to speculate on them, we will supply them at the publishers retail prices, viz :

OCTAVO PICA EDITION.
Plain Cloth Binding, post paid, \$2.00
6 Copies to one person, by express, 10.50
Sheep Strong Binding, post paid, 2.50
6 Copies to one person, by express, 13.00

18 MO. EDITION.
Plain Cloth Binding, post paid, \$1.60
Cheaper Edition, .75
Sheep Strong Binding, 1.25
6 copies or more to one person, by Express, 15 per cent off.

32 MO., SUNDAY SCHOOL EDITION.
Plain Cloth Binding, post paid, .25
25 copies to one person, by express, 5.00
Roan binding, red edges, post paid, 50

All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

DIED.

In Antietam branch, Franklin Co., Penna., June 5th, brother JOHN GIFFE, in the 71st year of his age. Funeral services by Daniel Holsinger.

In the same branch, June 18th, ELIZABETH, daughter of brother J. F. and Elizabeth Oiler; aged 8 months and 13 days. The child was somewhat unwell in the evening, when a dose of morphine was administered to it through mistake by its parents, causing its death in a few hours.

We deeply sympathize with our afflicted brother and sister, in this sad and sudden death of their lovely child; and while they can have no hope of ever meeting it in this life, they can look forward with the pleasing anticipation of meeting their lovely one in a fairer clime, where parting is unknown.

Funeral services by brother D. F. Good and others, from Mark 5: 33.

LIZZIE FAHSELY.

In the Plum Creek branch, Armstrong Co., Pa., March 31st, M. ST. CLAIR, son of brother Samuel and sister Margaret FRY; aged 14 years, 9 months, and 1 day.

At, in same place, May 30th, of Consumption, sister MARGARET, consort of brother Samuel FRY, and mother of the above; aged 47 years, 5 months, and 27 days. Funeral

for both died June 24th, by the writer, and brother L. Kimmel, from Heb. 9: 27, 28.

JOHN WISE.

In the Carroll branch, Carroll Co., Ill., at the residence of her son, June 27, our beloved old sister, NANCY EMMERT, at the advanced age of 82 years, 1 month, and 21 days. The deceased was an exemplary member of the Church for more than half a century, and was truly a mother in Israel. She expressed herself anxious to depart, and died in full assurance of a blissful immortality; leaving behind her a very large circle of relations and friends, yet we mourn not for her as those that have no hope. Funeral service by brother C. Long, from 2 Cor. 5: 1, 2, 3.

Also, in the same branch, June 1, JACOB H. son of Brother Daniel and sister Susan KINGERY; aged 6 years, 5 months, and 29 days. Funeral discourse by Brother C. Long, from St. John 5: 25.

J. J. EMMERT.

List of moneys received, for subscription to the Companion, since our last.

John Burkett, Goshen, Ind.	.50
Lidia Walter, New Lisbon, O.	1.50
Dani. Hendricks, Denver, Ill.	1.50
Wm. G. McClintock, St. Albans, Ill.	1.50
Eliza Smith, "	1.50
Miss Betty Forrer, Mossy Creek, Va.	1.50
Jonas Leichty, Elklick, Pa.	.90
John W. Beitch, "	.90
N. G. Kehrer, Grantsville, Md.	1.50
Dani. J. Cober, B. Ab. Pa.	.90
Sam. Zimmerman, "	.75
Joseph P. Leichty, "	.75
Elizabeth Landis, Stony Creek, Pa.	.75
Jno. D. Gneary, Sunnait Mills, Pa.	.90
David L. Bowman, Lighton, Iowa.	1.50
D. H. Plaine, Bousacks, Va.	1.00
Wm. G. Lint, Jenner X Roads, Pa.	1.50
Coradine Mufman, Bernhart, Pa.	1.50
Leane Wampler, Noblesville, Ind.	1.43
S. A. Mort, Dayton, O.	1.00
John T. Lewis, Elmhurst, N. Y.	.75
Peter Seacrist, Shirleyburg, Pa.	.50
Catharine Shoemaker, Oakland, Pa.	1.50

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year. By Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to impart truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing its requirements; that among these are 1. Repentance. 2. Prayer. 3. Baptism by immersion. 4. Feet Washing. 5. The Lord's Supper. 6. The Holy Communion. 7. Charity. None of these to the world, and a false religion is the whole will of God as he has revealed it through His Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may lead to the moral, mental, or physical betterment of the Christian, will be given. It is thus moving all occasion for coming into contact with the so called literary or political journals.

Subscriptions may be made by mail. For further particulars sent for specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TAYLOR, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, JULY 17, 1866.

Number 28.

For the Companion.

Christian Consolation.

Though all that's earthly here must vanish,
All that's earthly here must end;
Tho' fate may often here deprive us
Of a kindred, home, or friend.

Though our sky be overshadowed
By the clouds of dark despair,
And through the vista of the future
We discern but shadows there.

Though our sun has set in darkness,
As the orb that rules the day,
It will rise again in splendor,
When the night has passed away.

Whatsoever ills betide us,
God is caring for us still,
And in all things He would have us
Bow submissive to His will.

Then let us seek for joys immortal,
In the land that's free from care,
For the poisonous breath of sorrow,
Cannot reach nor blight them there.

S. A. MORT.

Dayton, Ohio.

The Atonement of Christ.

THE GREAT PRICE THE ATONEMENT COST.

We will try to show, in this essay, that it was not a mere trifle to redeem the human family. No, the price of their redemption was invaluable. For mankind had sinned, and rebelled against the majesty of the most high God, and sunk themselves in degradation below the brute creation. "Hear, O heaven, and give ear O earth, for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and an ass his masters crib; but Israel doth not know; my people doth not consider." Yea, the very best of men was too sin-defiled: No, "none of them can, by any means, redeem his brother, nor give to God a ransom to him: for the redemption of their souls is precious.—"It required nothing less than God himself in human body to satisfy his divinity. "*Great is the mystery of godliness.*" "God was made manifest in the flesh"—when divinity united with humanity, in a God-man body, to be sacrificed for an all-suf-

ficient sin-offering, "to finish transgressions, to make an end of sins, to make reconciliation for iniquity, and to bring in an everlasting righteousness." This prediction was fulfilled, when the word of God became flesh," in the person of Jesus Christ, whose name is called "Wonderful, Counsellor, the Mighty God, the everlasting Father, and the Prince of Peace." "God blessed forever." O let us consider for a moment! the exalted character of him, who laid down his life a ransom for our souls, spotless, pure, without any stain upon his character, whatever. The one, through whom the world was made, and ever acting in co-operation with God, in the beautiful and orderly contrivance of the machineries of the universe. He, who in the delight and enjoyments of the celestial messenger, in his excellent glory could have forever dwelled, without any sorrow, without any pain, and without becoming, by his ignominious death a vicarious sacrifice in our stead, "the just for the unjust, to bring us to God."—Behold the love of God! The condescension of Christ, and his perfect obedience for the sake of fallen humanity. Yes; he was wounded for our transgressions: he was bruised for our iniquity; by his stripes we are healed: "For the transgression of his people was he stricken."

We see this exalted personage "made a little lower than the angels, for the sufferings of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Ponder well, and reflect seriously, O my soul! upon the price of your redemption in the dying groans of your once exalted, but now humiliated, and, for your sins, stricken Redeemer; "The chastisement of your peace is laid upon him; and by his stripes you are healed." "You are bought with a price, therefore glori-

fy God in your spirit and in your bodies, which are his." O remember him, "who was rich, yet for your sakes became poor that ye through his poverty might be made rich."—He laid aside his shining robe, divested himself of his divine glory, assumed our mortal body in his incarnation, and shared with us, all the infirmities of the flesh, and became a subject to temptation, in like manner as we are; hungered and thirsted; endured heat and cold; and suffered all the discomforts of life; became an object of derision; although doing good by administering to the children of men of the heavenly riches, yet he had to say, "The foxes have holes, and the birds of the air have nests; but the son of man had not where to lay his head." Yea, this God-man, for the space of three and a half years, wandered about from place to place, healing all manner of diseases, curing the maimed, opened the eyes of the blind, cleansing the lepers, casting out devils, and raising the dead to life; preaching the kingdom of God to the poor; and patiently endured the reproach, the sneers, the mockery and derision of the proud Lawyers and self-righteous Pharisees; hated by his enemies and ultimately forsaken of his nearest and dearest friends, even by his own disciples.—And this, O my brother, my sister, and my friend, he had to endure, in order that he might be a proper subject for the ever-perfect and God-accepted sin-offering. And after he had fully prepared himself to accomplish that Great atonement, that he could say to his Heavenly Father; "I have glorified thee on the earth; I have finished the work which thou gavest me to do." He then is about to enter upon his duties obligatory by his own choice, as he said, I lay down my life that I may take it up again, no man taketh it from me, but I lay it down of myself.—

For I have power to lay it down, and I have power to take it up again, this commandment I have received of my Father."

Behold him now in the garden of Gethsemane! See him there in his agonies! Canst thou feel, O my soul, something of the sufferings he there for thee endured! *O, can you shed a tear or two, for him who groaned beneath your woes!* Here the great conflict began. Here the inner suffering commenced. And here the excruciating pain of the soul was in its fullest height. This was the time when Satan, the prince of darkness, marshalled all his legions, from the dark regions of hell, to the utmost extent of his Satanic power, by mustering or bringing together, all the sins ever committed by man, through his diabolical schemes, at one moment to bear upon him, in order that he might, by this ponderous weight, sink down and overcome him, thereby frustrating the glorious scheme of redemption. But he stood firm as a rock, though the weight was so heavy that it caused his sweat to become as drops of blood, rolling from his face. He, under this powerful weight, went three successive times, fell upon his face, fervently praying his heavenly Father: "Father, if it be possible, let this cup pass, nevertheless, not my will but thine be done."—That even a heavenly messenger came to strengthen him. And whilst this suffering of mind was in progress to the utmost extremity, he by his unwavering stability determined to accept the cup of bodily suffering in order to drink it, yea, by one tremendous draught, he drank man's destruction dry. But before this was finally accomplished, his body had to suffer. Divinity suffered in his mental agency. But humanity had also to suffer in his bodily agonies. His body now soon was apprehended after being betrayed by one of his friends, apparently a disciple, but a notorious hypocrite; and delivered into the hands of sinners. They commenced to treat him cruelly, dragging him from place to place, and finally brought him to Pilate, the Roman Governor,

who ordered him to be scourged.—The soldiers put upon his head a crown of thorns, they spit upon him, they pluck his hair, they buffet him, and when all these cruelties and insults have been exercised upon his person; Pilate brings forth Jesus Christ upon the balcony; standing there, he addresses the people assembled, tersely; exclaiming: "*Ecce homo,*" (Behold the man.) Yea sinner, *Behold the man*, behold his dying groans, appreciate his precious blood spilling there on Mount Calvary, for you and for the sins of the whole world. After torturing our Savior to the utmost, that Satan by his hellish agency (wicked men) could invent, and after they had there prevailed upon Pilate to consent for his crucifixion; they now shamefully nailed him to the Cross, between two malefactors, raised him up between heaven and earth. Behold him extended there, nailed to the rugged tree, three dreadful hours, yea, painful hours, exclaiming in his forsaken condition: "*My God, my God, why hast thou forsaken me.*" There he was praying with a lacerated and a blood-stained countenance, for his blood-thirsty, his inveterate enemies: "*Father, forgive them for they know not what they do.*"

And now in conclusion on this part, my dear readers, I would invite you once more in fervency of spirit, with myself, to behold this mournful scene with *reverence and solemnity*, with emotion of heart, and a well prepared mind to profit by the final consummation of this awful tragedy, in his dying declaration: "*It is finished.*" He bowed his head and died. Atonement made perfect, redemption accomplished, salvation purchased, and man's sins washed away by the blood of the Son of man, the invaluable gift of God. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your Fathers: but with the precious blood of Christ, as of a Lamb without blemish and without spot.

To be continued.

For the Companion.

A Word of Comfort.

A LETTER TO BROTHER DANIEL HOLLINGER, OF CUMBERLAND CO., PA.

Our constant prayer ought to be, not that our sufferings be removed or mitigated *if the gracious Lord see proper to continue them*, but that they may be sanctified, and that we may, by them, be made "vessels meet for the masters use." Every child of God has his own peculiar sorrows and heartaches. Some have physical sufferings to bear all their life-time, so that they are "made to possess months of vanity, and wearisome nights are appointed unto them. When they lie down, they say, when shall I arise, and the night be gone? They are full of tossings to and fro unto the dawning of the day." Some have household afflictions which lacerate the heart until it quivers with living agony. Some have domestic trials which would be utterly insupportable if they had not an Almighty arm to lean upon. If our outward circumstances are the most favorable, and the current of life moves softly onward without an apparent ripple, we have our daily crosses, our everpressing temptations, our ever-corroding cares, our perpetual conflicts with the enemy that lurks within. Even when closeted with God, "the prince of the power of the air" will shoot his arrows after us. To find a true believer without a cross would be impossible. When the Cross of Christ is absent the Christ of the Cross is wanting also. When Christ crucified fills the entire vision of the soul, self crucified will as necessarily follow as effect follows cause. Under the cross Christ bestows the rarest blessings to us, even as on the cross he purchases the richest mercies for us. The experience of every Christian testifies to the blessed truth that to "know Christ Jesus and Him crucified," is indeed the power of God unto salvation. Never is the heart so weaned from its idols, withdrawn from the world, and crucified to the flesh, as when weighed down by the cross; and never is Jesus more precious, the Gospel more

sweet, and Heaven more attractive, than when, bending beneath the cross, we see the glory and beauty of Emanuel bursting from behind the cloud of darkness, humiliation, and woe, clothing us with a light as with a garment, giving us "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Crucifixion involves *suffering*, but "we reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." To be separated from the world and from self is not an easy and pleasant thing. The right eye must be plucked out, the right hand cut off, and we must turn the weapons of our warfare *against our own life*. Many a fond tie must be wrenched, many a loved bond broken, many a carnal enjoyment abandoned, many a cherished purpose relinquished, and many an earthly hope extinguished. Every new trial will show us more of our corruption, every fresh ignition of the furnace will bring to the surface some hidden dross, and every smelting will render the glorious, compassionate refiner more desired and endeared. Father, Mother, Brother, Sister, Husband, Wife, yea, our own life also, must be counted as *dung* when they come into competition with the "chief among ten thousand." "He that taketh not his cross, and followeth after me, is not worthy of me." The sacrifice is great, but the gain is greater. The pain is severe, but the "joy is unspeakable and full of glory." When Christ is our Portion, Friend, Redeemer, the world, with its pleasures, honors and gain, is well lost. When death gathers our loved ones to the tomb, and we "go to the grave to weep there," and find Jesus more sympathizing, more sensibly near, and the mercy-seat more precious, we have been compensated a hundred fold for our loss. One believing sight of the cross, one soothing smile of Jesus, one hour's blissful enjoyment of God's love, one ravishing glimpse of glory amid your desolation and grief will outweigh all your crushing sorrow.—

"In the world ye shall have tribulation: but be of good cheer, I have overcome the world." Although there is much in this lovely world to make us joyous and happy, the followers of Christ are a weeping band. When they think of the unblushing sins by which God is daily dishonored, they weep. When they think of the sins and exposure to divine wrath of those who are dear to them as their own life, they weep. And above all, when they think of their own inbred sinfulness, the serpents that still lie coiled in their flesh, oh how bitterly do they often weep! This world is a *valley of tears*," and those who have by grace learned its true condition and their own condition in it, are *mourners*. We are on *pilgrimage*, and we feel, oftentimes, the loneliness of strangers and foreigners.—We are exiled from our Father's house and from our Elder Brother's presence, and we cannot but feel homesick. Bereavement, and sickness, and death, often lay us low at the foot of the Cross. With many of God's best beloved, one tear is scarcely dried when another is ready to flow. Let us draw comfort from the consideration that "the time is short." "Let us not be weary in well doing; for in due season we shall reap if we faint not."—Yet a little while, and he that shall come, will come, and will not tarry." The time of our warfare will soon be ended, we will lay our armor down and enter into the rest, and joy, and glory in reserve for all who are "sanctified by God the Father; and preserved in Jesus Christ, and called." Here is the scene of our sowing and toiling; but soon will be ushered in the great Festival, when we "shall come again with rejoicing bringing our sheaves with us," and our tears will be luscious gems in our "crown of rejoicing." The weeping time will soon be at an end, and Jesus will unveil his bosom to his blood-washed saints, and embrace the ineffable love. The sackcloth of sorrow will soon be cast off, and the spotless Robe be brought forth, in which we will "walk in soft white light" through the golden streets,

and repose in company with Jesus in the fadeless bowers of paradise. Oh what glories are provided for the faithful! And yet the half has not been told us. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The hands which the true worshipper here often lifts toward heaven imploring aid, will soon strike the golden harp symphonious with the song of the celestial choir. When once we get into the full light of Eternal Day, every tear will be dried in the beam of Eternity's unsetting sun. When once the saint of God bathes himself in the Crystal River of Life, the gray hairs, and furrowed brows, and grief-worn lineaments will disappear. When once the Beatific vision opens upon the ransomed soul from the Holy of Holies, all the pangs of a lifetime of sorrow will be swallowed up in the "exceeding weight of glory." "The days of our mourning shall be ended." When the chariot wheels of time shall stop, we will find ourselves in the presence of God and in the society of "an innumerable host of angels, and the spirits of just men made perfect." Such a destiny awaits us if we remain faithful to him who has called us.—We will again embrace those whom death has torn from our arms. Those whose graves we often water with our tears are as stars shining high and bright in the firmament of glory, and soon we shall take our place in the same galaxy, luminous as they. Oh what an incentive to holy living and increased spiritual attainments! "Blessed are those servants whom the Lord, when He cometh, shall find *watching*."

C. H. BALSBAUGH.

Were we to take as much pains to be what we ought to be, as we do to disguise what we really are, we might appear like ourselves, without being at the trouble of any disguise at all.

When you receive a kindness, remember it; when you bestow one, forget it.

History of our Savior.

Christ was born in Bethlehem,
And in a manger laid.

His life was our example,
His death our only hope.

Peter he denied him,
And sadly he did weep.

Julias he betrayed him,
With a deceitful kiss.

The Jews they crucified him,
And nailed him to the Cross.

Joseph begg'd his body,
And laid it in the tomb.

Mary came a weeping,
To see her loving Lord.

Down came a shining angel,
And roll'd away the stone.

Christ rose again triumphant,
And conquered death and hell.

Go tell John and Peter,
I'm risen from the dead.

Shout, shout the victory,
We're on our journey home.

The Lord's Supper.

G. W. SHIVELY; *Dear Friend*:—Your communication of June 11th, is before me, and contents noticed. If I can in any way be of service to you, in arriving to the object desired, as expressed in your kind and respectful letter, I will be amply rewarded for any trouble, or time, that may be necessary to accomplish it.

The subject upon which you ask information, the Supper, as observed by the Brethren, in connection with feet washing, the Communion of the bread and cup, is so extensive in its bearings, involving so many points in its vindication against the many objections urged against it, by those who do not practice it, that I hardly know where to take hold of it, so as to meet your wishes, or give you satisfaction; not knowing the difficulties that you may be laboring under, relative to it. And to treat it at length, would make it too extensive for a communication of this kind. I have now in my possession a manuscript copy of a treatise, which I wrote some time ago, embracing some forty pages of medium sized letter paper, which may some day be published for the benefit of the public, in which we set forth the reasons why we observe it as an ordinance, and meet the objection urged against it.

I will now, however, simply present

to you a few of the main points upon which our practice is predicated, and if you should desire farther information upon the subject, I will from time to time answer any interrogatories that you may present respectfully. First then, we learn that our Divine Master, in the close of his mission upon the earth, was together with his Apostles, in the city assembled in a large upper room, according to his own appointment, before the time for celebrating the legal Jewish passover, as we understand, twenty-four hours before, where he instituted several ordinances: Feetwashing, the Lord's Supper, and the Communion of the bread and cup. After celebrating these institutions with his disciples, he called their attention to his power, or authority as their Master, Teacher, and Lord, which they acknowledged. He then, as such, had given them an example, that they should imitate in acknowledgment of the authority upon the condition of which they should be happy. "If ye know *these things*, happy are ye if ye do them." See John 13. *The things* here enjoined as a duty or obligation, read in this connection. Luke 22: 14—21. Here you will discover that at the close of this same supper the emblems of the broken body and shed blood of Christ were administered, which shows that the Lord's Supper and the Communion are separated and distinct institutions, and ought to be so observed by the faithful.—Next refer to 1 Cor. 11, read the first and second verses, analyze them, and what do you learn? First that the Apostles exhort the Corinthians to be particular in following him, as he also followed Christ: that is to follow the example that he gave them from Christ. See 23rd verse: "For I have received of the Lord that which I also delivered unto you." Secondly that he was glad to praise them when their conduct justified it. And in this that they still were disposed to keep the ordinances, and that they remembered him respectfully in all things &c. By this we learn in the third place, that there are ordinances to be kept in the house of God, that

there are more than two Sacraments in the Christian dispensation, that there is one, to wit: Baptism, by which we are introduced into Christ, or the Church, which, if rightly observed, a proper subject, a proper action, and a legal administration, is not to be repeated, consequently is not of that class here alluded to, which must be kept, or practiced, from time to time in the church—These are a part of the all things to be observed by the faithful, as commanded by the Savior. See the great commission as recorded by Matthew 28.

But while the Apostle was glad to praise them when he could, and although they attempted to follow his teachings and example, yet instead of observing these feasts of love in a proper and becoming manner, had disgraced them, by being divided into parties, and partaking of them in a carnal, and selfish manner, instead of partaking of it in union, in a loving and affectionate manner, as one family, the thing that this common meal doubtless was designed to represent, that oneness that ought always to characterize the children of God, which always will be regarded by each other as the objects of our endeared complacency, our most intimate friendship, and our special, and unremitted affection, being brethren in the same family, disciples of the same Lord, soldiers of the same army, travelers on the same journey, heirs of the same inheritance, yea, members of the same body."

The Corinthians having failed to exhibit this disposition in their social relations, the Apostle, instead of praising them, gave them to understand that they were greatly reprehensible, informing them that to partake of it in this manner they were not eating the Lord's Supper, but their own supper, in a carnal and selfish manner. To correct this error he informed them that he had received of the Lord these institutions as he had also delivered them unto them, that in the same night in which he was betrayed he had, in connection with the other things, then and there instituted, took bread. &c., and in the same manner also,

he took the cup when he had supped, or according to Luke, after supper. And so after again exhorting them to examine themselves with reference to this matter, that they should judge themselves that they might not be condemned with the world, Wherefore my brethren, says Paul, "when you come together to eat," to participate in these feasts, be orderly; "tarry one for another." If you are so hungry that you cannot tarry, stay your appetite at home, that ye come not together in this unbecoming manner, and bring reproach upon your holy profession, and endanger your salvation. There are other things that are out of order; these I will attend to when I come.

The Apostle Peter also alludes to those feasts of love. See 2 Peter 11:13. He here spoke of certain characters, unworthy characters, who had associated with the Christian church, partook with Christians of the Lord's Supper, joined in the religious feasts in which the rich and poor ate together in a loving manner, while their conduct was so shameful, that they reflected scandal on the whole company with which they associated. The Apostle Jude refers also to these feasts: See Jude 12 verse. From these testimonies, we see that the supper was instituted by Christ, commanded by him to be observed among the all things which he had taught them; that it was approved and practiced by the church at Corinth, the errors in the observance of it reprov'd, and corrected by the Apostle Paul, and that it was abused by certain unworthy characters, as brought to our mind by the Apostles Peter and Jude, and so we conclude that it is to be perpetuated in the church during the present dispensation, observed by the faithful in a proper manner, according to its original appointment; and to receive its fulfillment in the kingdom of God, when we shall get home, and partake together that great Love Feast, being brought together from the East, and from the West, from the North, and from the South, and seated with Abraham, Isaac, and Jacob, where the Lord again will gird himself and serve us.

You will discover that I have made a distinction between the Lord's Supper and the Communion. You will discover also that the bread broken, and the cup, is nowhere in God's word called a supper, but the communion of the body and blood of the Lord. Nor indeed can it be called a supper properly. Supper is a meal in the close of the day, derived from *deipnon*, (Greek) which signifies not only a full meal, but the last and principal meal of the day, among the Greeks. The Lord's Supper then represents a feast together of the children of God in a common meal by the Lord's appointment, rich and poor, in which is exhibited a oneness, that is found in every well regulated family. The Apostles Jude and Peter call it a feast, which cannot by any means, be comprehended in a bit of bread, and a sup of wine.

Communion signifies intercourse between two or more persons; agreement, concord. The sacramental communion represents that intercourse we have with Christ, our connection with him, and a perfect agreement and concord among the disciples, in faith and practice; "keeping the unity of the spirit in the bonds of peace." For there is one spirit, and one body, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

B. F. MOOMAW.

Bonsacks, Va.

For the Companion.

Object of Feetwashing.

God always had an object in view, in giving commandments unto the children of men. For example: when he commanded the children of Israel to make "fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the border a ribband of blue, and it shall be unto you for a fringe that ye may look upon it, and remember all the commandments of the Lord and do them." Num. 15:38, 38. God knew that the children of Israel were prone to forget his commandments,

therefore he ordered them to put a fringe and ribband on their garments, so that they could daily see it, and then remember the commandments of the Lord. Here we see that God had a special object in view, in giving this commandment to his people. And further, we see that the children of Israel were told what it was for. And so we can know what God's object is when he commands us to do something.—Now we know that Christ commanded his followers to wash one another's feet, and we will try to show what the object of Feet Washing (as commanded by Christ) is. We find when Christ washed his disciples feet, he came to Simon Peter, to wash his feet; but Peter absolutely refused, saying "thou shalt never wash my feet." But Christ said, "If I wash thee not thou hast no part with me." When Peter heard this he said, "Lord not my feet only, but also my hands and my head." John 13. "Jesus saith unto him, "He that is washed (referring undoubtedly to baptism, which is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God") needeth not save to wash his feet, but is clean every whit, and ye are clean but not all." Here Christ tells us what the object of Feet Washing is, namely for a cleansing. For he saith, he that is washed (baptized) needeth only to wash his feet, and then he is clean every whit.

The next question that presents itself is this: Is it for a cleansing of the body or of the soul? It would be utterly absurd to argue that he who had his whole body once washed for an external cleansing, that afterwards when his body would need a cleansing, it would only be necessary to wash his feet and then his whole body would be clean; yet this had to be the case according to Christ's words, if he had reference to an external cleansing of the body. This makes it plain that Feet Washing as practiced by Christ, and commanded to be practiced by his followers, has not for its object an external cleansing of the body, but the cleansing of the

soul, the same as baptism. In baptism the soul of the sinner (if he is a fit subject for baptism) is cleansed from the pollutions of sin. As Ananias said to Saul: "Arise and be baptized and wash away thy sins, calling upon the name of the Lord." Acts 22: 16. This is undoubtedly what Christ refers to when he saith, "He that is washed needeth not to wash save his feet, but is clean every whit." He that has his soul once cleansed through baptism, if he afterwards commits sin, through ignorance, or weakness, if he repents he needeth not to have his whole body washed (baptized) again, but only his feet and then he will be clean again from the pollution of sin, and a fit subject to commemorate the suffering and death of Christ and to enter the glorious mansions of heaven, where nothing unclean can enter. But Christ said when he washed his disciples feet, "Ye are clean but not all; (referring to Judas who he said on one occasion was a devil.)"

Here we see that feet washing, the same as baptism, will not cleanse the soul of every one who receives it, but only those whose hearts are upright, penitent and humble in the sight of the Lord. Not like that of Simon which was "in the gall of bitterness and in the bond of iniquity," therefore it will be highly necessary for us, before we observe the ordinance of feet-washing to examine ourselves, and see if we are fit subjects or not; and if we are we will receive a blessing; and we can go on our way to heaven rejoicing. But some will perhaps say how can feet-washing cleanse the soul? We answer, it can cleanse the soul because it is God's appointed means for that purpose. We all know that the waters of Jordan could not naturally have cleansed Naaman from his leprosy, and for that reason he was wroth when the prophet commanded him to wash in Jordan, but when he was persuaded to obey the message of the prophet he was cleansed. Now, as already said, it was not the virtue that was in the water of Jordan, but it was the virtue that was in the commandment of the

Lord that cured Naaman of his leprosy. And so it is in the commandment of Feet Washing. It is not the virtue that is in the water that will cleanse the soul, but it will cleanse the soul because it is God's appointment. The same is true of the Brazen Serpent which Moses erected upon a pole in the wilderness to cure those who were bitten of fiery serpents.

VALENTINE BLOUGH.
Berlin, Pa.

Pocket Piece.

Keep good company or none.—Never be idle; if your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. When you speak to a man look him in the face; good character is above all things else. Your character cannot be essentially injured, except by your own acts. If any one speaks evil of you, let your life be such that none will believe him.—Drink no kind of intoxicating liquors. Live within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency with tranquility of mind. Never play at any game of chance. Avoid temptation; through fear you may not withstand it. Earn money before you spend it. Never borrow if you can possibly avoid it. Never speak evil of any one. Be just before your Master in Heaven. Keep yourself innocent; if you would be happy. Save when you are young, to spend when you are old.

JOSEPH FLORY.
Goshen, Ind.

Dress in God's House.

One of the great evils of the day is an excessive indulgence in finery of dress. Every age has its peculiar evils, and this is one of those which belong to our own. I do not suppose that there is any change in taste in such matters; the prophet Isaiah shows us, by a catalogue of female finery in the third chapter of

his prophecy, that the daughters of Zion, in his day had left very little for subsequent ages to add to the art of tricking out the body, "walking with stretched-forth necks and wanton eyes, walking and mincing as they go." But the peculiarity of our times is, that people not only have the love of finery, as people always had, but they can very easily indulge it, much more easily than in any former age; finery is to be had for almost nothing, and a servant girl with moderate wages can make more show and parade than persons in affluent circumstances could two centuries ago. And this temptation of a cheap age tells upon the nation exceedingly, especially upon the female part of it; so that this book could make no pretention to be a complete guide to the service of God's house, if it did not contain a few words upon the kind of dress in which Christians should appear.

There are proper dresses for proper times, we do not go to a funeral in cheerful garments, nor to a wedding in crape and hatbands; however we may talk about the indifference of the manner in which we are dressed, a sure instinct tells us that it is not matter of indifference, and that it is most in accordance with the dictates of sound judgment to comply with those rules which custom has sanctioned. Now what is the dress suited to the public worship of God? "All of you be clothed in humility," is a very good general answer; this points out the general tone and color of the garment of praise, which befit a Christian in God's house; but more particularly, study neatness and eschew finery; and do this both for your own sakes and for the sakes of others; for your own sakes,—because what you must aim at is to forget yourselves and think only of God, and how can you forget yourselves if you have just been studiously getting yourself up to be admired, and if your own appearance has been haunting your brain all the morning before the church bells rang? for the sake of others—because if your appearance is half as stricken as you think it, you cannot but interfere with the

devotions of your neighbors by attracting their attention to you. O, how utterly pitiable and shocking is any parade of finery in the presence of God! to think that poor giddy creature, who is setting off her face and figure with ribbons and silks, must soon appear before God naked and bare! dear young friends when you stand at the looking glass, think for one moment of death and of judgment.

Frippery and finery are offensive at all times and in all places; the real ornament is the "meek and quiet spirit;" that is of great price with God as with ourselves, that is an ornament which the Christian may take with him or her out of this world and wear forevermore, that is the necklace of angels, and while all other ornaments are in the eyes of God tinsel and worthless, the price of that is greater than of fine gold. But frippery and finery in church are offensive beyond all possibility of measure or description; it is to insult the God of the place, to sear away the angels, to shock the minds of the devout. Study neatness and propriety and simplicity, but eschew extravagance and finery; imagine the blessed Virgin preparing herself to go to the marriage at Cana in Galilee; dress yourself as you would have done if you too had been invited to that marriage to meet the Lord.

One great disadvantage of extremely smart dress being worn upon a Sunday, is, that persons so dressed will generally be afraid of injuring their clothes by kneeling. George Herbert says that "kneeling ne'er spoil'd silk stockings," but I am quite sure that many persons are in great fear lest kneeling should spoil silk dresses. Now kneeling is as I have before endeavored to make as clear as possible, a necessary part of worship, and therefore, if a smart dress prevent kneeling, it may be very good for some purposes, but clearly is not suitable for a church.

Of course in all things of this kind there is a fitness and propriety which may be discovered by Christians, if they will endeavor to do so in the fear of God. That which may

be quite appropriate for one person may be quite inappropriate in another; the unchristian thing is to ape a degree of splendor which we cannot support, as when a maid servant dresses herself to look like duchess. Independently of all consideration of going to church, this overdressing is wrong; it involves a degree of extravagance which ought not to be indulged, and is frequently supported at the expense of more pious purposes,—as, for instance, when a young person spends in finery what might be given for the comfort of an aged parent;—it involves, too, the thoroughly wrong principle of dressing for dressing's sake, making dress an end not a means, putting the "lust of the eye" and the "pride of life" in the place of that decent covering of our nakedness which was rendered necessary by the introduction of sin into the world; but these are points upon which much might be said, if it were my purpose to say it; but I am chiefly engaged with dress, as it stands in relation to public worship, and in such relation more than in any other it is necessary to study that fitness and propriety of which I speak, because the church is the presence chamber of the Great King.

If any one should think that it is below the dignity of a guide to the parish church to give directions concerning dress, he may remember that St. Paul would have been of a different opinion, as he may see clearly from 1 Cor. 11. And on the general question of the kind of dress suitable for christian women, he may consult 1 Peter 3: 3, 4.—*Dean Goodwin.*

LOCAL MATTERS.

Tyrone City, Pa., July 17, 1866.

CORRESPONDENCE.

Brother Holsinger :—We enjoyed a very pleasant Communion season a few weeks ago. Brothers Daniel Fry and John Forney of Ill., were with us, and labored zealously in their Master's cause, admonishing his children to a steadfastness, and calling sinners to repentance. Du-

ring the meeting two souls were made willing to take the yoke of Jesus and were added by baptism.—Others will soon follow, who have been fully persuaded. May the Lord grant that his cause may prosper even here in the far Northwest. May many souls that are yet out of the ark of safety be brought into his fold. Brethren pray for us; and to laboring brethren we extend the Macedonian call: Come up and help us; there is a wide field of labor open here, on the Frontier. We hope our brethren will remember us, and visit us frequently, and especially our German ministers, will find a good many hearers at this place.—Any wishing to visit us will stop at Lewiston Station, on the Winona & St. Peter's R. R.; then inquire for J. T. Lewis.

C. F. WIRT.

Warren, Minn.

Elections.

Brother Holsinger :—The church here met yesterday, (July 8) to make a choice of four deacons. The lot fell upon the following brethren: Stephen Stutzman, Joseph Cobaugh, David Stutzman, and Jacob R. Riblet.

May God's blessing be with them and us. May we all be resigned to his will, that in whatsoever situation we may be placed, we may be therein content. May all our labors redound to his name's honor and glory, and to our eternal welfare, that when time and timely things shall be with us no more, we may be so happy as to hear the welcome sound: "Thou good and faithful servant, enter thou into the joys of thy Lord."

BENJ. BENSHOOF.

Conemaugh Branch, Pa.

Sister Susan Porter, Williamsport, Pa., says: Our Sabbaths are often very lonesome, in one sense at least. I spend much of my time in reading, while most of my neighbors are going to church. I seldomly go to meeting; I have no desire to go to meeting here, as the worshippers are so gay and thoughtless, especially among the women. They generally

spend their time in dressing, walking the streets, tending societies, festivals, pic-nics, parties, and such like; so that I cannot see where they find time to worship God. Although it is nothing to me; I must work out my own salvation. I believe if the Gospel was preached here that some would receive it.

Brother John K. Beery, Bremen, Ohio, says: Our Wheat crop here is almost an entire failure. It will be hard for poor people to get along until Corn and Buckwheat come on.

Flour is now selling at \$13.00 per barrel, and Corn at 90 cents per bushel. Cornfields look tolerably well, and the prospects for Potatoes are good. We must look to Him who can provide all these things for us, and if He sees proper to chastise us, we must bear it.

Yes, Brother Beery, we *should* bear it, and we should do it, too, without complaints or fretting.—There is no harm in speaking about the matter, or giving the facts, as you have done, but we do not like to hear so much lamentation and muttering. From our information in regard to the crops, throughout the country, we have no hesitation in saying that there will be enough to supply all our wants. If we pretend to trust the Lord, it illy becomes us to give way to unwarranted forebodings of want. The present high prices of flour are no indication of its scarcity. We look forward to a time when there will be money and capital enough in our land to hold all its produce, with more of fear, than we do to a period when the earth shall refuse to give forth her fruits in their season. Speculators, not scarcity, have been the cause of the present high prices of provisions.

Query Answered.

OUR NAME—TO BROTHER J. S. LAWVER.

On Page 239, of Vol. 1, you will find several ideas upon this subject,

by brother P. H. Beaver, and on page 271, same Volume, we endeavored to reply to the same. As will be seen by our prospectus, from our first outset, we acknowledge to belong to the "Church of the Brethren." Sometimes when we are asked what church we belong to, and we answer, to the Brethren, as we always do, our interlocutor replies, he knows nothing about that church; but when I tell him that we are sometimes called "German Baptists," and "Dunkards," then he knows all about us. The proper name of the Church is THE BRETHREN, but, as brother Beaver, in his article above referred to, says, "Outsiders or Gentiles, must, in the very nature of things, distinguish us by some other appellation." Our Prospectus was so arranged as to be suitable for publication in other papers, as an advertisement, for the benefit of those who would not know us by our proper name.

In our article above referred to, we endeavor to show to brother Beaver that the name of "German Baptist," could, to some degree, be appropriately applied to us, while that of "Dunkard" was a term of derision. And more than this, we are under the impression that our Annual Council has taken some action in the matter, and that it has in some way, either directly or indirectly, acknowledged the former.—And we here renew our request to those brethren who have a file of the Minutes, or a knowledge of the case from memory to post us up upon the matter. Brethren Henry Kurtz, John Hunsaker, or John G. Glock, could no doubt furnish all necessary information. If any such action has been taken, we hope it will be reconsidered at our next Council.

The springing up of new sects,

some of whom have adopted nearly our name, annoyed our brethren, which must be received as an apology for their action. The "United Brethren," who, for the sake of shortness, very frequently are called "Brethren" only, are among these. Then there are the "New Brethren," a sect which sprung from our Church who are also called "River Brethren," who are interpolated with us, by the world, and also called "Dunkards," may also have had a consideration. Where this sect and our Brethren come in contact, they call us the "Old Brethren."

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"Whosoever loveth me keepeth my commandments."—JESUS.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, JULY 24, 1866.

Number 29.

Christ our All.

Our Immanuel, and our God,
Our Jesus, and our King,
Our faith, and our Salvation,
Our door to enter in.

Our Lord, our Priest, our Sacrifice,
Our Advocate above.
Our Master, and our Governor,
Our Brother, and our Love.

Our Prophet, and our Counsellor,
And our example bright,
Our corner stone to build upon,
Our glory and our light.

Our Captain, and our Conqueror,
Our Savior, and our Peace,
Our strength, our hope, our joy, our crown,
Our truth, and righteousness.

Our Mediator, and our rest,
Our Father, and our Head,
Our shield, our guide, our rock, our all,
Our Christ, our living bread.

Our perfection, and our wisdom,
Our pattern, and our way,
Our Shepherd, and our Redeemer,
Our Immortality.

Our Resurrection, and our life,
Our Husband, and our Friend,
Our Alpha, and our Omega,
Our Author, and our End.

SARAH RUPEL.

The Atonement of Christ.

THE EFFECTS IT HAD ON THE THEN PAST GENERATION.

We tried to show, in the last essay, that by the death of Christ, the Son of God, the atonement was completed, and thereby a reconciliation was effected between God and his rational creatures; not only for the generation then present, but also for the past. This appears plainly by the emphatic declaration of John the Baptist: "*Behold the Lamb of God which taketh away the sin of the world.*" "Wherefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men, unto justification of life." Rom. 5. Consequently we must understand that as Adam's transgression effected the whole human race in alienating them from God; so by the vicarious sacrifice of Christ, the second Adam, the restoration or the reconciliation of the whole human race is effected.

And this reconciliation had the same effect on the past, as on the future generation; of course it could not at that time effect willful transgressions, neither will it at the present time, as I shall show in a future essay. Suffice it to say, that not all could violate God's law in the former dispensation on account of their ignorance or incapability; hence we conclude that all such were delivered from the regions and shadows of death at the time Christ expired on the Cross. But the most glorious and happiest effect was felt by the faithful in the former dispensations, who were obedient to God's command in the performance of those things which shadowed forth their final deliverance.—St. Paul speaks of clouds of witnesses, "who died in faith not then having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth; for they that say such things declare plainly that they seek a country."—"But now they desire a better country, that is a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." "And these all having obtained a good report through faith, received not the promise; God having provided better things for us, that they without us should not be made perfect." What promise did they not obtain? The Savior, who was promised soon after the fall of man, who would procure for them their eternal deliverance from hades, and open unto them the gates into paradise. Yea kings and prophets desired to see that day and have not seen it; yea David saw by faith, Christ the mighty conqueror arriving at the gate of heaven, clothed with majestic power, crying in full strength of his authority: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and

the King of glory shall come in."—The Cherubic guard inquired, "Who is the King of glory?" The answer was: "The Lord, strong and mighty, the Lord mighty in battle." The voice reiterated, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in." The inquiry was the second time, "Who is the King of glory? The Lord of hosts. He is the King of glory." The gates flew open, and in went the Mighty Conqueror—"For He ascended up on high, and led captivity captive, and gave gifts to man."—The apostle reasons from this, and says, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended, up far above all heavens, that he might fill all things." It is evident that St. Paul had an allusion to Christ, who previous to ascension into heaven, had to be "three days and three nights in the heart of the earth," after "being put to death in the flesh, but quickened by the Spirit." By which Spirit also he went and preached unto the spirits in prison. It might be necessary in this place to give an explanation in reference to the intermediate state of man after death; but as this does not properly belong to this essay, I shall defer it to a future one.

The question might arise, What did Christ preach to the spirits in prison? Let St. Peter answer: "For, for this cause was the Gospel preached also to them that are dead." The Gospel means good news, and what better news could be preached than deliverance of the bondage of Satan, who held their captive souls bound with fetters in the prison of hell; but now has Christ through his death destroyed "him that had the power of death, that is the devil," and of consequence

went and preached that good news to the Antediluvians, "who in the days of Noah were disobedient."—But we certainly understand here no willful disobedience, because the preaching of Noah could not have reached the whole inhabited antediluvian world. We infer plainly from Scripture, that there are characters, notwithstanding Christ's atonement, "who are reserved unto judgment." "Even the angels who kept not their first estate, God hath reserved them in everlasting chains under darkness unto the judgment of the great day." "Even Sodom and Gomorrah and the city about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

But upon the faithful, who died in hope and anticipation of the promised deliverer, the atoning sacrifice of Christ had a special effect, their spirits after separation from their bodies, went immediately to rest and partial enjoyment or foretaste of a future felicity. "He shall enter into peace; they shall rest in their beds, each one walking in his uprightness." It cannot be doubted, according to Divine revelation, that there is a degree of happiness and a degree of misery allotted to disembodied spirits, and also that perfect happiness and perfect misery, or happiness and misery in their highest degree do not commence until the reunion of spirits to their bodies at the resurrection. This is a common idea, and clearly taught in the Christian book, and cannot be refuted by any shadow of success.

Christ, *our passover*, was not only sacrificed for our offences, but also arose for our justification. Hence, by virtue of his resurrection, some of the eminent Saints arose; when Christ, *the first fruits*, arose from the tomb. "Many bodies of the Saints which slept arose and came out of their graves after his resurrection, and went into the Holy city, and appeared unto many."—But this was but the first fruits, or earnest, or small specimen of what shall happen when Jesus shall

come in glory; for then shall all that are worthy of the honorable name of *Saints* be raised from their graves; they shall spring into life when Jesus comes again; and being formed in the image of the heavenly man, and they shall be glorified with him. For "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." In this hope of the resurrection of the body, through *God's anointed love*: many of the Patriarchs, Kings, and Prophets have lived and died. It was this hope that excited Job, under his dreadful pains, and severe trials, which he so patiently endured, to exclaim, "I know that my Redeemer liveth; and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy my body, yet in my flesh I shall see God."

It was this hope that stimulated some of the most faithful, "to subdue kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valient in fight, turned to flight the armies of the Aliens; women received their dead to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." Finally, then, my brethren and my sisters, and all God-fearing readers of the *Companion*; let us follow their example, by building our faith and hope upon the foundation of the Apostles and the Prophets; Jesus Christ being the Chief corner stone; because, "God hath provided better things for us, that they without us might not be made perfect." That is, they cannot precede us in the first resurrection, but all those who are worthy of that resurrection will be raised together, and will meet the Lord in the air; to bask in his smiles forever: where the happy effects of the invaluable atonement of the Mighty Conqueror will be more fully realized; and where the spirits of all just men made perfect, shall meet together in their glorified bodies; and in glorious triumph, and brilliant splendor, surround the throne

of God, never more to part. *Hallelujah, praise ye the Lord! Amen, Amen.*

To be continued.

For the Companion.

A Love-letter to the Sisters who pray with their heads uncovered.

It is an exceedingly unpleasant task to be required to say or write anything that will be likely to hurt the feelings of those whom we wish to benefit. The solicitation of many brethren whom God has set to watch over the prosperity of Zion, constrains me to address a few lines to such of our dear sisters who disregard the commandment of the Lord, as given in first Corinthians 11: 3 15.

The Apostle Paul, after having declared, in the most solemn manner, that "every woman that prayeth with her head uncovered, dishonoreth her head," put the question to each one's sense of propriety in view of his preceding statement, "judge in yourselves; is it comely that a woman pray unto God uncovered?" Respecting the man he had said, in the most emphatic manner, that he "indeed ought not to cover his head," and gave as the reason for this requisition, "forasmuch as he is the image and glory of God." The apostle all along lays as much stress on the necessity of woman being covered during prayer, as that man should be uncovered. The two requisitions are antithetic, that is, they balance each other as to the extent of the obligation laid on each party concerned. They are in *contrast* as to their *form*, but are *one* as to their *object*. Man is to be covered and woman uncovered for the Divine glory. The obligation of woman to be covered in prayer is as imperative as of man to be uncovered. The injunction is not more stringent in one case than in the other. When man is permitted to cover his head without dishonor, the same privilege is extended to woman with regard to *her* head.—The Headship of Christ over the man, and the headship of man over the woman, the apostle deems sufficient reason for the observance of

these particulars during prayer, or when either "prayeth or prophesieth;" and it is certainly wiser and safer to obey without questioning the validity of this requirement, than to perplex the mind in the endeavor to ascertain why such a distinction should be made *on such a ground*. Although I am not personally acquainted with any sister who ventures into the presence of God in prayer with uncovered head yet I know that there are such, and cannot escape the conviction that going so far as to forget their relation to man and to God as to bend their knees at the mercy-seat, having their heads uncovered, either demonstrates the folly of the apostle Paul in pressing this point so persistently, or that the shirking of this duty will be the occasion of shame and confusion of face when all power to honor obligation will be lost. "God is not mocked," and the neglect of an injunction, given by the Holy Ghost, and having reference to that most solemn of all transactions—*communion with God*—must necessarily be connected with retributive loss which, could we properly conceive of it, would startle us as much as the neglect of prayer itself.

Not only has Christ told us to pray without ceasing, or be in a devout frame of mind constantly, but has composed for us a model including all that concerns the welfare of Zion and the glory of God, which we are to use literally or in substance when we engage in direct acts of worship. To this is added, by inspiration, that decorum in prayer, confined however to the head, and which if we heed not, we dishonor our head, and thus dishonor God.—Whoever honors his head in prayer, in the true sense, will honor his entire self, and honor, too, Christ and God. That "the hair is given woman for a covering," and "is a glory to her," has been made the occasion by some to bring as much reproach and dishonor on their heads, in the sight of God and the Church, as if they were shorn or shaven. If the long hair of woman, which is both a glory and a covering, is the

covering to which the apostle alludes in his remarks on prayer, he was the dullest of all logicians, and the spirit by which he was led was less sagacious than many an unregenerate philosopher. Would it not have been the acme of stupidity in Paul to request his Corinthian sisters by all means to have their heads covered when they pray, when it was not possible to pray otherwise, unless they would shave their heads, which the apostle says should be done if they pray uncovered. Who would be so inconsistent as to warn against the violation of a commandment which in the nature of the case would be impossible? If the hair is the covering to which Paul refers, where is the woman that would, or ever did, pray to God uncovered? And how can man, in that case, pray without necessarily transgressing the will of God, unless he shaves his head whenever he bows before the Lord? Does such a self-evident proposition require to be established by a labored argument? I will not put so low an estimate on the intelligence of any of our readers as to suppose that so plain a matter requires elucidation. It is the artificial covering the necessity of which we would impress. Artificial I say, because made by our own hands; but Divine as to the authority on which its use rests, and as to the end with which it is related.

If there is any sister that reads these lines who is wont to pray to God uncovered, I would ask, in all kindness, whether you would venture into the assemblies of the saints with your head shaven? Need I for a moment doubt what your answer will be? "But if it be a shame for a woman to be shorn or shaven, let her be covered." If you would shrink from conversing with the saints in the sanctuary, or from being present at the family altar with your head as completely denuded of hair as your face, and yet pray to God uncovered, you have already given sentence against yourself.—Your delinquency has come before to judgment. You have, in your own conscience, felt the judgment of God. "What need

have we of further witnesses?"—Does not your own soul testify to your shame in case of a shaven head?" Amen, comes from the inmost heart of every woman who has dishonored her head in prayer. Is this a light matter? Think you that God will overlook your remissness? What reason have you to expect that God will hold you guiltless in the violation of an injunction the observance of which is essential to your acceptable approach to him in prayer? Be not deceived; if your head is dishonored in the very act of prayer, is there not great reason to fear that your petitions will not be answered? The holiest act you can engage in, and the most exalted position you can attain in the present world, is to be on your knees, speaking to the invisible God. If you fail of gaining audience there, your life is either a blank, or, like poor Issachar, you will perpetually be "crouching down between two burdens." Gen. 49: 14. "If God be for us who can be against us."—And if we dishonor God not *by* but *in* our very prayers, in disregarding the attention to our heads which he has enjoined, instead of being for us, is there not room for apprehension that he will be against us? The holy angels, who minister to the heirs of salvation, stand reverently by while the humble God-fearing, God-honoring petitioner pleads with the Majesty of Heaven. "For this cause ought the woman to have power on her head, because of the angels." For this cause, that is, her mysterious relation to man as her head, and to Christ as man's head. This power results immediately from her obedience to God in the matter of covering her head in prayer.—Having no power on her head, by reason of disobedience to a requirement relating to her head, she will be comparatively or altogether powerless in every exhibition of life that demands supernatural strength.

If God, in his infinite wisdom, has seen proper to require this at your hands, and has appointed it for his glory and your promotion in holiness, peace, and usefulness, will you dare to impeach his wisdom by con-

ing before him without attention to that condition of your head respecting which the Holy Ghost gave special directions? When God says "every woman that prayeth and prophesieth with her head uncovered, dishonorereth her head," and you notwithstanding pray to him in this dishonored state of your head, can it be possible that you can sincerely expect the blessing that would certainly be yours if you hearkened to God in this matter? Have you in very deed the answer of a good conscience? I judge you not, dear sisters, but with all seriousness I ask the question, leaving you to answer it, as in the presence of him who is Judge of the quick and dead. "Be ye holy for I am holy." "Without holiness no man shall see the Lord." "Sanctify them through thy truth." To become holy without prayer would be to live without breathing. If there is one thing more than another that we should pray for, it is holiness of heart and life. Heaven hangs on the condition of holiness, and holiness hangs on the condition of prayer, and prayer, in the case of woman, in order to be acceptable to God, must be offered up under a covered head. Do not hinder your own prayers. If you pray for the right thing, in the right spirit, and in the right way, you cannot pray too frequently or too fervently, or hope too largely from God's bounty; but if you present yourself at the footstool of mercy without that reverence of manner indicated by the Holy Ghost through the apostle Paul, it is no matter of surprise if you experience a dearth of spirit and leanness of soul.

May I not ask, may I not hope, dear sisters, who have perhaps often prayed to God uncovered without thinking of your indecorum in the eyes of God and his angels, give this subject your serious attention? If it is of sufficient importance to engage the mind of God, does it not challenge your prompt and cheerful obedience? If God has mercifully erected a Throne of grace, and opened a way of access to his loving paternal heart, do not blockade the way to the only refuge of the soul by ca-

teeming the covering of your head unimportant. Oh bless God for the mercy-seat! Bless God for its accessibility! Bless him for every revelation respecting the manner of approaching him acceptably. The blood-sprinkled Mercy-seat, — how every child of God ought to prize it! Around that precious spot may gather, in clustering and welcome multitudes, the helpless, the friendless, the burdened, the vile, the guilty, the deeply necessitous, the penitent, the sin-burdened, the sorrow-burdened. In that audience-chamber God will condescend to meet with the feeblest saint, the broken in spirit, the weary and heavy laden. The door is open, the invitation is tendered, the welcome is promised, the assurance is given that none will be cast out; but let us see to it that we do not come into the presence of God with a dishonored head.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

The Sabbath Question.

BROTHER HOLSINGER: As you ask for contributions, I thought of responding to your wishes, if acceptable, by sending an extract, or part of an article before me, on the Sabbath question, which so fully expresses my views, that I send it with very little alteration or comment.

There is no other subject on which there is so much misunderstanding and contraction. Not that there is the slightest foundation for either the one or the other. Notwithstanding some of our brethren have fallen into the erroneous idea that the seventh is the day for us to keep. The whole subject is laid down in the Word, in the simplest possible manner.

Let us begin with the 2nd chapter of Genesis. In it we find no command given to man whatever, but simply the record that God rested on the seventh day. Thus the heavens and the earth were finished, and all the hosts of them, and on the seventh day God ended his work which he had made, and he rested on the seventh day; and God blessed the seventh day, and sanctified it, be-

cause that in it he rested from all his work, which God had created and made. There is no commandment given to man here. We are simply told that God enjoyed his rest, because all was done, so far as creation was concerned. There was nothing more to be done, and therefore the one who had, during six days, been working, ceased to work and enjoyed his rest. All was complete; all was very good; all was just as he himself had made it, and he rested in it.

The morning stars sang together, and all the sons of God shouted for joy. The work of creation was ended, and God was celebrating a Sabbath. And be it observed that this is the true character of a Sabbath: *Rest*. This is the only Sabbath which God ever celebrated, so far as the inspired record instructs us.—After this we read of God commanding man to keep the Sabbath, and man utterly failing so to do; but we never read again the words, "God rested." On the contrary the word is, "My Father worketh hitherto and I work." John 5: 17.

The Sabbath, in the strict and proper sense of the term, could only be celebrated when there really was nothing to be done; it could only be celebrated amid an undefiled creation, a creation on which no spot of sin could be discerned. God can have no rest where there is sin, and one has only to look around him in order to learn the total impossibility of God's enjoying a rest in creation *now*. The thorn and the thistle, together with the ten thousand other melancholy and humiliating fruits of a groaning creation, rise before us, and declare that God must be at work and not at rest. Could God rest in the midst of thorns and briars? Could he rest amid the sighs and tears, the groans and sorrows, the sickness and death, the degradation and guilt of a ruined world? Could God sit down, as it were, and celebrate a Sabbath in the midst of such circumstances? What ever answer may be given to these questions, the word of God teaches us that God has had no Sabbath as yet, save the one which the 2nd chapter

of Genesis records. The seventh day and none other, was the Sabbath. It showed forth the completeness of creation-work; but creation-work is marred, and the seventh day rest interrupted, and thus from the fall to the incarnation, God was working; from the incarnation to the cross, God the Son was working, and from Pentecost until now, God the Holy Ghost has been working. Assuredly, Christ had no Sabbath when he was upon the earth. True he finished his work; blessedly, gloriously, finished it; but where did he spend the Sabbath day? *In the tomb!* Yes, my reader, the Lord Christ, God manifest in the flesh, the Lord of the Sabbath, the maker and sustainer of heaven and earth, spent the seventh day in the dark and silent tomb. Has this no voice for us? Does it convey no teaching? Could the Son of God lie in the grave on the seventh day, if that were to be spent in rest and peace, and in the full sense that nothing remained to be done? Impossible! We want no further proof of the impossibility of celebrating a Sabbath, than that which is afforded at the grave of Jesus. We may stand beside that grave, amazed, to find it occupied by such an one on the seventh day; but oh, the reason is obvious! Man is a fallen, ruined guilty creature. His long career of guilt has ended in crucifying the Lord of glory, and not only crucifying him, but placing a great stone at the mouth of the tomb, to prevent, if possible, his leaving it. And what was man doing while the Son of God was in the grave. He was observing the Sabbath day. *What a thought! Christ in his grave to repair a broken Sabbath, and yet man attempting to keep the Sabbath as though it were not broken at all.* It was man's Sabbath, and not God's. It was a Sabbath without Christ; an empty, powerless, because *Christless*, and *Godless* form. But some will say, the day has been changed while all the principles belonging to it remain the same. I do not believe that Scripture furnishes any foundation for such an idea. Where is the divine warrant for such a state-

ment. Surely if there is Scripture authority, nothing can be easier than to produce it, but the fact is, there is none. On the contrary, the distinction is most fully maintained in the New Testament. Take one remarkable passage in proof.—“*In the end of the Sabbath as it began to dawn toward the first day of the week.*” *Matth. 28:1.* There is evidently no mention here of the seventh day being changed to the first day, nor yet of any transfer of the Sabbath from the one to the other. The first day of the week is not the Sabbath changed, but altogether a new day. It is the first day of a *New Period*, and not the last day of an old. The seventh day stands connected with *EARTH* and *earthly rest*. The first day of the week on the contrary *introduces* us to *Heaven* and *Heavenly rest*. This makes a vast difference in the principle, and when we look at the matter in a practical point of view, the difference is most material. If I celebrate the seventh day, it makes me as an earthly man, inasmuch as that day is clearly the rest of earth—creation rest; but if I am taught by the word and the spirit of God to understand the meaning of the first day of the week, I shall at once apprehend its immediate connection with the new and heavenly order of things, of which the death and resurrection of Christ from the everlasting foundation. The seventh day appertained to Israel and to earth. The first day of the week appertains to the Church and to Heaven.

Further, Israel was commanded to observe the Sabbath day; the church is privileged to enjoy the first day of the week. The former was the test of Israel's moral condition; the latter is the significant proof of the church's eternal acceptance. That made manifest what Israel *could* do for God; this perfectly declares what God *has* done for us.

It is quite impossible to over estimate the value and importance of the Lord's day, as the first day of the week is termed in the first chapter of the Apocalypse, being the day on which Christ arose from the dead.

It sets forth not the completion of creation, but the full and glorious triumph of redemption. Nor should we regard the celebration of the first day of the week as a matter of bondage, or as a yoke put on the neck of the Christian. It is his delight to celebrate that happy day; hence we find that the first day of the week was pre-eminently the day on which the early Christians came together to break bread, and at that period of the church's history, the distinction between the Sabbath and the first day of the week was fully maintained. The Jews celebrated the former by assembling in their Synagogues to read the Law and the prophets. The Christians celebrated the latter by assembling to break bread. There is not so much as a single passage of Scripture in which the first day of the week is called the Sabbath day. Whereas there is the most abundant proof of their entire distinctness.

Why therefore contend for that which has no foundation in the Word. Love, honor, and celebrate the Lord's day as much as possible.—Seek, like the Apostles, to be in the spirit thereon. Let your retirement from secular matters be as profound as ever you can make it; but while you do all this, call it by its proper name; give it its proper place; understand its proper principles; attach to it its proper characteristics, and above all do not bind down the Christian as with an iron rule to observe the seventh day, when it is his high and holy privilege to observe the first. Do not bring him down from heaven, where he can rest, to a cursed and blood-stained earth, where he can not rest. Do not ask him to keep a day which his Master spent in the tomb, instead of that blessed day on which he left it.

See carefully *Matth. 28:1-6*; *Mark 16:1, 2*; *Luke 24:1*; *John 20:1, 19, 26*; *Acts 20:7*; *1 Cor. 16:2*; *Rev. 1:10*; compare with *Acts 13:14, 17*; *2 Col. 2:16, 17*.

As my article is already too lengthy, I close, still leaving on hand testimony on this important question.

C. CUSTER.

Phila., Pa.

*For the Companion.***Education.**

Dear brethren, the subject of education, both mental and physical, is much talked of, and without teaching in either, we could not expect to attain to maturity. Physical education must be taught from infancy, or it will be very hard to teach a person how to work, even upon his farm. This is very plainly seen here amongst us. Men who were raised, as the old maxim is, "with a silver spoon in their mouth," have been compelled to go to work, which is very hard for them now. And we look on the cultivation of the mind with equal importance, and that the mind be well cultivated it should have good instruction, and how can it be taught unless we have a teacher; and if we want, or must have a teacher, why not have our brethren for teachers? We have good teachers among us, and why do we not have more good schools? Our young brethren want to go to school, and for the want of schools among us, they must go to some other teacher while our dear brethren would much rather go to our own brethren. I do not say they can not learn as fast with any other teacher as they could with a brother, but it is natural for us to feel better at home than among strangers, and where is the old veteran of the cross, when he travels through valleys and plains, over mountains and hills, but when he arrives with a brother that does not feel that he is at home! How much more so with those who have just come out from the world, to be in company with those who have been longer in the way to heaven.

One will say, I object to so much learning; it will make the young proud. No, we are of a different opinion; for I think that it is for want of a mental education that there is so much pride, and the more a man knows of the greatness of God, the more he sees his own dependence on such a great being.

I, to my sorrow, have met with some few brethren who say they are opposed to education, and their rea-

soning on this—will you call it good? Here it is:

"Can you read and write well?"

"Not very; wish I could better."

"Do you understand the English Grammar?"

"Very little of it, I know, but wish I was a grammarian."

"Do you understand Mathematics?"

No, I never studied it very much, I wish I knew it well."

And you can ask them of other branches of science, and they will give a similar answer. But what do we hear about other languages? O! they are of no use. Ah, I think that person is again mistaken.—Why? Why just because we have so many eloquent German speakers, and some tell us it is a great help. I remember a few years ago, traveling in Virginia, and a very good old brother asked me: "Do you understand the German?" No, said I. Said he, "you would find it to be a great help to you." I was struck with the expression. To understand the English and German is good, and to understand others may also be good.

And why not have schools where the languages will be taught? We can have our English teachers, our German teachers, and Greek and Latin teachers, or we can have a teacher who can teach all. We have brethren here who are teachers; they teach in houses which do not belong to the Brethren. We feel thankful for all this, but we would feel more grateful if we had houses of our own.

ABRAHAM MOLSBEE.

Rogersville, Tenn.

Brother Molsbee then describes a Female School building, which is to be sold on the 25th instant, which he would desire that some brother should purchase, but as the property will have been sold before advantage could be taken by this information we have omitted his description.—He says the building is large and handsome, and could accommodate two hundred (or near that many)

students; with all the conveniences. Some 60 acres of land belong to the premises. Terms, five per cent. cash, and the balance in two annual payments. Those who would think of buying can correspond with brother Molsbee, and if not already sold, they can speak for themselves.—ED.

LOCAL MATTERS.

Tyrone City, Pa., July 24, 1866.

Editorial Talk.

We believe it is customary among editors of public journals, and generally expected by their readers, that the editor should himself write a leader—the leading article—for each issue of his paper. Should such duties be absolutely required of all editors, our readers will know, without being informed by us, that we are coming far short of filling our functions. However, we obtain some relief from the burden reflected upon us by a sense of our shortcomings, from the fact of our never having made any very great pretensions. Then we have our own ideas of editors and editorial duties. Our enterprise is an institution of our own, independent of all other periodicals. We wish to lay aside every class of formalities and employ any and every means for accomplishing our only object, the welfare of our fellowmen—which must result to the honor of our Great Master. If I were to seek after my own honor from men, I should doubtless find it expedient to pursue a different course.

Then again; we have so able a corps of Staff Officers, that we can scarcely see the necessity of our entering the field personally. An occasional suggestion and a bit of advice, with now and then a general order, and assignment to duty or a command of relief, seems to be all

the active service required of me. And withal, the Campaign appears to be progressing favorably.

By the way these military terms or expressions, appear to us quite expressive, and just in place. General would more readily convey the nature of our duties than editor. Jesus is our Commander in Chief, and author of our book of Tactics. The Scriptures compare our Christian life to a warfare. See 1 Cor. 10: 4; 1 Tim. 1: 18. And who that has enlisted under the Banner of the Gospel, and has taken part in a single engagement, has not found every inch of ground closely contested by the enemy! But we *must* conquer; our Commander has never been defeated. He will surely enter the City, but those who would share the laurels of the victory, must press "onward and upward." The column moves no faster than the feeblest soldier can march. All the sick and wounded will be carried along by the faithful hosts, but the timid, and doubting; and disobedient, and cowards, and shirkers, and stragglers, are in constant danger of being taken by the enemy. We are never safe unless we are quite under the banner, and in communication with our Leader, for when we are out of the hearing of his voice, we lose all the impulse of his rallying words of encouragement, and we are subject to the enticements, and bribes, and snares of our enemy. — Onward, then, ye brave hosts of the Lord! Fight valiently a few more days. Many of you will soon have served out your time, and ere long will receive your discharge. Remember an honorable discharge entitles you to all the benefits of the victory, and a *pension to your children!* Some of us may yet have longer to serve, but our supplies are

bountiful and unfailing, and the wages more than liberal.

And then again; we do not often venture out because we can send in our place so many of our superiors, who have been longer in the field, and especially in the front, and are so much better acquainted with the wants of the soldiers, and the country through which we are marching, that we feel more content to *follow* than *lead*.

And still another reason; we have yet quite an imperfect knowledge of our Book of Rules, of which our position demands the most thorough acquaintance and which we have undertaken to review more minutely. We will therefore cheerfully give the field to our fellow soldiers, until we shall more perfectly acquaint ourself with the laws of our warfare, and the rules of our faith.

Who is it?—Some one who wishes no longer to read the *Companion*, because of what he calls "the works of the devil," found on page 172, of this volume, first item, has neglected to give us his name or place of residence; so we can not discontinue his paper. If he will give us his name and postoffice, we will certainly stop sending it, if it has not yet been paid for, but if it has been paid for, we will discontinue at the expiration of the time paid for, as we do with all others. If the person (he may be brother or sister, but we cannot tell) prefers not to be known, on account of his sentiments, he may have his paper discontinued through another person, but we must know the name of the person whose paper is to be discontinued before the time subscribed for has expired.

Minutes.—We have several hundred copies of the Minutes of last

Annual Meeting on hand, which we will send to our brethren and sisters upon receipt of the postage to prepay them. All our subscribers, we presume, have been furnished with a copy, and still we have a surplus. A two cent stamp will pay postage on 1, 2, or 3 copies. Who wants them?

CORRESPONDENCE.

Instructions to the Committee coming to Tennessee.

The brethren coming from the West will get off the train at Jonesborough, Washington Co., Tenn.; and there they will inquire for brother Joseph B. Bowman, and brother Daniel Bowman, who reside at a distance of about four miles. And brethren coming from the East will get off the train at Johnson's Depot, and inquire for brother Henry Swadley, or Samuel S. Sherfey. It is two and a half miles to brother Swadley's, and four and a half miles to brother S. S. Sherfey's.

We suppose the Conference will be held at Knob Creek, Washington Co., Tennessee. We have seen two of the committee on the opposite side, and from what they say we think there can be a union effected. Our hearts desire and prayer is, that our committee and theirs may be guided by the Holy Spirit, which is able to guide us into all the truth of the Gospel. We hope that our dear brethren and sisters will be engaged in prayer to God in behalf of this great work that is now before us in this part of God's moral vineyard.

I remain your unworthy brother in the Gospel.

HENRY GARST.

Blountville, Sullivan Co., Tenn.

Notice.

To all whom it may concern; *Greeting:* Forasmuch as the Annual meeting has decided that the States, in which Brethren reside, shall be Districted, in order to prepare the business matter to come before the General Council, or Yearly Meeting; and inasmuch as the State of Pennsylvania has

been divided into three Districts, and the brethren in the Western District have never held a District Council; I, therefore, by this, wish to open a correspondence with the leading brethren in the Western District of Pennsylvania, to determine a place and time, for holding a District Council, between this time and the next Annual Council. If the brethren feel to take part in this business let them take council of their congregations as to the most suitable time for holding said District Council; and whether the congregation will receive, and hold the District meeting. I would suggest two weeks before Pentecost as a suitable time, and some congregation in Somerset Co., as a suitable place. But let the brethren who feel an interest in the matter express themselves freely upon the subject. The Western District of Pennsylvania is the part of the State West of the Alleghany Mountain. Brethren will please correspond with me upon the above subject.

JOHN WISE.

Oakland, Armstrong Co., Pa.

Brother Holsinger:—I will now inform my dear brethren and sisters of the remaining part of my trip.—In my last communication I was in Rockingham Co., Va. Brother Daniel Miller and I took the stage 5 miles South of New Market on Monday evening, the 18th of June; arrived at Winchester, Va., next morning; there took the train for Harpers Ferry, thence to Ohio.—Arrived at Dunkirk, Ohio, on the evening of the 20th. Lodged with brother Michael Bosserman. Next morning to the Brethren's Meeting-house in the Eagle Creek branch, Hancock Co., Ohio, six miles Northwest of Dunkirk, where we were present with the brethren at a Communion Meeting. At said meeting two persons were baptized. There was quite a large number of people present. 22nd, we started for Allen Co., O., by private conveyance, and arrived at the residence of brother Daniel Miller, my traveling companion, in the evening. 23rd, we had meeting at the residence of

brother Daniel Weaver; at 4 o'clock, P. M. Sunday, 24th, had two meetings in the Brethren's Meeting-house, on Sugar Creek; a very large collection of people were present; very good order, and good attention. On said day there were five persons added to the church by baptism. Here I visited some of my relatives, and some of the brethren; had a very pleasant time. Took my leave of the brethren here on Wednesday, the 27th. Took the eleven o'clock A. M. train, at Lima; arrived at Washington, Iowa, the next day at 2 o'clock, P. M. Arrived home safely on Friday the 29th of June, being absent just two months; found all well, for which I feel to be truly thankful to the Lord.

I had a very pleasant trip; the brethren received us so kindly, and treated us so lovingly that I am constrained to say, said trip was a feast to my soul. I enjoyed very good health while I was gone, and enjoyed myself so remarkably well with our brethren, and I feel to thank them for their kindness shown to us everywhere. I am glad to know that there is no North and South among the Brethren, and I pray God that we may never be divided, but that we may be perfectly joined together in the same mind, and in the same judgment, and that we may all be willing to earnestly contend for the faith once delivered to the Saints. While I was absent there were six baptized in this arm of the Church, making in all nine for this season. The brethren here are in their usual health.

DAVID BROWER.

Edom, Iowa.

Brother Holsinger:—I see in one of your issues that brother D. Smith, of Huntington, Indiana, intends to visit Ray Co., Mo., and we would hereby invite him to visit us in Caldwell Co., before settling down elsewhere. There are several members here, and we expect others from Ohio soon. If there are any brethren going West we would like to see them visit us at all events.

JOHN E. BOSSERMAN.

Kingston, Mo.

Brother Holsinger: The net expense of our late Annual Meeting was about \$3,700. I this week will furnish a final statement to the District Committee, who will, I think, have it published for the satisfaction of the twenty-one churches composing the middle District of Penna.—The meeting seems to have given universal satisfaction, in, and out of the Church. Its influence is salutary; it seems to have infused new life into the members of the Brotherhood.

Yours in the bonds of love.

D. F. GOOD.

Franklin Co., Pa.

A number of obituary notices and other items intended for this week's paper, and already in type, were unavoidably crowded out, by matter requiring earlier publication.

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At our latest dates, the books had not yet arrived.

List of moneys received, for subscription to the Companion, since our last.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, JULY 32, 1866.

Number 30.

The Atonement of Christ.

THE EFFECTS OF THE ATONEMENT ON THE THEN PRESENT AND FUTURE GENERATION.

We tried to show, in the former essays, that by types and figures the atonement of Christ was foreshadowed to the people of God in the former dispensations; and that the promise of their future Redeemer and Deliverer was from time to time more clearly made known unto them; and the happy affect it had on them, in the strengthening of their faith, and in their patient endurance of well doings under their severe afflictions and sufferings. Though they had no direct prophecies for about four centuries before the glorious event, yet did the faithful not despond, but anxiously waited for the redemption of Israel. After the birth of that long looked for Savior, a devout Simeon, by inspiration of the Spirit, with the Child Jesus in his arms, blessed God, and said: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to *lighten the Gentiles*, and the glory of the people Israel." The coming of the Messiah had not only happy and joyful effects upon man, but it also caused no little rejoicing among the bright Seraphim of glory; because heaven could not withhold them from appearing in this lower world, among the shepherds, and exaltingly praising God, and saying, "Glory to God in the highest, and on the earth peace and good will toward men." And why all this rejoicing? Because the time was at hand that God had determined "to finish transgressions, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

Who "shall cause the sacrifice and oblation to cease." Many years did they sacrifice victims to appease the wrath of God on account of their sins, which was very laborious: especially the annual sacrifice of atonement which the high priest had to make in the most holy place, where he did not dare to enter without blood upon pain of death.—But Christ, the Antetype of that atonement, is now about to enter into the holiest of all, not with strange blood, "Neither by the blood of goats or calves, but by his own blood." He entered in once into the holy place, having obtained eternal redemption.—It was only a small part of the human family at that time, "God manifest in the flesh" dwelled among them, that appreciated his presents and his favors; and consequently, the design of his mission was only felt by a few, and that in a very small degree, which showed itself plainly in the case of one of his most favorite disciples.—For instance, when Jesus began to show "that he must suffer many things of the Elders, and Chief-priests and Scribes, and be killed, and be raised the third day,"—Peter rebuked him, "Be it far from thee, Lord, this shall not be unto thee."—Alas! for Peter, though he meant it well, yet it was Satan that prompted him to reprove his Lord and Master; and of consequence was an offense unto him, for he savored not the things that be of God, but those that be of man. O how ignorant is man, even in his best state, of what is necessary to procure for him the peace and favor of God. Had Peter's wish been granted, he would never have obtained redemption through Christ's blood, nor the forgiveness of sins through the richness of his grace.

But Christ, the rock of ages, stood firm and did not hesitate for a moment, even not in his severest ag-

onies, but accepted that bitter cup and drank it to the very dregs, thereby destroying enmity, and making peace through the blood of his cross; that man may be made the righteousness of God in him, "even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe."—"Being justified by his blood, we shall be saved from wrath through him." This atoning blood of the son of God, shed on Mount Calvary, had a salutary effect on his followers in the days of his flesh, though then little understood, yet felt in a greater degree after his crucifixion, and resurrection, and ascension into heaven, and after the reception of the Holy Ghost: but undoubtedly realized in a higher degree, after their deliverance from the bondage of corruption, and brought into the glorious liberty of the children of God.

The atonement of Christ will also have a like effect upon all the then future generations; for which we feel constrained to praise, extol, and magnify the name of Jehovah; for he is great and highly to be honored, for his mercy endureth forever, even from generation to generation.

When the Savior prayed in his high priestly prayer for his disciples, he said, "neither pray I for these alone; but also for them which shall believe on me through their word." Hence we conclude, that all succeeding believers shall effectually realize the same benefit from his atoning blood, that they have done who were immediate presence. Let us then my brethren and my sisters, thank God that this invaluable benefit, the effect of the atoning blood of Christ, is attainable, and will certainly be felt or experienced by all true followers of the Lord Jesus Christ.

What would be our condition if

Christ had not died for us? For all our own righteousness is as filthy rags. Being descendants from the Gentiles, we might to this very moment be left to wander in heathen darkness and superstition, worshipping idols of wood and stones; if not Christ the light to *lighten the Gentiles* had appeared. If they, unto whom was committed the oracle of God, had strayed so far from God, that God in a striking and reproving manner, had to exclaim in the language of Isaiah: "To what purpose is the multitude of your sacrifices unto me?" Saith the Lord: "I am full of the burnt offerings of rams, and the fat of fed beast; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come before me, who hath required this at your hand, to tread my courts? Bring no more vain obligation, incense is abomination unto me; the new-moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even your solemn meetings, your new-moons, and your appointed feasts, my soul hateth; they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood." I say, if such were the condition of the Jews at that early day; what would the fate of the Gentiles be at the present day?

The Divine Justice being satisfied, we are assured of the *forgiveness of our sins*, through Christ, upon a sincere repentance and obedience to his word. His forerunner, John the Baptist, preached the baptism of repentance for the *remission of sins*. Luke 3. Christ himself tells us, his blood was shed for many for the *remission of sins*. Matth. 26, 28. After his resurrection the apostles are directed by him to preach repentance and *remission of sins*, in his name among all nations. Luke 24, 47.—Accordingly their preaching was this: "Him God hath exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and for *forgiveness of sins*. Acts 5: 31. "Repent and be baptized,

every one of you, in the name of Jesus Christ, for the *remission of sins*." Acts 2: 38. "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive *remission of sins*." Acts 10, 43. In him we have redemption through his blood, the *forgiveness of sins*. Eph. 7. Our sins be forgiven, we are *justified* in the sight of God. By him all that believe are *justified*. Acts 13, 39. We are justified in the name of the Lord Jesus. 1 Cor. 6: 11. We are *justified* freely by his grace, through the redemption that is in Jesus Christ. Rom. 3: 24. God hath made him to be sin, (that is, a sin-offering) for us, who knew no sin, that we might be made the righteousness of God in him. 2 Cor. 5: 21. Therefore we are accounted righteous before God, only for the merits of our Lord and Savior, Jesus Christ, by faith and not for our own merits, or deservings. Moreover, being *justified* by Christ we are *reconciled* to God. Being *justified* by faith, we have peace with God through our Lord Jesus Christ. Rom. 5: 1. We are *reconciled* to God by the death of his Son. Rom. 5: 10. Us who were enemies, hath Christ reconciled in the body of his flesh, through death. Col. 1: 21, 22. He hath made peace through the blood of his Cross, by him to *reconcile* all things unto himself. Col. 1: 20. God hath *reconciled* us to himself by Jesus Christ. 2 Cor. 5: 18. Who suffered for sin to bring us to God? Peter 3: 18.

The advantages and benefits to be realized by the Christian through the atonement of Christ, are innumerable; they are inexhaustible, and our finite mind cannot comprehend them, much less describe them with our pen; though we have essayed to do so; and consequently we beg pardon of the readers.

For Jesus Christ having reconciled us to God, he sanctified the hearts of true believers by the Holy Spirit, in order to enable them to perform their duty, and to continue in the favor of God, for that Divine Spirit is ready with his mighty aids to assist, enlighten, and strengthen our spirits in proportion to our sin-

cere desires, and endeavors after Godliness; and in his word we are directed every day, and at all times to seek unto God through Christ, by fervent and believing prayers for his guidance and protection; and are assured that we shall never seek his face in vain. The Spirit of God dwelleth in us. Rom. 8: 9. And our body is the *Temple* of the *Holy Ghost*. 1 Cor. 6: 19. And we are an habitation of God, through the *Spirit*. Eph. 2: 22. We are renewed by the *Holy Ghost*. Tit. 3: 5. And quickened by the *Spirit*. John 6: 63. And strengthened with might by the *Spirit* in the inner man. Eph. 3: 16. And it is through the *Spirit* that we mortify the deeds of the body. Rom. 8: 13. He who assists us by his spirit upon earth (Luke 11: 13) to enable us to do the will of God, and thereby to continue in his favor, in our constant *Mediator*, *Intercessor*, and *Advocate* with God in heaven, to present our prayers for the supply of our wants, and to obtain a compassionate regard to our failings, and infirmities.

Thus we might continue to write of the happy effects of Christ's atonement, till it would swell this essay beyond the limits of the *Companion*. And should we include the happy effects realized by the people of God in eternity: and also the unhappy and awful effects felt by the careless, and unconcerned, or those that will not, in this time of preparation, have the man Christ, the author of the atonement, to reign over them, we would be inexcusable. However we shall try to say something of this in the last part of this article.

To be continued.

For the Companion.

Ministerial Support.

Beloved Brethren:—It is now a little more than a year since my former article on this subject appeared in the columns of the *Gospel Visitor*. Since then, a number of well written articles, have been published in the *Visitor* and *Companion*, in which the writers differ considerably on this subject; and I feel like commending the brethren for manifesting a spirit of love and

forbearance in their writings on this tender theme.

I notice that some of the brethren, who have written on this subject, have failed to define their positions very clearly: and consequently some of those who may be regarded as taking the negative of the question, have deviated from the subject, and instead of opposing a *supported* ministry, they have contended against a paid ministry.

The proposition which I propose for discussion may be summed up as follows:—

Ministers of the Gospel should be supported by the Church.

I stand on the affirmative; and am willing to reason with my brethren. I oppose salary preaching. When a congregation pays \$500 per annum more or less, as the case may be, to a minister for his services; and when the minister receives such stipulated amount, they are both out of the way.

When I say that ministers of the gospel should be supported by the church, I mean they should receive their temporal subsistence—their food and raiment, for their services. I mean to say, that, when a congregation sets apart a brother to attend to the sacred duty of preaching the gospel, it is the duty of that congregation, while the brother thus set apart labors in his holy calling among them, to see to it, that he, and his dependent family, if he has any, have suitable clothing and proper food. In my former article I showed—

1st. That the importance of the ministers' position and duties, demands all their time and attention, and the exercise of all their talents; and hence calls for their support.

2. That "the Lord ordained" that ministers should have their support.

I cheerfully admit that Paul did sometimes labor with his own hands; but, that he did so all the time, I do deny. I also maintain that it is not proper to take Paul's example in exceptional cases and make it a rule for our universal, or even, general practice. Paul's example will ap-

ply to ministers when they are placed under similar circumstances; but under no others would it apply.

It has already been shown by myself and others, that Paul taught, that the Lord had ordained that they who preach the Gospel should have their temporal subsistence for their services. Now brethren, to impress this upon your minds I wish you to remember that the *Lord ordained* it: and, if the Lord did ordain it, I would like to know who is clothed with the requisite authority to declare this ordinance null and void, and not binding on us. How inconsistent it seems to sound reason, for us, who contend for a literal interpretation, to say that Paul does not mean that ministers should be supported when he says: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel!" And it would be still worse for us to admit that Paul had reference to the support of ministers, and then, while we contend that he ordained no nonessentials, still maintain that it is not necessary for us to observe this that the Lord ordained. I believe it to be as much our duty to support our ministers as it is to do anything else that the Lord ordained. The manner in which the ministry should be supported is another very interesting subject: but reason dictates the plan.

In conclusion I will propose to reconcile any scripture in the New Testament with the doctrine of ministerial support.

J. W. BEER.

Shelbyville, Ill.

For the Companion.

How we should go to church.

This one thing has been solemnly impressed upon my mind for some time. How do we go to church, and how should we go? by which we mean, where should our thoughts center while going to and coming from the house of God, on the Lord's day?—I would venture to exclaim, that every true Christian man and woman would say, that we should have our minds purified from all earthly vanities; that our thoughts should tend

in the direction of the souls salvation, and the redeeming love of our Savior; in order that we might be in closer communion with our God. Now then, by a man's conversation, we, in a manner, determine his thoughts. Then if we, as church members, while on the way to the house of prayer, engage in conversation and talk of our worldly affairs and worldly prospects, it certainly will be evident to every casual observer that our minds are not directed to the all important subject; that we have a soul to be saved or to be lost, according to the amount of exertion manifest on the part of ourselves.

And at the close of worship, almost as soon as we have reached the door steps, we again hear some who are discussing the merits of the weather, what they have been doing the preceding week, and what they intend to work the coming week, and so on. Thus they must certainly eradicate from their minds the sermon which has just been preached for their edification. It should be observed that all the great and numerous inventions which bless mankind on this earthly habitation, were accomplished by thought and meditation; by bringing all the thinking powers of the human mind into action. If we wish to learn or educate children, the first thing we do is to arouse and bring into active force their thinking powers. Hence if we would become wise unto salvation, we must necessarily think and meditate deeply. I would then say that a very proper time is, when we, at the close of worship, retire to our several homes. It is by such a course that we can arouse and strengthen our mental energies; thereby enabling us to point out and appreciate the beautiful and instructive ideas, which we hear in the various sermons.

CYRUS BIGLER.

Webster, O.

The p.ayer of the heart and the sigh of the poor and oppressed, do make such a noise in heaven, that God and all his angels must hear the same.

For the Companion.

A Crumb of the Bread of Life for a Suffering Sister.

No. II.

In your response to my first letter to you, I find this expression: "it seems there are still some who sympathize with me in my continued sufferings." I can assure you, my dear sister, that there are many whose hearts feel deeply for you, and would cheerfully mitigate your sufferings were it in their power. If your pains could be alleviated by the outpourings of fraternal sympathy and love, you would soon take up your bed and walk, leaping, and praising God. Thanks to eternal Love, you can do the latter although incapacitated for the former. You have, moreover and above all, the sweet, precious sympathy of the blessed Head of that Body of which you are a member. When you are alone, or when your couch is surrounded by friends whose hearts burn with Heaven-kindled sympathy, but who can afford you no diminution of suffering, you can enjoy the vivid, personal realization of a *present Savior*, who is *inside* the circle of loving hearts, by which you are encompassed, and lavaging your inmost soul with his own sweet, quickening, Divine-human sympathy.—The chain that binds you, bound him although in another form. The fetters he broke from himself, as your substitute, he breaks from you as your advocate and intercessor.—The sympathy he needed to soothe his own sorrows in the days of his flesh, he pours into your heart like oil upon the troubled waters. His deep sensibility and tender compassion and reciprocal union with you, not only enables him to, but actually *does* enter him into your sorrows, rolling on him your sickness and infirmities. His practical sympathy renders him the "Consolation of Israel." If many a time and oft you are constrained to cry, "O my Father, if it be possible, let this cup pass from me," you have for your comfort the reflection that you are standing in a footprint made by the son of God, and the assurance that if you stand where he stood, the

sympathy that was granted unto him will be vouchsafed you. The sympathy of your Glorified head with you his suffering member is as *real and vital* as that of your head with your foot, although you may not be as *sensible* of it. *Jesus is one of us.* Every pang you feel is felt by him. Every groan you utter vibrates his heart-strings. Every tear you shed in the silent night-watches, when no mortal eye is present, he takes cognizance of.—The sympathy of Jesus,—Blessed, soothing, grateful truth. The whole Bible is interwoven with it as by a thread of gold. It runs through its centre, ramifies every part, linking and interlacing itself with each doctrine, precept, promise and statement. Every word and syllable and letter of Divine Revelation is verified and tinted with the atoning blood that issued from the human heart of our Divine Redeemer. Jesus is one with all believers, feels for us and *with* us, invites us to lay our bleeding hearts on his, and forget our sorrows in the consciousness of his sympathy, and in the contemplation of the glorious issue of his unspeakable sorrows for us.—I have been made to rejoice greatly to hear that God has given you grace to bear your afflictions with christian fortitude and resignation, and that you are sustained in all your trials by the blessed hope that when the death angel casts the shadow of his somber wing over you, the ransomed spirit will mount on the wings of love and joy into the home of eternal rest and fruition. Your sufferings are indeed great, and the cup you are draining is one of wormwood, but the unending bliss that looms up out of God's glorious Eternity, will compensate you a thousand fold—yea, a million—for all the overwhelming, heart-crushing sorrow you pass through in the present life. Many of God's children besides you, are drinking the "vinegar and gall," and rest on the same promises, encounter the same hardships, look to the same Jesus, sigh for the same heaven, approaching the same shadowy portals, lay their hands on the same Atoning Sacrifice

and perhaps when you breathe out your spirit into the hands of God, others will give up the Ghost at the same moment, and you will enter together the courts of glory, and be pressed to the bosom of Jesus at the same time.

The life of Jesus was a scene of trial and sorrow from the Manger to the Grave. Born in a stable, a fugitive in childhood from the relentless sword of Herod, reared in poverty, wrestling with the powers of darkness till his blood oozed through his skin and fell in large drops to the ground, and at last hung on the accursed tree *an offering for sin*, abandoned by man, forsaken of God, with the storms of hellish malice raging in their utmost fury over his innocent soul. But in all this accumulating and finally concentrated horror, we are informed by Paul, in Heb. 12: 2, that "for the joy that was set before him, he endured the Cross, despising the shame, and is set down at the right hand of the throne of God." Here, my dear sister, was the secret of *his* peace, and it must be the secret of yours. We must look beyond this vale of suffering, and gather consolation from the assurance that there is "*joy unspeakable*" awaiting us on the other side of "this visible diurnal sphere." The day of life is waning. Your sun is already descending the western sky. The evening of death may even now be darkening around. But be of good cheer: just as the day of life declines, the day of glory advances. When the sun of this mortal sphere sinks into the shades of death, the glorious, never setting Luminary of Eternity will rise in full-orbed splendor on your enraptured spirit. Your deathless soul has moved and shone for a brief period in the firmament of *grace*, and may linger in the horizon a little longer; but it cannot be *long* before it will pass over the bounds of mortality, to move and shine in augmented lustre in the hemisphere of glory *forever and forever.*

Is it not *well* worth while, my dear sister, and all ye suffering children of God, "FOR THE JOY SET BEFORE YOU," to "*endure the cross, de-*

spising the shame," knowing that in a few days you will be transferred by Angel hands into the Heaven of endless love, and peace, and rest. This is the portion that awaits you, and all your fellow-sufferers, and all "who love the Lord Jesus Christ in sincerity." This is the "unfading inheritance reserved for you in Heaven." O the "JOY SET BEFORE YOU!" Keep your gaze riveted on the bliss in store for you, and you will have a fresh experience of the truth of the Savior's words, "*My yoke is easy, and my burden is light.*"

C. H. BALSBAUGH,

Union Deposit, Pa.

For the Companion.

Dress and Address.

Mr. Editor:—Appropriately enough; these words are derived from the French language, (just as whiskey is of Irish extraction,) and they not only come from the right quarter, but they agree as well in force and meaning as in origin—in their reason as well in their rhyme. In any sense or use in which either is taken, the other is suggested. A *person* and a *purpose* is alike made presentable, pleasing and prosperous by the service of each respectively. The naked exposure of either is felt to be rude and immodest. One's designs and desires must be dressed in an appropriate garb to protect and recommend them, as much as the body requires garments for the same purposes, in its way. Each has its absolute necessities, and each is capable of ornament and elegance in all their varieties of form and taste.

The same is as true of the mind—and the tailor and teacher have, in fact, very analogous offices. The functions of both correspond in all respects. They both take their subject in a *state of nature*, and fit him for the business and intercourse of life. He depends upon both, in their respective spheres, for ease and grace in action and appearance; and the proficiency of both professions alike indicates the degree of departure of the nation from barbarism, and that of each man in partic-

ular from the rudest grades of social and intellectual position. Simple elegance in clothing marks the man of true refinement, and distinguishes him from that pretentious style of character that gets expression in flaunting and flashy dress. So the coarse and indifferent, the awkward and ungainly, sink the art of dress into a system of wrappings, that swaddles them in their coats and tangles them in their trousers, in good keeping with nothing but a bumpkin's awkwardness, gracelessness and ugliness of mind.

Dress and address are, indeed, very close correspondents; taste and talent in either implies the other, and artists and bunglers are about equally respectable and equally ridiculous in both.

J. S. GITT.

For the Companion.

Keeping the Law.

"He that despised Moses law, died without mercy under two or three witnesses." Heb. 10: 28. See also Dent. 17: 2, 6.

The language of our subject was applied to those who were under the law. The subjects of a law, know that law, and understand it; and it is over them that the law has power. He that wilfully and presumptuously despised or disobeyed the "law of Moses," suffered the penalty of that law, which was death. "The law of Moses" came from God, and had power over its subjects: so also the "law of Christ" has come from God, and has power over those who willingly become its subjects. He that sinned against "the law of Moses," died under two or three witnesses; so he that wilfully violates the "law of Christ" dies, not a temporal, but a spiritual death.

"The law of Christ" is higher, holier, more pure and powerful; consequently, the penalty is more severe. "A sorer punishment awaits those who have trodden under foot the son of God, and, crucified him afresh, after that they have tasted of his goodness." "In the law of Christ" the criminal also receives his sentence under two or three witnesses, namely: "The Father, Son, and Holy Ghost."

In all cases of law, pardon is ob-

tained from the highest power; hence when These three, being one, and composing the Godhead, (from whence all power cometh) bear witness against the sinner, he dies without mercy.

When once the highest power, yea, the judge, himself has turned witness against the criminal, it is evident that he cannot be forgiven, for there is then no source from whence pardon can be obtained. "Therefore let us, who are subjects of the law of Christ," "take heed to the things which we have heard," lest we fall into the condemnation of the law.

LEAH REPIOGLE.

Woodberry, Pa.

For the Companion.

Jesus Led Out to be Crucified.

When the cross upon which he was to be executed was laid upon his bleeding shoulders, he had meekly bowed under it, and borne it along amid loud acclamations and bitter taunts; thus occupying the most humiliating, as well as suffering condition. And when fallen beneath the Cross, exhausted in his humanity, by excessive and protracted suffering, his spirit groaned, but without complaint. Then he looked upon his accusers and tormenters with pity. Then he remembered their depraved state, and felt compassion for them. Thus the Savior of sinners suffered, when none sympathized, save a few personal friends, whose spirits agonized with him, but who had no means to offer aid. He bled, groaned, fainted, and fell, but no tear stole down the hardened cheek of the cruel Jew. No soft hand touched gently his wounded temples. No words of consolation were spoken to him. Alone he endured, alone he bled, alone he struggled to bear the Cross. How could those who witnessed fail to sympathize with him? or mortals refrain a tear? How fail to love one so excellent? How prevent their souls from adoring so worthy an object, and the more especially, since he suffered, not only innocently, but for their and our salvation.

LEWIS B. FISHBORN.

Passages of Scripture Containing the Word Seven.

Genesis 2. 2, 3, 7, 2, 3, 10, 8, 4, 10, 12, 14, 21, 28, 29, 30, 20, 18, 20, 27, 30, 41, 3, 4, 5, 6, 7, 18, 19, 20, 23, 23, 24, 26, 26, 29, 30, 47, 48, 53, 54, 46, 25.

Exodus 7. 25, 12, 15, 16, 19, 13, 6, 7, 16, 26, 29, 30, 20, 10, 11, 21, 2, 22, 30, 23, 11, 12, 15, 24, 16, 35, 37, 29, 30, 35, 37, 31, 15, 17, 24, 18, 21, 37, 23, 38, 25.

Leviticus 4. 6, 17, 8, 11, 33, 35, 12, 2, 13, 4, 5, 6, 26, 27, 31, 31, 32, 33, 34, 50, 51, 54, 14, 7, 8, 9, 16, 38, 39, 51, 15, 13, 19, 24, 28, 16, 14, 19, 29, 32, 37, 23, 3, 6, 8, 15, 16, 18, 24, 27, 34, 36, 39, 40, 41, 42, 25, 4, 8, 9, 20, 26, 18, 21, 24, 28.

Numbers 6. 9, 7, 48, 8, 2, 12, 14, 15, 13, 22, 16, 49, 19, 4, 11, 12, 14, 16, 19, 23, 1, 4, 14, 29, 28, 11, 17, 19, 21, 24, 25, 27, 29, 29, 1, 2, 4, 7, 8, 10, 12, 32, 36, 31, 19, 24.

Deuteronomy 5. 14, 15, 1, 9, 12, 16, 3, 4, 8, 9, 13, 15, 28, 7, 25, 31, 10.

Joshua 6. 4, 6, 8, 13, 15, 16, 18, 2, 5, 9, 19, 40.

Judges 6. 1, 25, 12, 9, 14, 13, 15, 15, 17, 19, 16, 7, 8, 16, 13, 19.

Ruth 4. 15.

I. Samuel 2. 5, 6, 1, 10, 8, 11, 3, 13, 8, 31, 13.

II. Samuel 2. 11, 21, 6, 21, 9, 24, 13.

I. Kings 2. 11, 6, 38, 7, 17, 8, 2, 8, 65, 18, 43, 44, 19, 18, 20, 29.

II. Kings 3. 9, 4, 35, 5, 10, 14, 8, 1, 2, 3, 11, 1, 31, 12, 1, 18, 9, 25, 8, 25.

I. Chronicles 2. 15, 3, 24, 5, 13, 9, 25, 12, 11, 13, 26, 27, 10, 29, 27.

II. Chronicles 7. 8, 9, 10, 23, 1, 24, 1, 29, 21, 30, 21, 22, 23, 31, 7, 35, 17.

Ezra 3. 1, 6, 6, 22, 7, 14.

Nehemiah 7. 73, 8, 2, 14, 18, 10, 31.

Esther 1. 5, 10, 14, 2, 9, 16.

Job 1. 2, 2, 13, 5, 19, 42, 8, 13.

11th Psalm 6.

79th Psalm 12.

Proverbs 6. 16, 31, 9, 1.

Ecclesiastes 11. 2.

Isaiah 4. 1, 11, 15, 30, 26.

Jeremiah 15. 9, 34, 14, 41, 1, 52, 28.

Ezekiel 3. 16, 20, 1, 39, 9, 12, 40, 29, 26, 41, 3, 43, 25, 26, 45, 20, 21, 23, 25, 44, 26.

Daniel 3. 19, 4, 16, 23, 25, 32, 9, 25.

Amos 5. 8.

Michael 5. 5.

Haggai 2. 1, 4, 2, 10, 7, 5, 8, 19.

Matthew 12, 45, 15, 34, 36, 37, 16, 10, 18, 21, 22, 25, 26, 28.

Mark 8. 5, 8, 20, 12, 20, 22, 23, 16, 9.

Luke 2. 36, 17, 4, 20, 29, 31, 33.

John 4. 53.

Revelations 1. 4, 11, 12, 13, 16, 20, 2, 1, 5, 1, 5, 6, 8, 1, 2, 6, 10, 3, 4, 11, 15, 15, 1, 6, 7, 8, 16, 1, 17, 17, 1, 7, 9, 10, 11, 21, 9.

Acts 6. 3, 19, 14, 20, 6, 21, 4, 8, 27.

Romans 11. 4.

Thus we find that the mysterious seven is contained in the Book of books, in 356 verses, with one or more seven in each verse. Surely there is something Divine connected with it. It occurs frequently in natural events, as well as those recorded in the Old and New Testaments; and since there is so much mystery connected with them, may we not expect that in the seven thousandth year of the world some great and mysterious event will take place.

E. A. CRAFT.

Mariontown, Pa.

LOCAL MATTERS.

Tyrone City, Pa., July 31, 1866.

CORRESPONDENCE.

Brother Holsinger:—In a former letter I told you that I came here in February and found a small body of brethren. Since I have been here, I have tried to labor for them and the people, in my great weakness, and have been much encouraged, in seeing the interest manifested to hear the Gospel preached in its purity. We had a Council Meeting on the last Saturday in June, brother John Metzger presiding. We held an election for one visit brother; (Deacon) the lot fell upon brother George Dilling. We now have an organized church here, and we will say to brethren who desire moving to Illinois, give us a call, and see our country. So far as temporal things are concerned, we think there are as many inducements here as at any other place in the West, and a large field presents itself to ministers of the Gospel. Come, then, brethren, and proclaim the glad tidings of salvation to an error and sin-defiled world.

Brethren wishing to stop with us, if they will inform me when they will be at Champaign City, I will cheerfully meet them, and entertain them as well as we can.

JOHN BARNHART,

URBANA,

Champaign Co. Ill.

Brother Holsinger: When the *Companion* reaches me, my first inquiry is, what news have we from the churches? What are the Brethren doing in the way of ministerial labour? and how prospers the cause? I think much good would result from a more frequent and general correspondence from the brethren, through the "*Companion*" and the "*Visitor*." As an instance; my heart was made to rejoice while reading a few lines from brother Wise, of Oakland, Armstrong Co., Pa. A few months ago I enjoyed a visit to our brethren in this county; I sympathized with the little flock at

Red Bank, who were somewhat isolated, and without a shepherd.—They seemed to be struggling for life, but were surrounded by darkness, and in doubt as to the future. But it seems the Lord has heard their prayers for help. Our beloved brother Wise has been directed there, and through him comes the cheering intelligence that our two young brethren Hetrick have been called: Jesse to the ministry, and Joseph to office of Deacon. May our young brethren prove to be staunch advocates of the principles taught by the Great Head of the Church, and may the good Lord sustain them in the faithful discharge of their duty. Our minds are frequently directed to other branches, and an equal amount of interest is felt for all, whether under prosperous or adverse circumstances. Our hearts should beat with sympathy and in unison with each other. We should account it a privilege to rejoice with those who rejoice, and to pray for, and weep with those who are struggling amid dark clouds, and labouring under adverse circumstances.

C. HEYSER.

Phila. Pa.

Brother Holsinger:—In addition to the enclosure of 25 cents for a copy of "The Revised New Testament," I will inform you how God works in this branch of his Militant Church. We have meeting nearly every Sunday, besides a good many extra meetings, especially when ministers of neighboring districts have love enough, or can have, to visit us. I cannot decide but that we are still succeeding in "the good part." This spring 8 were baptized, on last Sabbath 2 were admitted, and we have good reason to hope that some more are at work, endeavoring to "strive in the straight gate." And should this fall into the hands of any who have not striven yet I would admonish him or her not only to "*seek*," but to "*STRIVE*" lawfully; for "if the righteous will scarcely be saved, where will the ungodly and sinner appear?" Yes, brethren and sisters, "the righteous shall

scarcely be saved." Remember: "So I swear in my wrath, they shall not enter into my rest." Heb 3: 11. Of those that had left Egypt God "swore, &c." But "to whom swear he that they should not enter into his rest, but to them that believed not." Heb. 3: 11. "So we see that they could not enter because of unbelief." Heb. 3: 19. Yea, "How shall we (saint or sinner, friend or foe) escape, if we neglect so great salvation." Heb. 2: 3.

I am, as ever, your weak, but well wishing brother.

GEO. BUCHER.

A Proposition.

Whereas, many of the Brethren's children seek to obtain a better education than can be had in public schools, and, for want of suitable institutions controlled by the brethren, go to schools controlled by other denominations, imbibing the doctrines of such denominations and finally uniting with them, thereby depriving our church of many of our most talented young men who would be shining ornaments and pillars in our church, as well as powerful champions to advocate the true doctrine of Christ. Therefore we propose to the brethren to build an institution of learning where the higher mathematics, the sciences and languages may be taught, as well as the Holy Scriptures as understood by the Brethren.

That the character of the school may be better understood, we present the following outline, not contending that it should be minutely followed.

1. The school should be in some locality where the Brethren have a settlement and should be of easy access by railroad.

2. It should be suitably constructed for the accommodation of both sexes.

3. There should be a farm connected with the institution to supply all its provision and to afford pupils an opportunity to retain their habits of industry.

4. The institution shall be under the supervision of trustees appoint-

ed by Annual Meeting who shall employ the instructors and present a report of its condition to each Annual Meeting.

5. The building shall be plainly constructed, but be provided with all the modern conveniences, and the students shall be required to dress plain but neat.

The first section needs no comment. In regard to the second we argue that, as God intends the two sexes to be together in the family and in the Church, and, since this institution is to partake of the nature of both, the two sexes shall have to be represented.

In favor of having a farm connected with the institution we contend that, as the old brethren are chiefly farmers and many of them are fearful that, if their sons should attend school they would become idle and worthless, we would have provision made to have them labor on the farm or garden at suitable times in order to have them retain their knowledge of useful labor, to give vigor to their bodies and clearness to their minds; besides, we have learned by experience that, if an institution can furnish its own provision it will richly pay for the labor and expense.

To secure the proper co-operation among the brethren in this project, and enable all to take a part, we suggest to have the funds raised by subscription in shares, of \$25.00 each, allowing all to take as many shares as they feel inclined to pay for. We firmly believe the project may be carried out, and we had scarcely spoken of it when a friend of the brethren offered to give one thousand dollars towards it, and one brother we know will subscribe two thousand. We hope the brethren, and especially those having grown up sons and daughters, will give us their views.

S. Z. SHARP.

Kishacoquillas Seminary, Pa.

A Proposition.

Inasmuch as it was not convenient for the brethren in Northern Illinois to make any definite arrangements in regard to raising the

funds required to defray the traveling expenses of brethren Long and Metzker to Tennessee, I would propose that the nine churches North of Whiteside County, defray brother Long's expenses, and the nine or ten churches South of said county defray brother Metzker's expenses. The amount due from each church would be from eight to fifteen dollars, according to their ability. Let the money be sent to those brethren by the middle of August, and they can receipt by letter. "That thou doest do quickly."

ENOCH EBY.

Duncannon, Ill.

Brother B. E. Plaine, Panora, Guthrie Co., Iowa, says:—"This is a fine part of the country; well watered, and more timber than many other parts of Iowa; fine large prairies; generally a little rolling; not many sloughs. It is settling up pretty rapidly, but not many brethren coming in. There is a small congregation of the brethren started here, *as in the wilderness*; none other near around us. We would like to have the brethren moving West, to come to us. We wish to see our congregation increase, and the brethren settle amongst us.—Land is cheap, selling from 4 to 30 dollars, according to location and improvements. Those moving West should come and see this part of the country before settling elsewhere.—The crops of all kinds are very good here this season. Harvest just commencing."

Announcements.

The Lord willing there will be a communion meeting with the brethren, in Floyd Co., Iowa, (Cold water church) on Saturday and Sunday, Sept. 22nd & 23rd next. And on Wednesday and Thursday, 26th & 27th, Sept., the District Council Meeting, for the States of Missouri, Iowa, and Minnesota, is to be held with the brethren at Waterloo, Blackhawk Co., Iowa. And on Saturday and Sunday following, 29 & 30th Sept. a Communion Meeting is to be held with the brethren in Benton Co., Iowa. A hearty invi-

tation is hereby extended to our beloved brethren and sisters to pay us a visit at the above named meetings. We would extend a special invitation to brethren East of the Mississippi River to pay us a visit at our District meeting near Waterloo.—Those from the East can come by the Dubuque & Sioux City R. R. to Waterloo and will then be conveyed by the brethren to the aforesaid Communion Meetings, providing the brethren here are informed of it in time.

By order of the brethren.
E. K. BUECHLEY.

No more back Nos.—We can furnish no more full sets from No. 21, No. 22 having run short. We can yet supply new subscribers from No. 25, making the half volume, including the minutes of Annual Meeting for 75 cents.

A supply of Back Nos. still on hand, which we would gladly send, post paid, to those who would distribute them.

The Revised New Testaments have still not yet arrived. In the letter acknowledging the receipt of our order and check, the agent stated that they should be unable to fill my order before the 12th of this month.—Now we have the 30th and still they have not yet come. We expect them daily, and as soon as they arrive those orders we have received shall be attended to.

Bible Questions.

What was the name of Potiphar's wife?

What was the name of the Patriarch Joseph's wife?

What do you suppose was the name of King David's mother?

P. H. BEAVER.

D I E D.

Note.—We publish no poetry in connection with obituary notices. This regulation will be, as it has hitherto been, strictly adhered to, and under no circumstances, and for no consideration, will we deviate from it. We

give this note that all may know why it is that their lines do not appear. If we were to insert all the verses that are sent us with death notices (and this we must do if we insert any, according to our ideas of justice and impartiality) we would be obliged to devote two or three columns to this department.

In Manner branch, Cambria Co., Pa., Oct. 1st, 1865, our much esteemed brother, JOHN GILLIN; aged 47 years. He had been a consistent member of the Church for some years, and was chosen a deacon five years since.—He suffered very much during last summer, with inflammatory Rheumatism, and was just recovering from a bed of long affliction, seized with a sudden and severe attack of Dysentery, which terminated his earthly existence in ten days. He bore all his afflictions with Christian patience and fortitude. He leaves a sorrowful wife, a sister, and ten children, to mourn their loss. He was a loving husband, and a kind and affectionate father. He was loved in the Church, a good citizen, and a kind neighbor. His removal is felt by many in this world of tribulation. His seat is left vacant in our church. His musical tongue has ceased to send forth its melodious sounds, when we meet to perform our religious exercises; but we trust in God that his musical sounds have only been exchanged from the church militant, to unite with the church triumphant, to sing those more sweet and lasting songs of praise throughout endless eternity. We sympathize with our dear bereaved sister; yet we confidently hope that death is his eternal gain. At his funeral was brother J. Berkey, from Somerset Co., who was accidentally, or as we should rather say, Providentially present; and spoke with brother S. Benshoof, and Elder S. Lidy, to the edification of the people, from 2 Samuel 14: 14.

In the same place, Sept. 26th, 1865, HENRY GEOGE BRALLIER, son of brother Daniel and sister Susan Brallier; aged 1 year, 11 months, and 21 days. Disease Dysentery. Funeral services by Elder Samuel Lidy, and brother Samuel Brallier, from Isaiah 40: 11.
EMANUEL BRALLIER.

In White Oak branch, Lancaster Co., Pa., June 30th, sister EVALINE SONON, wife of brother Jacob Sonon; aged 45 years, 8 months, and 13 days. Here we see again that in the midst of life we are in death. She left a husband, (a deacon) and three children to mourn their loss, yet not as those that have no hope. By her death the brother has lost a dear and loving wife and helpmate; the children an affectionate mother; the Church an exemplary sister, and the neighborhood a sympathizing friend. Funeral services by the brethren, at the barn, on Phil. 1: 21, and at meeting-house about 7 miles distant, whereto her remains were followed by many friends and acquaintances, on Ps. 34: 19. S. R. ZUG.
"Visitor" please copy.

In Benton Co., Iowa, July 11th, at the residence of the writer, Dr. J. H. BAUMAN; aged 62 years, 3 months, and 23 days. The deceased was bred in the Roman Catholic faith, but denounced that long ago. On his death-bed he requested baptism, but it was too late. We trust the will has been taken for the act. Funeral occasion was improved by brethren P. Forny and J. Keidmour, from Luke 15. W. J. H. BAUMAN.

In No. 25 of the "Companion," is a slight error in the obituary notice of Amanda Gochenor; her age was two years and nineteen days, instead of "three" years and nineteen days. D. D. SMIVELY.

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Jacob Shamberger, Beckisville, Md.	1.50
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THE

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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, AUG. 7, 1866.

Number 31.

What I Love.

I love the place where God will bless,
The lowly who his throne address,
Where meekly bowing at his feet,
He hears them from his mercy seat.

I love with broken spirit there,
To come with earnest fervent prayer,
To leave the burden of my woes,
Where care worn spirits may repose.

I love where none but God is nigh,
To hear for sin the broken sigh,
To tell him of my cares and grief,
And find in him a full relief.

I love to pray for those who mourn,
Who life's sore burdens long have borne,
That they from sorrow's may be freed,
And favor find in time of need.

I love when death's dark hour is near,
The words of praise and joy to hear,
From those whom God has kindly blest
With visions of eternal rest.

But more I love with faith's clear view,
In thought and feeling to pursue,
The path which soon the soul shall guide,
Where sin nor sorrow shall betide.

Where all with rapturous notes shall raise,
Seraphic songs of joy and praise,
To him who died our souls to save,
And raise triumphant from the grave.

JOHN BARNHART.

For the Companion.

The Second Coming of Christ.

DEAR COUSIN, AND BROTHER IN CHRIST; I am at home to-day, spending my time reading and writing. While reading the *Companion* of June 5th, I notice a caption: "The Second Coming of our Savior," and as it is not credited to any one, I presume you to be the writer of the same. I feel under a sense of duty to take exception to some of the sentiments expressed in it.

You commence by saying: "There has been much useless speculation about the exact time of Christ's second appearance upon our earth."—Again, "The exact time (you say) is one of God's secrets, which men have vainly endeavored to discover." And how shall I understand you in this? Do you wish to have your readers to understand you to say, that the humble follower of Christ, cannot and will not know anything about the time when the Master will return?

When I take my Bible I read in the prophet Daniel, of a certain length of days that were then in the future; such as the great Image, the head of gold, the breast and arms of silver, the belly and thighs of brass, and his legs of iron, &c.

Again; certain numbers of days, 2300 days, 70 weeks, 62 weeks, and 69 weeks, &c. And again; 1335 days, and 1290 days. These must all have their proper time of commencing, and also of ending.

Again; In the Gospel, as recorded by the Evangelists, I find that Christ gave some instruction in regard to his second advent, and when I hear the Savior speak at large, of things that shall take place immediately preceding his coming, why then say we cannot know anything about the time. When Christ says, "The sun and moon shall be darkened, and the stars shall fall from heaven;" when these things have taken place, then we can know that the time is near at hand; and it was told Daniel, the wicked shall do wickedly and shall not understand; but the *wise shall understand*. Understand what? Why they shall understand those times and seasons, set forth in the word of truth. But doubtless you will say that Christ says, "But of that day and hour knoweth no man, no not the angels, neither the Son, but the Father only." Well he does say so, and I also admit that Christ told the truth when he said it. But to say that Christ, angels, and men, should or would always remain ignorant of the time, is more than we dare say. Christ refers us to the abomination of desolation, spoken of by Daniel, the prophet, and then, "except those days should be shortened no flesh should be saved."—When Daniel says they shall be continued for 1290 days, and Christ says they shall be shortened, and St. John speaks of the same time to continue for 1260 days. Here then we

find that Christ spoke the things the Father gave him. It was not made known when the abomination of desolation should be set up, but from the setting of the same, Daniel informs us it shall be 1290 days to the end of the same. And farther, from the same time it would be 1335 days until Daniel should stand in his lot, or the first resurrection. But as the 1290 days were to be shortened, it was revealed to St. John while on the isle of Patmos how much they should be shortened, that is 30 days, which will leave 1260 days for the continuation of the abomination that maketh desolate.

Again; I read as it was in the days of Noah, so shall it be in the days of the coming of the Son of man. And I again read, that Noah did know the exact time at least seven days before the time of the beginning of the flood. Then if it is to be as it was in the days of Noah, the living Saints will know the time before the Master will come. And to say that Christ is, or will remain ignorant until the very moment that he will make his descent, is an impeachment upon the character of our Savior, because he has said all power in heaven and in earth is given unto me. If all power was given at his ascension he knew something of the time of descent. If he did not know he had not all power; but as he says, he has all power, let us not restrict his knowledge in regard to that great event.

Again; In speaking to his disciples, he gives them to know that there were certain things which they could not know until they received the Comforter, and that he should bring all things to their remembrance. We find in the Acts of the Apostles, 1st Chapter, in answer to an inquiry from the disciples, that Christ said unto them, "It is not for you to know the times or the seasons which the Father has put in

his own power, but ye shall receive power after that the Holy Ghost is come upon you. The apostle Paul says: "Brethren I would not that you should be ignorant that that day should overtake you as a thief. And so through, from Matthew to the end of Revelations, we find that the Christian is to know something in regard to the time of the second coming of the Savior, and since we have found that Christ was not ignorant of the time of his second coming, at his resurrection it also must be admitted that the saints can know something of the exact time previous to his coming.

Much more might be said, but I close for this time, believing that we can know of the time, and feel satisfied that he will not delay his coming beyond the fall of 1863, but may come in any time after the time of the Passover in 1867.

There are many things that I should like to be heard in by the Church, but it seems that I am prescribed, and hence must be content to await the providence of God, in opening the way for me to be heard. And I have had to go through many serious trials of faith, for no other crime than understanding the Scriptures in their original and primitive meaning.

I write this in love and friendship, wishing, if you can make it suit, to write to me. I should like to write some for the *Companion*, but as the subjects upon which I should like to be heard, seem to be at variance with what the Brethren hold as fundamental doctrine, and in like manner, what I consider to be the fundamental principles of the religion of the Bible, is denied by the Brethren. I am very sorry that it is so but I cannot do better than to take the Scripture as the man of my Council.

My love to you all.

Wm. HOLSINGER.

Emporia, Kansas.

Reply.—My dear Brother; If I can do anything to help you out of your troubles, I will freely devote several numbers of my paper to your ben-

efit, for I anticipate your state of mind as being a very unpleasant one, being associated with a Brotherhood which denies what you consider to be the fundamental principles of the religion of the Bible.—You fancy yourself persecuted, and that by your spiritual brethren, for no other crime (reason) than for understanding the Scriptures in their original and primitive meaning! What a painful state of mind you must be under. And we cannot help exclaiming "what vain imaginations!" The Brethren try your faith for understanding the Scriptures in their proper light! O, my dear brother, denounce the spirit that would thus destroy your love to the Brethren. No matter what other good qualities it may possess, if it is a spirit of envy, jealousy, and fear, be assured it is not of God.

You ask, "How shall I understand you in this? Do you wish your readers to understand you to say that the humble follower of Christ cannot and will not know anything about the time when the Master will return?" I want you to understand me to mean just what I say, that "the exact time of the second coming of our Savior is one of God's secrets, which men have vainly endeavored to discover." Nor can I see the least occasion for your endeavoring to pry into this secret matter of the Lord. I am wholly unable to discover from what source you feel it a sense of duty to take exceptions" to the above sentiments. I am aware of no command of our Lord that you should declare the exact time of his coming. I am aware of no intimation, either directly or indirectly, in God's word that would authorize you, nay not even permit you, to set a time for his appearance. The Son of God certainly never commanded you to preach such doctrine, in the New Testament. Why, then,

should you be at variance with us upon this subject? I believe, with my brethren, that the Savior will come, I desire that he shall come, and I pray daily that he may come; but as regards the time, I say, "thy will be done." It matters not to me whether the Lord comes in 1867 or in 1868, what I am aiming at is to BE READY WHEN HE DOES COME. I want to take part in the first resurrection. The sooner he comes the better it will be for his waiting people!

Again; What great advantage do you see in preaching your doctrine? Would men be any better Christians if they knew that Christ would come in 1868, than we who believe he may come to-night, to-morrow morning, or at any time, and are ready and anxious to meet him! I know your better judgment will not permit you to make such an assertion. Where then is the propriety, not to say necessity, for such preaching? and where is the occasion for disputing with your brethren upon this point? We can not see any.

If you can convince us that you know the exact time when the Savior will come, then you shall have liberty to preach your new revelation to the world; but if you cannot convince your brethren, how do you expect to persuade others. We are always open to conviction, but we acknowledge that we have no faith in these latter day prophets. We acknowledge that we believe all those who set the year, month, day, or hour, (which we term exact time) in which our Savior will make his second appearance, are in a terrible delusion. We believe this because Christ told us we should not know the time, and that even the angels in heaven did not know the time.—How do you dispose of such language

as the following: "But of that day and hour no one knows, not even the angels of heaven, but my Father only." Would you, in the face of this passage, dare to say that it is in accordance with the original and primitive meaning of the Scriptures, to assert that man, poor groveling, ignorant man, does know the day and hour? I know you will not say so, if you are still a sincere and honest brother, seeking only the glory and honor of your Maker, and the welfare of your fellow beings.—Mark the words of our beloved Master when his disciples asked him privately, concerning the end of the world. (Matt. 24:3) "Take heed lest any one lead you astray."

And what does our Savior mean when he says: (Matth. 24:42) "Watch therefore; for ye know not in what day your Lord comes."—And, verse 44, "Therefore be ye also ready; for in such an hour as ye think not, the Son of man comes." How could he come in such an hour when we think not, if we knew the time? And again, "Watch, therefore, for ye know not when the Master of the house comes, at evening, or at midnight, or at the cock-crowing, or in the morning, lest coming suddenly he find you sleeping." Mark 13:35,36. "For as a snare shall it come on all that dwell on the face of the whole earth." Luke 21:35. "For yourselves know perfectly that the day of the Lord so comes as a thief in the night." 1 Thess. 5:2. Paul opens this chapter by telling his brethren that they had no need that he should write to them of the times and seasons, for they knew perfectly that the day of the Lord comes as a thief in the night. Certainly they knew it, for their Master had told them so. We know the same because it has been confirmed

unto us by those who heard him, therefore we also are not in darkness that the day should overtake us as a thief, for we may watch, and pray, and be sober, and ready to meet him when he does come. "Behold I come as a thief. Happy is he that watches, and keeps his garments, that he may not walk naked, and they see his shame." Rev. 16:15. These passages we think should be sufficient evidence that the exact time of the coming of the Son of God shall be known by no one.

With this view of the subject you will not think hard of us for not allowing you to promulgate your doctrines by speaking and writing in the name of the Church of God, for we must preach only what Christ taught us. I sympathize with you, my dear brother; isolated as you are from the general body of the Brotherhood, surrounded, perhaps, by such characters as the Savior mentions in Matthew 24:48, 49: "But if that evil servant shall say in his heart: 'My Lord delays his coming.'" This is virtually done by those who say he will come at any appointed time, and to such very characters we believe the Lord alludes. But why should you fall to beating your fellow-servants, and drink with these drunkards! Why not rather cooperate with your brethren, and preach those things which you know the Lord has commanded you to preach, and wait patiently for the coming of our Lord according to his wise decree.

I have now given you my ideas, I do think in love, and hope you will so accept them. I have written plainly and confidently, because I believe every word I say. I hope you will do as you say in the conclusion of your letter: "take the Scriptures as the man of your council," and you will very shortly be entirely reconciled to your Brethren.

For the Companion.
Faith and Repentance—Their Relation to each other.

When we speak or write concerning faith, it is necessary that we make a distinction as to the kind of faith. We consider it prudent for us to give this explanation in the beginning of our treatise, because we shall notice two kinds. In order that we may know the one from the other, we will give them their Scriptural names, viz: *A dead faith* and *a living faith*. The dead faith was once a property of every Christian; and is, or will become a property of all who will ever become the true followers of Christ and his apostles. Whether this faith will be of any avail to its possessor depends entirely upon his own disposition of the same. It is left optional with him alone; yet the Savior calls to him to act, by saying: "Come unto me, all ye that are weary and heavy laden, and I will give you rest." As soon as this call is obeyed the dead faith is transformed into a living faith—the sinner has the promise of the crown. We obey this call as soon as we live in accordance with the requisitions of Christ, and the admonitions of his apostles. All who believe that Christ came into the world to save sinners are in possession of the dead faith. "But faith without works is dead," says the apostle. This dead faith is the first necessary property of a Christian, and will be of no avail to him if he stops here. If he were not in possession of this he would never repent. By the term repentance we mean, to abandon all sinful actions, both of mind and body. This is the first act of obedience; and as soon as we begin to repent and are determined to obey all the ordinances of the House of God, the work of repentance and our former faith are combined. This combination constitutes a *living faith*. Hence we see that Faith is the first item in the economy of Grace; but not only repentance, but all other duties of the Christian must be performed and continued, in order that our faith may remain a living faith. Repentance is the first *work*, or sign of faith.

E. UMBAUGH.

Selected for the Companion.

Yet a Little While.

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon;
Love, Rest, and home,
Sweet hope,
Lord tarry not, but come.

Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon;
Love, rest, and home,
Sweet hope,
Lord, tarry not, but come.

Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon;
Love, rest, and home,
Sweet hope,
Lord, tarry not, but come.

LIDIA DELL.

The Atonement of Christ.

THE ATONEMENT BEING IN ONE SENSE UNCONDITIONAL.

We purpose to show in this part that Christ's atonement is, in a strict and most complete sense, unconditional, from the fact that his death and bloody sacrifice, or vicarious sin-offering, has fully satisfied the demands of Divine justice, on account of Adam's transgression, and consequently no man has any more to suffer, or to answer for sins from him inherited; neither in this world nor in the world to come. Jesus Christ is pointed out by John the Baptist, as "the Lamb of God, which taketh away the sin of the world." Paul speaks of *him*—"for the suffering of death he was crowned with glory and honor, that by the grace of God he should taste death for every man." Again, (Rom. 5: 18.) "Therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon *all men* unto justification of life.—Hence we come to the conclusion that every one is born into the kingdom of grace, and is unaccountable to God through Christ's meritorious atonement, it matters not whether Jew or Gentile, whether believer or unbeliever, whether Christian, Mahomedan, Pagan, black or white.

For "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5: 19. Now we understand when the term *world* (for a metonymy of subject) is used by the sacred writers it means *all men in the world*, and the term *reconciling* means that this reconciliation is still in progress, and will be so as long as men are born into the world; and, by not imputing their *trespasses*, or sins, (as the German saith) is meant those sins inherited through Adam's transgression.

It is evident, by the word of God, that the sins committed by our first parents effected the whole human family, as already said in the first part of this article. David saith: (Ps. 51: 5) "Behold I was shapen in iniquity, and in sin did my mother conceive me;" and that on account of the parents' sins, the children in their innocency oftentimes had to suffer, is equally evident. Exo. 20: 5. "For I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. Again, (Lev. 26: 39.) "And they that are left of you shall pine away in their iniquity in your enemies' land; and also in the *iniquity of their fathers* shall they pine away with them. (See also Num. 16: 18, 33.) We see this awful judgment inflicted in the case of Korah, Dathan, and Abiram, in Achor, in Jeroboam, Ahab and many others, showing that the threatenings of Jehovah were, from time to time, verified previous to Christ's atonement. But the Prophet Jeremiah, when speaking of the new dispensation, says, (Jer. 31: 29, 30.) "In those days, they shall say no more, the fathers have eaten sour grapes, and the children's teeth are set on edge; but every man that eateth the sour grapes, his teeth shall be set on edge." Ezekiel, when speaking of the same event, says, (Ez. 18: 2, 3, 4.) "What mean ye when ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge." "As I live, saith the Lord

God, ye shall not have occasion any more to use this proverb in Israel." "*Behold all souls are mine*; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." Yea, truly, God hath purchased every soul of the human family through the precious blood of his Son, as of a Lamb without blemish, and he has a perfect right to own them as his purchased possession to the praise of his glory, in their pure and innocent state, according to the above prediction. Hence, no condition is laid upon them until they are susceptible of the requirements of the Gospel, or until their mental faculties have matured to a capability of acting for themselves. And, inasmuch as the greater part die in innocency, or without any knowledge of the law of God, Christ's meritorious atonement must be extensively unconditional. But as I know that many will differ with my remarks, of the free and unconditional salvation of children, I shall beg permission to say a little more, in order to be instrumental, under God, in the proper defining "the cross of Christ" that the wisdom of this world might be brought to nought. The wisdom of this world will say, children must be brought into the church of God by baptism or they will be lost, for if they die out of the church they cannot be saved, making the blood of Christ, shed on Mount Calvary, insufficient for their salvation; and of consequence, ascribe their salvation to the sign of sprinkling, making the cross of Christ of no effect through their tradition. O what folly! Hear what Christ says: "Suffer little children, and forbid them not, to come unto me: *for of such is the kingdom of heaven.*"—If then the kingdom of heaven is composed of such, without any ceremony whatever, why then depart from Christ's plain declaration and resort to inventions of man? I know we are accused of unchurching the children, and keeping them out of the covenant, because we do not baptize them. All that we have to say to this, is, that we hold the command of God sacred, and paramount

to any commandment or inventions of men; and the word of God says nothing of baptizing children, but tells us to baptize believers; this is simply the reason we cannot do it.

Who, among fallible men, is, or may be able to unchurch, or uncovenant those whom God does receive for his Son's sake, as his "purchased possession to the praise of his glory?" They are in the kingdom of grace, and consequently, in the invisible church of God. That is, they are not under any obligation to attend to the ordinances of the visible church so long as they are not able to comprehend the vital importance of the same, and of consequence, remain in covenant, or in the invisible church; and if they die in that pure and innocent state, they are saved through the atonement of Christ unconditionally. The promises of God, given on condition, reach only those that know them, and are capable of understanding them, of which I shall treat in the next part.

Brethren and sisters, and all God-fearing people, is not the atonement in its effect of immense value? Do we not receive from it the best of encouragement, and the sweetest consolation? O remember! Who with me have children in eternity, their happy condition. Behold them there in the paradise of God, their immortal spirits enjoying sweet rest and happiness in the bosom of the Savior, forever released from all trouble, sorrow, affliction, sickness, pain, and death. They are in sweet communion with the disembodied saints in glory, singing the song of redeeming love, waiting for the redemption of their bodies, to wit, for the resurrection morn, when their corruptible bodies shall rise, and put on incorruption, their happy souls be re-united to that "building of God," that changed, glorified God-made body, "fashioned like Christ's glorious body." Imagine, dear reader, the beautiful sight of such a happy company in yonder bright and shining world, those brilliant and shining characters moving on angel's wings in the elysian fields of bliss, in immortal youth and splendor, among cherubims and seraphims,

their Savior (the author and finisher of the atonement) leading them "to living fountains of water," and God, the light and centre of perfection, in the midst of them. And these enjoyments shall not be for a moment, but shall endure to endless ages of eternity: "They shall be equal to angels, the children of God, being the children of the resurrection." O should this not animate and revive us to press forward, with redoubled energy, towards the mark of the prize of the high calling in Christ Jesus, to speedily meet them, and embrace them, re-joining together with joy unspeakable and full of glory.

A few more days and rolling years,
Shall bring a period to our tears;
We meet with them in blissful shore,
Where parting shall be known no more.

It may be necessary to explain myself more definitely, what I understand, that the atonement in a strict and complete sense, is unconditional. Because I believe that since Christ became a substitute for man in suffering the penalty of a violated law, and also released man from that law "which was added because of transgression," every man and every woman that is born into this world, is born as pure as Adam and Eve, in their pristine state.—They are in a state of Reconciliation through Christ, for he has cancelled sin for innocency. It is sin that keeps man out of heaven, and there can be no sin without a violation of God's law, and the law of God reaches those only who are capable to comprehend it. "He that knoweth to do good and does it not, to him it is sin." But not all will remain in the kingdom of Grace.—Sad experience teaches that man is prone to evil, and as he grows up to years of accountability there is a labor required of him from his heavenly Father, just like an earthly father would require of his son so soon that he is capable of working. A beautiful illustration of this is given us in the case of the Prodigal Son. Luke 15. Had the Prodigal Son been satisfied and proved obedient in his father's house, he could have always remained there: so the children of

the invisible church. If they would, after they know to do good, commence to labor according to their light and knowledge, they would step into the visible church and continue faithful laborers, that is subject themselves to the ordinances of God's house; they could forever remain there, and obtain of their heavenly Father *the Crown of life*, or their inheritance purchased of God, through the atoning blood of his Son, which is incorruptible, undefiled, and that fadeth not away." But the greater part of the human family demand their inheritance, (as God forces no man into measures) and squander it like the Prodigal Son, until they lose all their interest in the atoning blood of Christ; for those, God in his alwise counsel, saw fit to institute simple ordinances, through his Son, to bring them to complete self abasement in order to reclaim them, and to make them again meet for that great inheritance. On such actual sinners, or willful transgressors, is laid the condition of positive obedience to the means of grace contained in those ordinances upon pain of forfeiting their soul's salvation. For such characters the atonement becomes conditional.

To be continued.

For the Companion.

A Lent plucked from the Tree of Life.

A LETTER TO BROTHER ADAM HOLLINGER.

There is no circumstance in which a true child of God can be placed in which the consolations of the Gospel do not reach him. The Gospel is "the power of God." It has lost none of its efficacy since the days of Paul. It is still "the power of God unto salvation to every one that believeth." It is the "sword of the Spirit," and when wielded by that Almighty Agent, it will accomplish the purpose of God. It makes poverty rich in the assurance of a great unspeakably great inheritance in Heaven. It brings the light of the Upper Sanctuary into the Chamber of sickness, and turns the pains of disease into the harbingers of eter-

nal joy. It pours the wine of eternity into the desponding soul, and makes it leap in blissful pulsations to the tune of Rev. 21: 4. It puts a golden fringe of Divine light round the edge of every cloud that overshadows us. It guides and cheers, purifies and elevates the soul, and makes the sufferings and sorrows of the present life stepping stones to the imperishable Temple above.—It throws floods of light on the darkness that surrounds us, and makes us sweetly submissive to God's will and authority. The deeper the darkness, the brighter will shine the stars of promise that twinkle in the firmament of our gloom.

The glorious Gospel of the Blessed God is just the help which the poor, weary pilgrim needs. The brightest day has its shadows. We all have our periods of darkness. "Man, that is born of a woman, is of few days, and full of trouble." Who has not wept over departed joys, blighted hopes, and darkened prospects? Whatever betides, we have this comfort, that God knoweth them that are his, that he pitieth them in all their tribulation, provideth for them in all their extremities, and that no one is able to pluck them out of his hand. There are times when life seems draped in garments black as midnight, providence assumes a threatening aspect, fears rise up like mountains in our path, and trouble comes in like the waves of the sea, or falls like water spouts from heaven. At such a time the Gospel is the power of God to cheer, to support, to strengthen, to keep us afloat on the roaring billows, to pour the light and joy and peace of salvation into our hearts, and give us songs of praise in the night season of our sorrow. David was often in the deeps, was often whelmed in the surges of affliction, but could always lay his finger on some blessed promise, and appeal to God for its fulfillment. "Remember thy word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy word hath quickened me." Ps. 119: 49, 50. The Gospel is the storehouse for the poor, the empty, the

needy. It is the Light-house for those who are tempest tossed, and whose pathway through the main is enshrouded in darkness. It is the Banqueting-house for the hungry.—It is the house of refuge for those who feel that the Avenger of blood is on their track, and for all the weary, oppressed, and sorrowing. It is the true Bethesda where all the ills of life may be healed, all its infirmities overcome, and its weakness turned into strength. It is good tidings of great joy unto all people.

Although the hand of faith may be weak and trembling, if it be but strong enough to convey to the mouth a single crumb of the bread of life, it will keep the soul from famishing. When we sit down to our spiritual repast, and regale our hungry souls with the bread of Heaven, faith will so open the garner of the All-sufficient Provider, that the fragments remaining far exceed our original store. If we begin our meal with seemingly the scantiest fare, we rise from the table leaving twelve baskets full untouched.—"Man liveth by every word that proceedeth out of the mouth of God."—The Gospel is the record of the Son of God. Although written with ink as to the letter, it is, in its deeper sense, written with the heart's blood of Jesus. If we read the letter only, its truth will enter our minds as that of any other history; but if we read it as the inspiration, the inbreathing, of the Divine Life, as the heart-throbbings of the God-man; if we read it as the love utterances of a tender Father to his perishing children—a gracious Sovereign to a death-meriting race, it will be sweeter to us than honey and the honey-comb. It will be to us what it is in itself, the *Word of the Ever-living, Everloving, Everlasting God*. Oh what a sweet, blessed privilege to have such a treasury to draw upon in our every want, our every perplexity, every strait, every hour of need!

Is thy soul cast down, my brother? Are you burdened with a load of "present distress," or are you disquieted with foreboding sorrows?—Is the wind contrary? Is your frail

bark tossing and plunging among the breakers? Are you calling to the Master of the storm, save me, Lord, I am sinking? "Hope thou in God." He is your "strength, your rock and fortress, your deliverer, your buckler, and the horn of your salvation, and your high tower." Be not dismayed. He will not leave nor forsake you.—Your heated furnace is all glowing with prophecies of good, though you may not be able to read them thro' your tears. The dove will surely return, and drop into your bosom the olive branch of peace to comfort and gladden your heart with the assurance that the waters are assuaging. The baptism of affliction will only purify you, and the bow of hope that spans the blackened heavens, reveals to you the comforting truth that the sun shines somewhere, even if there is no rest in the cloud thro' which you can gaze on his smiling disk. *Hope. Hope THOU. Hope thou in GOD.* Here is your anchor. It entereth into that within the vail. You have immutability to rest upon. You cannot sink, unless you cast yourself out of the life-boat, which I am sure you are far from doing. God will not cast you off, as he has a hundred times over vouched for your security. The devil can not pluck you out of your Father's hand, for his head has been bruised by the victor's heel. The world cannot tear you from your foothold on the Rock of Ages, for it is a conquered province. "I have overcome the world" is the announcement of Jesus, and the watchword of all his followers. You are rooted in God, and neither wind nor wave, nor storm, nor thunder, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from him. "Take no thought for the morrow: Sufficient unto the day is the evil thereof." "Give us this day our daily bread." Do not drain the untempered bitterness of afflictions anticipated enp. "Hope thou in God."

Is the barrel of meal beginning to

waste, and the cruise of oil to fail? Where is the God of Elijah? Is the house of your tabernacle giving way? You have the promise of a better one beyond this vale of tears,—one not made with hands, eternal in the heavens, not subject to pain or decay. Be of good cheer, my brother, God is faithful. He has promised to sustain you, and he will verify his word. If you must walk in darkness, hear the word of God addressed to you in Isaiah 50: 10. If the waters of affliction threaten to engulf you, draw consolation from Isaiah 43: 2. If you feel forsaken and desolate, reassure your soul of the Divine faithfulness and love, by dipping your empty vessel into the well of salvation at Isaiah 54: 7, 8. If you feel as though the weight of your trials were pressing you into the grave; lean on the staff of the afflicted patriarch of Uz, stored up for your use in Job 13: 15. If your increasing infirmities betoken the approach of the last enemy, turn to the compositions of the minstrel of the Church Militant, and make his sweet death-song your own. Ps. 23: 4. "Earth has no sorrow that heaven cannot heal." This note is woven into every song of the Cross-bearing Pilgrim. Only derive all your support and consolation from the Sacred Oracles. There you will see the glory of Jesus, your soul will be enraptured with the beauty of Jesus, your heart be inflamed with the love of Jesus, your inward ear will hear the voice of Jesus, calling his sheep to greener pastures, and to fresher fountains. Every page is luminous with the loveliness of the soul's everlasting charmer, every word is redolent with his name, every syllable is musical with the anthem of redemption, every letter bears to the sanctified soul a thrilling undertone of the everlasting song in whose full chorus you will soon join. Read the 25th, 42nd, and 43rd Psalms, and may the spirit of the deathless Poem be so infused into your soul, that you may feel a deep, sweet sabbathie bliss, as if you were shaking hands and pressing the lips in holy greeting of the sweet Psalmist of Israel. Or, to

rise a step higher, may you have the blessed, inwardly—real experience, that the arms of Jesus are around you wherever you go, and his whispers of love ever in your ear.

C. H. BALSBAUGH.

Union Deposit, Pa.

LOCAL MATTERS.

Tyrone City, Pa., Aug. 7, 1866.

CORRESPONDENCE.

HALDANE, OGLE CO., ILL. }
July 23rd, 1866. }

Dear Brother Henry: Being requested by some brethren to write through the "Companion," after my return from the A. M., I will now, after a long delay, comply with their request, briefly.

On my way to the Annual Meeting I attended four Lovefeasts in Pa.; at Augwick, Lewistown, Buffalo Valley, and Lost Creek. Met with some brethren with whom I had former acquaintance, and formed the acquaintance of many dear brethren and sisters. Must say I was much pleased with the brethren; their good order, and zeal, in the good cause, and above all the evidences of Love Divine which characterises the true christian in every age. From the last Communion, Lost Creek, I was kindly conveyed by brother Joseph Hanawalt, to the A. M., and back again to Germany Valley, which we reached on Friday evening. Met with the brethren in worship that night; stayed with the brethren and children over Sunday; preached twice on Lord's day. Took the cars on Monday evening, and reached home on Wednesday, after an absence of four weeks; found all well.—Thank God for his abundant mercies. And now, brethren, as I always love to hear from the churches and their prosperity, I will make a few remarks in reference to the churches in Northern Ill. I am happy to say the cause has somewhat revived, since the close of the war. There have been more or less additions to the church by baptism in the different branches, for the last 8 or 10

months. The number in other Districts I cannot tell, but in our district there have been fifteen baptized, and probably more in some others.

And now, brother Henry, I don't like to criticise, but I must call in question what you say in the 28th No. of the *Companion*, July 17, last page, in reference to the New, or River Brethren springing from our Church. I have always learned that they sprang from the United Brethren in the infancy of that sect. Now we want facts. Will not some brother who is properly informed upon the subject, give us through the *Companion*, a true history of that Church.

Yours in christian Love.

SAM'L. GARBER.

JOHNSONS DEPOT, TENN. }
March 9th, 1866. }

We, the members of the Church of the Brethren, at Buffalo, approve of the course of our beloved brother, P. R. Wrightsman, in regard to the distribution of the money sent to him from the brethren North. We believe he has acted honestly, and uprightly, in every instance, and we feel bound to defend him against all the world, as long as he conducts himself as he has done heretofore.

Signed by order of the church.

NATHANIEL KROUSE, Deacon.
JOSEPH KLEPPER, do.
WILLIAM CLARK, do.
JOHN MILLER.
DAVID T. MILLER.
GEORGE L. BEAM.

FREEDOM, WASHINGTON CO., TENN. }
July the 16th, 1866. }

From the Limestone Church. To all the brethren and sisters greeting. As there has been some dissatisfaction in our Church, on the part of some of the members, in regard to the distribution of the money to the poor, in brother P. R. Wrightsman's hands, therefore we, the Church, thought it meet to investigate the matter. And on an impartial investigation, have found that P. R. Wrightsman has done his duty, in the handling, and distribution of the money committed to his

care, and we feel it our duty to defend him against all evil reports, believing him to be a faithful brother in the Lord.

Signed in behalf of the church.

Elders present { DAVID DERICK
A. J. CORRELL.
HENRY BRUBAKER
HENRY GARST.

JOSEPH SHERFY.
WM. SAYLER.
DAVID BOLTON.
JACOB BASHOR.
HENRY BOLTON.

The River Brethren.

It appears from a number of letters received upon this point, that we were mistaken in what we said, on page 224, where we intimate that the sect called New or River Brethren sprung from our Church. We give for the present only the following from a brother whose age would enable him to know exactly how this sect originated. We hope at some future time to give a more definite sketch of their origin. We thank our brethren for correcting us in all cases.

Dear Brother Holsinger; I find on page 224 an answer to a query to J. S. Lawver, concerning the name of our Brotherhood, and in alluding to the New or River Brethren, you inform your readers that they sprung from our Church, where you are under a wrong impression. This respectable sect originated in our County. I have had an acquaintance with two of the Founders of that Church, as early as 1817; nearly 50 years since. HANS and JACOB ENGLE, both lived near the Susquehanna river. I have frequently been a hearer to their preaching. None of the Founders of that Church ever belonged to our Church, for that reason they never sprung from our Church. They sprung from the Menonite Church. The reason people think they sprung from our Church is because they immerse the same as we do. I hope

no harm in correcting you in this matter, as you speak to hundreds or thousands at the same time.

Yours in love,

JACOB STEHMAN.
Lancaster Co., Pa.

Bad Money.—We do hope our patrons will examine well all fractional currency before sending it to us, on subscription or for books. If we receive a bad quarter for Sunday School edition of Revised New Testament, and must return it at our own expense, we lose 2 cents on the sale of the Book. Our profits are small enough without being reduced by unnecessary postage. We will not deal in counterfeit money. We have now 3 bad 50 cent notes on hand, which we neglected to mark at the time of opening the letters, and so have been sold on them.

Appointments.

Brother John S. Holsinger and myself purpose, God willing, to pay a visit to the members in Northwestern Pa., at the following stated times:

Aug. 16, John Funk's, at No. 10.
Aug. 17, Emanuel Bralliar's, Belsana.
Aug. 18, 19, 20, Montgomery branch.
Aug. 21, 22, at Christian Bowers'.
Aug. 23, 24, Martin Mentzgers; P. Bear please make arrangements in the three last mentioned places.
Aug. 25, 26, Cowanshannoc.
Aug. 27, 28, Red Bank.
Aug. 29, 30, Salem branch, Clarion.
Aug. 31, Frenches. Sept. 1, 2, cross the Alleghany river. Brother Wise, please make arrangements in the four last mentioned places. Sept. 3, at J. Beary's. Sept. 4, 5, 6, at Plum Creek; Kimmels. Sept. 7, 8, 9, Indiana branch. Sept. 10, 11, 12, Johnstown branch. Sept. 13, 14, Shade branch.

The brethren in these places are requested to make the appointments as they see proper, as no special letters will be sent.

LEONARD FURRY.

The above had been mislaid and turned up again just in time for this issue. We confess penitence and ask pardon.—Ed.

To the Churches in Penna.—

As the time is near at hand when the Pennsylvania members of Committee to Tennessee must set out upon their journey, and as no funds have yet been received by them, toward defraying their expenses, we have agreed to advance the money and take the Church for it. Collections for that purpose may therefore be sent to the editor of the *Companion*, but all money must come in the name of the churches, so as to save us trouble. It will require about eighty dollars for each member.—There are two, but it is not certain that both will go.

DIED.

In Lafayette branch, Allen Co., Ohio, July 23, brother MICHAEL LEATHERMAN, in the 68th year of his age. He moved from Washington Co., Pa., in the year 1835. Since that time he has served two terms in the office of the Probate Judge, then served a short time in the army, and about a year ago he was received into the Church again, where he remained until he expired. Funeral services by the writer, from St. John 1: 28, 29.

DANIEL BROWER.

"Visitor" please copy.

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List of moneys received, for subscription to the *Companion*, since our last.

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Geo. P. Grosspinkle do	1.50
Daniel Grosspinkle, do	1.50
Nancy Ruble, Lewistown, Pa.	.90
Henry Snyder, do	.50
Geo. Winand, York Sulphur Springs, Pa.	.50
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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, AUG. 14, 1866.

Number 32.

For the Companion.

Finish Thy Work.

Finish thy work, the time is short,
The sun is in the West,
The night is coming; down till then,
Think not of rest.

Yes, finish all thy work, then rest,
Till then rest never,
The rest prepared for thee by Christ,
Is rest forever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil,
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strength-reviving air,
Take thou thy fill.

Finish thy work, then go in peace;
Life's battle fought and won;
Hear from the throne the Master's voice:
"Well done, well done."

Finish thy work; then take thy harp,
Give praise to God above,
Sing a new song of mighty joy,
And endless love.

Give thanks to him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now.

LYDIA LAWVER.

Shannonville, Ohio.

The Atonement of Christ.

THE ATONEMENT BEING IN ANOTHER
SENSE CONDITIONAL.

Forasmuch as the atonement of Christ, in the most extensive sense, is unconditional, so it is also in a more limited sense, conditional; and that man's own actions make it so to him, we have already shown in the last part. Heb. 5: 8, 9. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation *unto all them that obey him*. Thus, then, as necessity required obedience of the Son of God to become a perfect sacrifice through the sufferings of his death to atone for sins contracted from our first parents, and to become the author of their salvation; even so, obedience is required, of actual sinners, to "the Gospel of our salvation," in order that Christ may be the author of

their salvation. Obedience to the Gospel, the word of reconciliation, committed by God, through Christ, to rational man, is a test of his faith, and a testimony of his adoption.—

"For he that believeth in the Son hath eternal life; and he that believeth not the Son shall not see life; *but the wrath of God abideth on him.*" Omission of duty, obligatory on him who knoweth to do good, makes him a sinner in the sight of God: because it is an evidence of disrespect and disobedience, and a sure sign of stubbornness and rebellion. Christ, in his Gospel, has appointed means of grace in the form of ordinances, devised in the courts of heaven; and upon the condition of submitting in faith to those ordinances, the actual transgressor has the promise of forgiveness—he regains his lost inheritance, and his lost interest in the blood of Christ, which will cleanse him from all sins. Those items, or means of grace, are given in such a beautiful order, and are so well adapted to the subjugating, proud, and rebellious man, to bring them to the knowledge of himself, contrition of sins, humiliation, and self-abasement, as becometh the wisdom of God. These institutions must be obeyed in their proper time, place, and order, to be justified, to have peace with God, and to have free access into this grace wherein we stand; and that we may rejoice in the hope of the glory of God.—Among those items, repentance in faith stands the foremost, which means, a turning to God with our whole heart and affections in the full assurance of obtaining pardon for our sins, through Christ's merits, and the reception of his favor. We have a beautiful semblance of true repentance in Scripture, in the instance of the Prodigal Son. Yea, it is analogous to the whole conversion of man, and full acceptance with God; of which I beg permis-

sion to paraphrase in a concise manner.

I understand the Father to represent God in conjunction with Christ; the Father's house, the church; the two sons, that part of the human family that are accountable to God; the younger son, that part who have knowingly sinned against God, and by a vicious life destroyed every good principle naturally in them; and the elder son, that part who never depart from God, but by the first drawings of the spirit of God obey him, and of consequence abide in his house, and labor for his interest, which of course, in the time of the Savior, were only the believing Jews. Now, as the younger son was said to be lost and dead, so also the willful sinner is lost, or estrayed from God and "dead in trespasses and sins." And, that the younger son was unwilling to abide in his father's house, and labor for him, after being *capable of doing so*, a servant, or else he would not have demanded his portion that belonged to him and gone into a far country.—We may learn many important truths in reference to this circumstance, but the limits of this essay will forbid me to enlarge, though very instructive. Suffice it to say, that God endows his creatures with intelligence and with power to continue with him; but he lets him act of free choice, to choose or refuse, to accept or reject. He forces none to serve him, nor uses any compulsory means of keeping them with him in time of grace; this accounts for the willingness on the part of the Father, to grant the request of his Son. The goods that belonged to him may represent his innate principle, his moral agency received from God, this he spent in riotous living, became immoral, and went on in that sinful career until he was tired of it, finally he got into a starving condition. No sinful pleasure to

enjoy, no delight in rioting, "a mighty famine," because it would not satisfy his raving appetite, he wanted something better, he felt the weight of his degraded and ruined character, he wanted something more substantial. And what was his resolve? "He went and joined himself to a citizen of that country," in order to participate in his enjoyment, that is, he broke off from his immorality, and commenced to lead a moral life, to gain his character and his reputation, and become a good citizen, perhaps in expectation to gain a high position, or fill an important office, and thereby obtain the honor and applause of the world. But alas! he was sadly disappointed; for he was sent to feed swine, the meanest occupation. There his hunger increased, he now saw that starving in a foreign land was certainly his fate, unless he would return.

How many are in like condition. They run on in their mad and sinful career, try everything, a moral life, reform in part, and join nominal religion, and would do almost anything aside of the word of God, sooner than come down from their pride, and seek pardon at the feet of Jesus, and learn of him.—Now the prodigal came to himself, he reflected back to his father's house, he evidently felt that nothing short of the bread of life, which only was to be obtained there, would satisfy his burning hunger.—O how humble! He was willing to be received as a servant in his father's house. In faith he resolves to return; he, without hesitation, carries out his resolution, and confesses honestly, pride was humiliated, shame was foreign: "*Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.*" The father meets him with joy, embraces and kisses him; but before he brought him into his house, he ordered his servants, "bring forth the best robe." The robe of Christ's righteousness, which is the best robe in existence, pure and spotless. He was now evidently stripped of his impure clothes, of

shame and sin, and clothed with the garment of righteousness, which is signified by the obedience of faith *in baptism*, the initiatory ordinances into the Church of God, and the proper means of receiving the prodigal, as a son, into his father's house, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, *have put on Christ.*"—Yes they have put on Christ as the best robe, the robe of their righteousness.

And what next? "A ring on his hand." A ring has no end, answering to the love of God, which has also no end: "*For the love of God is shed abroad in the believer's heart by the Holy Ghost which is given them.*" How well this corresponds with the order in the economy of grace I will let the reader judge.—First repentance in faith, then obedience to the faith in baptism for the remission of sins, and then the Gift of the Holy Ghost as an instructor to lead the believer into all truths, and to bring all things to his remembrance, the author of the atonement commanded. This also compares with the notable teachings of Peter on the day of Pentecost under the endowment of the Holy Ghost, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And what more? "and shoes on his feet" signifying, the Gospel of our Salvation, the guide and compass to steer our course properly on our journey on the narrow road that leads to joys on high. Paul says to the believers "Having your feet shod with the preparation of the gospel of peace." The Christian is represented as a traveler and pilgrim to a better land, and of consequence must be fully equipped for his journey. For the Christian's path is a checkered path; full of cross lines, thorny, rugged, and goes through a dreary, wild and howling wilderness, with the light often much obscured.—Hence the apostle exhorts, "Wherefore lift up the hands which hang down, and the feeble knees; and

make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Now the returned prodigal was furnished with all the needful equipments, to wit: clothed with the best robe, Christ's righteousness, by which is applied *his atoning blood* to wash away his sins; a ring on his hand, the token of love and espousal to Christ; and shoes on his feet, the Gospel of Christ, in which is contained all needful instructions for that spiritual journey, justly called the bread of life to feast upon in the Father's house, the church of God.

O how delightful! how joyful, and how happy does the child of God feel, when in communion and fellowship with the saints, he can feast upon the fat things of God's appointment in his house: especially whilst celebrating the Lord's supper in anticipation of the great Marriage Supper of the Lamb, of which it is an emblem. He feels sometimes as if he were transported from this scene of time to the Elysian fields of bliss that in his rapture and delight, he forgets himself like Peter in the transfiguration of Christ imagining himself in Paradise. And truly, it is a heaven upon earth to the children of God bound together in love and union, engaging in the exercise of their duties enjoined upon them by their great Leader, and head of the Church. O the exceeding great and precious promises given upon condition of obedience to the will of God. Reflect O my soul! and remember your future state, providing you die a child of God; you, who bear reproach of the ungodly, suffer persecution for Jesus' sake, and are looked upon by the world as of no account, and your labor in the gospel as foolishness; your non-conformity and self-denial as enthusiasm; you, who are the offscouring of men shall once shine as the firmament, and as the stars forever and ever.—In conclusion of this part, I appeal to you, sons and daughters of Adam, the redeemed by the precious blood of Christ, in the language of the apostle: "You are bought with a price; therefore glorify God in your

body, and in your spirit, which are God's." Come to Jesus, repent of your sins, comply with the condition of pardon, and you certainly will be saved by grace through faith in the atoning blood of Christ. "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God.

To be continued.

For the Companion.

On Prizing and Searching the Scriptures.

A most important help in the way to eternal life, is the regular and devout perusal of the sacred Scriptures. They are an inestimable treasure and of all books should be your chief and most beloved companion. They are to the disciples of Jesus a light for their feet, a lamp for their paths. To search them is an express christian duty. "Let the word of Christ dwell in you richly with all wisdom." "Search the Scriptures." You are commanded not merely to read the Scriptures, but to read them with such attention, that your mind may be amply stored with their divine instructions. The precept Search the Scriptures, is peculiarly emphatic; it signifies to search them as a miner searches a mine for Jewels or for gold. Then dig into the sacred mine, and search for the precious treasures it contains. With respect to the doctrines and duties of religion, make the word of God your sole guide, and reject all human traditions. The Lord Jesus taught his disciples how to treat human traditions on religious subjects, when he condemned a regard to those of the Elders: To the law and to the testimony; if they speak not according to their word it is because their is no light in them. The doctrines of the Bible are the doctrines you are to believe. The duties enjoined in the Bible are the duties you are to practice, and all the additions which the traditions of men or human authority make are worth-

less, and often become the occasions of sin, when men reject the commandment of God to keep their own tradition. As the word of God is thus in religion to be your sole guide, so you are required to add nothing to it and from it to take nothing. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." Every word of God is pure. He is a shield unto them that put their trust in him. "Add thou not unto his words lest he reprove thee and thou be found a liar. To read the Scriptures profitably, read them with a docile and humble mind, and with a desire to receive spiritual instruction from them. "As new-born babes desire the sincere milk of the word that ye may grow thereby." "For the wisdom of this world is foolishness with God. God resisteth the proud and giveth grace unto the humble." To read the Scriptures profitably, guard against their sin and folly who wrest the word of God; who reject its distinguishing doctrines, because they are mysterious, and whose self-conceit and wicked pride, while they prevent them from learning of the Savior, are leading them to perdition. "The Lord knoweth the thoughts of the wise that they are vain."

D. S. SELL.

New Enterprise, Pa.

For the Companion.

Death.

When we reflect upon the unwelcome visitor, thoughts of an unpleasant nature are forced upon our mind. Among the worldly as well as with Godly, stout hearts are made to throb with emotion. The glistening tear is made to trickle over the weather beaten cheek; the loud, boisterous voice is hushed into silence, when visiting the bedside of the dying. But different as are the habits of mankind, may be the thoughts that crowd upon the mind when viewing the work of death.—Our emotions may be of a purely selfish nature, and bitterness of soul may be occasioned by the forced

separation between earthly friends; the ties of friendship broken; the family support taken away; ten tender children left without a mother's care; &c. And truly here is cause for sorrow, especially to the worldly, who have no hope beyond the grave. But by the Christian a more expansive view of the subject is taken; and a cheering ray of hope beams upon the stricken heart, as he remembers that "It is not all of Death to die." And when forced to look upon the sweet little one, in the vain struggle for life, the parent may well say: O, that my child could have been spared! And yet, while looking forward, join with the poet in exclaiming:

"O, when a mother meets on high,
The child she lost in infancy!"

When in the midst of a life of usefulness death claims its victim, we are led to ask why has the Lord taken from our midst one who is so much needed to assist in bearing aloft the banner of our blessed Jesus. But as we love such here, should we not be moved to increased energy in the Master's cause; and look with an eye of Faith to the meeting that shall take place, far beyond the rolling river. When by the bedside of the aged Christian, who like a stock of Grain is fully ripe, we may be led to murmur, and ask who shall supply the vacancy caused by the death of our aged father or mother in Israel. Oh! that we could, under every afflictive providence, unite in saying: "Let him alone it is the Lord." And instead of murmuring, with humble submission join the poet in saying

"How blest the christian when he dies
When sinks a weary soul to rest."

Buckle on the Christian's armor. Prepare to take the place of, and to labor as have our fathers and mothers labored. Be faithful unto death and we have the promise of Life Eternal.

E. HEYSER.

Phila., Pa.

The mind has a certain vegetation power, which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up into weeds or flowers of a wild growth.

For the Companion.

Insurance, Lightning Rods, Secret Societies, &c.

Inasmuch as we are now traveling through a vain delusive, and sinful world, to an endless eternity, where we shall inherit weal or woe, according as we have desired or labored for, while probationers here on earth. And inasmuch as the prophet says: "The heart is deceitful above all things and desperately wicked, who can know it." Should we not examine ourselves very closely and with the Psalmist say: "Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting." Truly hath the wise man said: "There is a way which seemeth right unto a man, but the ends thereof are the ways of death."

We, the professed disciples of the Lord Jesus Christ, do have an Annual Conference, and do there discuss some very important subjects, (some of them also very unpleasant.) And, as the subjects of "Secret Societies," "Lightning-rods," and "Insurance companies," have frequently been before our conference, I will give my views as a caution. The first, viz: Secret Societies I believe to be unchristian. See Col. 2: 21. And the others, like every thing else, may be very much abused, and for fear of my fellow-men committing sin in the abuse, is why I write. I am not directly opposed to either of them, (the two latter.) Lightning rods I believe to be a preventive. Here I would say *in part*; for all that we imperfect creatures do, is but *in part*. See 1 Cor. 13: 9, to end of chapter. It certainly would be very silly in man to put up Lightning-rods, if he did not believe they would attract the fluid that conveys destruction to our property. And are we not justifiable in using a preventive? We think it is our duty to provide food and raiment for our bodies, forage and shelter for our stock; yet this we can only do *in part*, for after we have done all we can do, God may still bring a famine upon us which may cause man and beast to perish.

We may plow and sow, but God must give the increase or there will be none. So if we rely too much upon doing *our* duty, when we have performed them, we may abuse our privilege. So when we have made use of the means to draw the lightning from our buildings, we are certainly both unwise and unchristian, if we don't know assuredly that the protection and the destruction thereof is altogether in the power of the Almighty.

Now as regards insurance of property, which I think the brethren look upon as the most innocent, yet to me it is the most dangerous of the two. With us, or within the bounds of my knowledge, the general custom or professed intention of such companies is, to insure a property that is really and in fact worth 1200 dollars, in case of its being burned to be paid with 800 dollars. Now, I verily believe much of the property thus insured is given in at more than its real value in order that they may realize its full value, in case of loss by fire. Now here is insincerity or fraud practiced, which is neither pure nor holy in the sight of God. And if a person would return his property for more than its real value in order not to be loser in case he would have to help to pay another person more than the real value of his property. Would this not be combatting or resisting evil with evil? And would not this be a violation of God's holy law?

Again, insurance is not a preventive, but a remedy after the casualty is past. Now as we are imperfect creatures, prone to evil, and we know we have a remedy for any evil that might befall us, we feel less dependent upon that God from whom all our protection must come. Now, dear fellow man, whoever thou art, let us remember the words of our Savior, that "except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." And as the carnal mind is not subject to the law of God, neither indeed can be, but is at enmity with God, so let us see that we are spiritually

minded. But whence cometh the carnal mind? Is God the author of it? I learn from my Bible that after God's six days work in the creation, in which he created every living thing, even man in their likeness and in their image, God saw everything that he had made, and beheld it was very good; hence I conclude that God is not the author of the carnal mind, but it was brought about by the abuse of privileges granted to our first parents, who, acting in the capacity of free agents, before they partook of the tree of life, and became infalible.—Our mother, Eve, doubted the word of God, and believed the word of the Serpent, and carried out the principles of her unbelief, and became carnally minded, and both the man and the woman were afraid of their Maker. Do we therefore not inherit this depravity from our first parents? It is evident that it is in us, and that we carry out the principles of it, to a lesser or a greater degree, by living after the lust of the flesh and the lust of the eyes, and the pride of life, before we live soberly, righteously, and Godly in this present world. And now, in order to enter the straight gate, we must believe, not only that there is a God, for the devils believe and tremble, but we must believe that he (God) so loved the world, the sons and daughters or descendants of Adam, that he gave his only begotten Son and sent him into the world, that whosoever would believe on him should not perish, but have everlasting life. And this faith, if rightly exercised, will produce a Godly sorrow for our sins, which will work a repentance, not to be repented of. And if we will then carry out the principles of this faith, as old Abraham did, by obedience to Christ, we will enter into covenant with God, by baptism, according to the commandment of Christ, and obtain the answer of a good conscience toward God. And then that fear and dread of God which fell on our first parents in Eden, will be removed, and we will experience seasons of sweet communion with God. But alas! the Devil is

not done with us yet, if we shall tarry yet a little while on the earth.—And we must now contend for the faith once delivered to the saints; and add to our most precious faith, the good virtues mentioned by Peter in his second epistle, 1st chapter, 5th verse, &c. Oh! that we might remember what the apostle John writes, in the 20th chapter, last two verses: “And believe that Jesus is the Christ, the son of God, and that believing ye might have life through his name.” Dearly beloved, let us remember the sign we so frequently, and some of us have so lately seen, the bow in the cloud, a token of God’s covenant between him and the earth, that while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. “And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant which is between me and you and every living creature of all flesh. See Gen. 3: 8, 9.

And may the God of all mercy and of all grace enable us to take to ourselves the whole armour of God, that we may be able to withstand in the evil day; resist the enemy of our souls by the sword of the spirit, that he may flee from us and we be triumphant conquerors, is the prayer of the writer.

DAVID BOSSERMAN.

For the Companion.

Charity.

There is perhaps no principle of the human nature, that should be more promulgated and elucidated among the children of men, than charity. It is undoubtedly one of the Christian graces, and an essential element of the Christian character. Let us cultivate it as precious seed, for the food of an affectionate heart. However small the seed may be, if cultivated correctly, it is like the grain of mustard seed, which a man took, and east into his garden, and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it. Those persons of loose habits; those

“whose feet,” according to the Bible “go down to death, and whose steps take hold on hell,” and delight to hear it proved that the Bible lies, and that “fornicators shall inherit the kingdom of God,” are capable of having their brows decked with loveliness, and their cheeks imprinted with beauty, by cultivating the glorious principle of charity. And it will have a tendency to cause them to embrace the Christian religion, and so live in this world as to enable them, when the pale messenger of death shall come, to land on the banks of the “Eternal River.”

Beyond the silence, beyond the gloom,
Of the vale of death and the dreary tomb,
Beyond the sorrow, beyond the sin,
Of earthly ages, its waves begin;
And soon the winds shall waft them,
Among the groves, that lave;
The emerald of their bending boughs,
In life’s eternal wave.
And ’round them shall the music rise,
Of happier worlds and calmer skies.

The effects of charity are most appreciated when manifested in the family circle. How sublimely beautiful are the sweet strains of melody, that are produced by a household where charity reigns supreme.—How it fills the hearts of the aged parents, whose heads are blooming for the grave, with gladness. Charity surely is an immortal principle of our nature, and should be cultivated by every Christian professor. It is to our soul as rain to the drooping lily. How solacing to us, when we look upon the lifeless form of a departed friend and can call to memory their acts of charity, and that they have died in the Lord, and through perseverance, as a child of grace, their Savior they can embrace.

“Dear mourners of the sacred dead,
Arise! lift up your wearied head,
To that bright mansion where the blest,
Of God, in silence now do rest.

When our Savior was comforting his disciples he says: “In my Father’s house are many mansions; if it were not so I would have told you, I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. This, fellow travellers, to the bar of God, is worth striving for, and if we are faithful

to the end the promise is ours. For rest assured if we do our part the promise will surely be ours. For his promises will stand, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

This promise is not ours unless we cultivate the principle of charity.—The apostle Paul says in his first epistle to the Corinthians, “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” It is just as easy for a camel to pass through the eye of a needle, as for a character, where charity is exterminated, to enter into that house, and behold those mansions, and become a member of that household. It is worthy of our attention, to strive to become a member of that house, which is an house, not made with hands eternal and in the heavens.—Those that practice and cultivate the principle of charity will have one golden sheaf of ripe wheat to be gathered into heaven’s garner, when the harvest of the world comes. And when that character shall come, whose fan is in his hand, and will thoroughly purge his floor, and gather his wheat into the garner, this sheaf will surely not be burned with unquenchable fire, for it is one of the waymarks, that are bequeathed to us by our heavenly Father, to pilot the Christian along the straight and narrow path that leads to heaven and happiness. And it is also one of the principles by the which we may know God, and if we know him, we will keep his commandments and if we keep his commandments we will be a member of his household.

When the summer day of youth is slowly wasting away into the night-fall of age, and the shadows of past years grow deeper and deeper, as life wears to its close, it is animating

indeed to look back, through the vista of time upon the sorrows and felicities of our earlier years, and call to memory the charitable acts performed by us when in our youth.—How it gladdens our hearts to think that they will be remunerated at the judgment bar of God. The memory of our charitable acts cease not with this life. When we shall have passed the dark valley of the shadow of death, and sleep beneath the clods of the valley, and when our throbbing heart shall have been stilled, and we shall be at rest,—our funeral shall find its way, and prayers will be said, and we shall be left alone in silence and in darkness to the worm, we will leave behind us, our memory, our example, and the effects of our actions. How necessary then that we walk in the light as God is in the light, and have fellowship one with another. So that if our spirit shall wing its way from this earthly scene and we are called upon to take our journey to-day, we may look at the cross and pass on to glory.

Wm. GUMP.

Fletcher, O.

LOCAL MATTERS.

Tyrone City, Pa., Aug. 14, 1866.

CORRESPONDENCE.

*Dear Brother Holsinger:—*The brethren here at Pipe Creek Md., held their last Counsel on the 20th day of June, in which they concluded to enlarge their meeting house, which was built A. D. 1806: the walls are built of brick, and the roof was covered with cedar shingles—one half of the first roof is still on, but will now be taken off.—The brethren contemplate meeting there again on the 9th inst. in order to make some further arrangements for enlarging the house; but we fear, after it is enlarged, it may be too small to hold our Y. M., or Council in, however, we wish to do the best we can; it is the intention of the brethren to have the addition finished this season, if possible; we contemplate meeting at our Meadow Branch Meeting-house on to-morrow,

the 8th inst., in order to consult about districting the churches in Maryland. We expect brother D. P. Saylor, (one of the Committee on Y. Meeting's,) to be present, in order to discuss the subject, with the brethren here, with a view of making some preliminary arrangement toward holding a District Meeting this Fall.

We contemplate holding a Communion Meeting at our Sams Creek Meeting House (Lord willing) on the 22nd of September. My sister-in-law, of whose affliction I gave you some intimation in my last, died, (after an illness of 14 weeks) on the morning of the 4th inst. She was a member of the Church for some 24 years—and for the last ten years she suffered from an affection of the spine, which terminated in paralysis. She bore her affliction with becoming patience and resignation, and died in hope of a blissful immortality. Oh! what a comfort, what a consolation, the Gospel affords the obedient believer, whether in life or in death.

PHILIP BOYLE.

*Dear Brethren:—*I desire to open a correspondence with any of the brethren, who know of a suitable location for establishing a Select School where convenient buildings can be obtained. A location among the brethren preferred. For credentials apply to brother J. Quinter. Yours in Christ.

O. W. MILLER.

To the Churches in Penna.

Having consulted the brethren here, and my own circumstances, I have decided not to go to Tennessee, as a member of the committee; and I make the following

PROPOSITION:

The State of Pennsylvania, I hope, will be represented by brother D. M. Holsinger, and to defray his expenses each church, or congregation, should bear a part. There are, in the Middle District, 21 churches, in the Western District, to the best of my knowledge, there are 12 well organized churches, which make 33. And I do not

know the number in the Eastern District; but I suppose there may be 17, making in all 50 in the State. It is supposed that \$100.00 will bear the expense to Tennessee and home. That is \$100. for each member of the committee. But I will suggest that each congregation send \$2.50 to the Editor of the *Companion*, and let him receipt for the same, and forward it to his father. Some congregations, I am informed are prepared to forward their portion at once, and I hope all will act promptly in the matter.

JOHN WISE.

Oakland, Pa.

Proposed Visits.

Aug. 25th, to New Florence Station, (P. R. R.) Westmoreland Co., Pa. Sept. 2nd, to the Loop, Duncansville branch. Sept. 8th, to Davidsville, Somerset Co. Meeting in the evening at Davidsville. Remain over Sunday in the Quimchone branch.

On the 10th Sept. to Somerset town, to spend two weeks in the three branches: Middle Creek, Berlin, and Elklick, allowing the brethren of the above named branches to divide the time to suit themselves.

On the 28th of Sept. to Uniontown, Fayette Co. October 5th, Council-Meeting, at Warriors Mark, Huntingdon Co. Oct. 6th, to McElvey's Fort, Huntingdon Co.—Oct. 13th, to Lewisburg, Union Co. This will we do, God willing, and we live.

GRABILL MYERS.

El Dorado, Pa.

Application.

*Brother Holsinger:—*As the time is approaching, according to the arrangements of former years, for the holding of our District Council Meeting, and as there has not yet been any application made for it by the churches, through the press at least, we, of the James Creek branch, Huntingdon Co., have concluded to apply for it this Fall, not designing however, to interfere with other churches, that may have otherwise applied for it.

We have the impression somehow

that the Buffalo Valley brethren thought of having it with them, but we have seen no public notice of that yet; and when this comes to the notice of the Secretary, and of that Church, they will please get the proper understanding when we will yield to the same; and if they do not desire to have it with them our application may be considered. We have a convenient location and by the cooperation of the churches we may be able to meet their expectations.

GEO. BRUMBAUGH.

McConnellstown, Pa.

District Meeting.

The District Meeting for Middle Pa., will be held (God willing) with the brethren in the Upper Cumberland branch, Cumberland Co., commencing on Monday the 22nd day of Oct. next. If the brethren there intend holding a Love-feast in connection with said meeting, they will please give notice thereof as they may see proper; and especially designate the stopping-off place for the delegates, coming by Rail Road.

It is expected that all the churches embraced in the district will be represented.

D. M. HOLSINGER, Cor. Sec.
Newry, Pa.

Information Wanted.

We understand by a brother from Linn Co., that there are a few brethren and sisters living in Clayton Co. Iowa. Now if there is any one who can inform us, either by letter or through the "Companion," where those brethren live, or can give us their address, it would be quite satisfactory to us to receive the information, as we would like to pay them a visit. We do not know any of their names, except sister Garber's, (a widow.)

JOHN R. NISEWONGER.
West Union, Iowa.

Brother Holsinger:—I will let you know something about this arm of the Church, in which I reside, namely the Upper Miami branch.—The church is in a prosperous condition; love, peace and harmony

prevail. There were some five or six persons received into the Church by baptism this Summer, and I think there are some more that will take the yoke of Christ upon themselves soon. We had a very good meeting to-day, at the Spring Grove meeting-house; brother Nicholas Brubaker of Beaver Creek was with us and spoke to a large and attentive congregation. The brethren have also appointed a harvest meeting to be held at Spring Grove meeting-house, on next Thursday.

We have three ministers, namely: H. Rubsam, (Bishop) Jos. Arnold, and Samuel Coppock. We have four Deacons, or visit brethren.

H. H. ARNOLD.

Dayton, O.

Reflections from Bible Readings.

We have just finished reading the nineteenth chapter of Genesis, and although it is not the first time we have read this part of the Bible, we have received ideas and impressions which we have not heretofore realized. Whether correct or not our readers will, of course conclude for themselves.

When the angels of the Lord had satisfied themselves of the wickedness of Sodom and Gomorrah, for which purpose they had no doubt visited the place, as the Lord had declared he would "go down and see" whether it was altogether as it was represented, and when they had resolved to destroy the city, they so informed Lot, and directed him that he should prepare for immediate removal, and if he had yet any others who were connected with the family, he should give them notice that they might be prepared to flee.—Accordingly his sons-in-law were notified, but they only laughed and scorned. But to come to the point, we asked ourself the question: Why did Lot's wife look back? What may have induced her to do so?

Our conclusion is that it was her motherly sympathy and affection for her daughters, who remained in the city, and were now being destroyed in the flames of the burning ruins. Perhaps she had been pleading with them the previous night to go with them, and persuade their husbands to accompany them to a place of safety. Perhaps she remembered now how her daughters had told her, they would gladly go with them, but their husbands would not permit them; that they only mocked at their importunities.—With these reflections her warmest sympathies would be aroused, and it would be very natural that she would look back, perhaps with some hope that her daughters might yet be seen escaping the ruins. But whatever may have been her relations to her children before, it is evident that now she could do no more for them, and in the effort she only brought about her own ruin.

Mothers, see that you perform your whole duty toward your daughters, while they are under your special care, and see well that they are not wedded to evil habits, customs, and persons, that will not only lead them to destruction, but may draw you into the same current.

To the brethren in the Manor branch, Md.

Inasmuch as Jesse H. Berry insists that brother Moomaw did make the assertions with which he charges him, in his letter, published on first page of No. 25, and affirms that he can prove it by brethren (our brethren) who were present at the meeting and heard him, therefore we call upon the brethren of the Manor church to inform us how the matter is. We have received a reply from Mr. Berry, but as the dispute between the men is a mere question of

veracity, which can be settled without much controversy, we have withheld it from publication until we may receive something positive.—We are disposed to believe brother Moomaw's statement in preference to the stanger, nevertheless at the mouth of two or three witnesses every word shall be established. If it is proven that brother Moomaw *did* make those assertions, then he is censurable, and it would be proper that we should publish as much of Berry's reply as refers to that part of the controversy; but if it is settled that he *did not* say so, then we shall give him no attention.—Let us have the *truth*, WELL ESTABLISHED?

Lost Money.—A brother asks, "at whose risk is money sent in letters? as there does appear to be some risk." We answer, all money carefully put up and properly addressed to us, is at our risk. And we are happy to say, there is very little risk, if everything is properly attended to. We are not positive that we have yet lost any. All we demand is that the money be enclosed in a well sealed envelope, and plainly addressed to us, and the postage fully paid, and we shall receive it in due time.

Where it is convenient postal orders may be sent, payable at ALTONA. The only secret in sending money by mail, besides those mentioned above, is to put it up in such a way as to make the least bulk, and that it be entirely hid from view.

No More Back Nos.—Hereafter new subscribers must begin with the number following the order, unless by special arrangement. A slight mistake has disarranged our

sets. One dollar and fifty cents pays for a year, or three cents a number for the balance of the year.

The Revised New Testaments arrived yesterday morning, in good order. Those who have ordered books may now expect them very soon, and all other orders will receive prompt attention. Our price list may be found on last column.

Errata.—In No. 29, Vol. 2, Page 227, 11th line from the bottom, central column, read "*convening*" instead of "*conversing*." On the page following, first column, 10th line from the bottom, between the words "*angels*" and "*give*," insert the words, *that you will*.

D I E D .

In Berlin branch, Somerset Co., Pa., July 25th, JACOB MYERS, only son of brother John, and sister Elizabeth Myers; aged 2 years, 4 months, and 8 days. His death was occasioned in consequence of a severe scalding, which took place about one week previous to his departure. The occasion was improved by the brethren, from Job 14: 1, 2.

GEORGE SCHROCK.

"Visitor" please copy.

In White Oak branch, Lancaster Co., Pa., July 15th, brother ABRAHAM MINNICH; aged 81 years, 7 months, and 10 days. The deceased was a deacon in the Church for upwards of 40 years, and attended to the duties of his office until a few weeks before his decease. Funeral services by the brethren, from 1 Cor. 15: 58.

S. R. ZUG.

At the residence of Eld. Phillip Boyle, near New Windsor, Carroll Co., Md., Aug. 4, sister CATHARINE WANTZ; aged 51 years, 6 months, and 20 days. On the following day her remains were interred in the burial ground, attached to the Brethren's meeting-house, at Pipe Creek. The occasion was improved by the brethren present, by a few practical remarks on Rev. 14: 13.

In Back Creek branch, near Upton, Franklin Co., Pa., May 27, EMMA CATARINE, infant daughter of Peter and Elizabeth MOURER; aged 1 yr., 3 mos., and 14 days. Funeral preached by brother Daniel F. Good and brother Adam Pfeil, from Luke 8: 52. Also, May 29, sister ELIZABETH MOURER, mother of the above child, and wife of Peter Monrer; aged 25 years, 1 month, and 15 days. Mother and child were both interred into one grave, on the 30th, in the Back Creek burying ground. GEO. MOORE.

In the Lower Cumberland branch, Cumberland Co., Pa., July 9th, sister REBECCA LEIP, consort of brother Jonas Leip; aged 53 years, 6 months, and 24 days. We hope that her affliction, which was but for a season, worked for her a far more exceeding and eternal weight of glory. Funeral services by the brethren, from Eccl. 12: 13, 14.

A. L. BOWMAN.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, AUG. 21, 1866.

Number 33.

Selected for the Companion.

"Follow Me."

*Voyager on life's troubled sea,
Sailing to eternity;
Turn from earthly things away,
Vain they are, and brief their stay;
Chaining down to earth the heart,
Nothing lasting they impart;
Voyager! what are they to thee?
Leave them all, and "follow me."*

*Traveler on the road of life,
Seeking pleasure, finding strife,
No, the world can never give,
Aught on which the soul can live.
Grasp not riches, seek not fame,
Shining dust and sounding name;
Traveler! what are they to thee?
Leave them all, and "follow me."*

*Pilgrim through this vale of tears,
Banish all thy doubts and fears;
Lift thine eyes—a heaven's above:
Think, there dwells a God of love.
Would'st thou favor with him find?
Keep his counsels in thy mind.
Pilgrim! much he's done for thee;
Wilt thou then not "follow me?"*

*Wanderer from the Father's throne,
Hasten back, thy erring own;
Turn—thy path leads not to heaven;
Turn—thy faults will be forgiven;
Turn—and let thy songs of praise
Mingle with angelic lays.
Wanderer! have they charms for thee?
I know they have—then "follow me."*

A. O. DIEHL.

Victor, Iowa.

The Atonement of Christ.

THE UNIVERSAL EFFECTS ON GOD'S RATIONAL CREATURES.

That Christ's atonement finally will have a universal effect upon man is evident, or many plain passages in Divine Revelation have no meaning, or cannot be understood in its plain literal sense. "By the Grace of God he tasted death for every man." "In due time Christ died for the ungodly." Here we have it positively declared that he died for every man, and that he died for the ungodly; in the face of these plain Scriptures, I hope no one will deny universal salvation through the atonement of Christ.—That Christ should have died for some to their eternal destruction is too absurd to believe of such a high character. But the ungodly must suffer punishment for his sins till his rebellious soul is subdued to Christ.

"All things were created by Christ, and all things will be subdued and finally be restored to him." For the sake of his willful sin-offering "God has highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "For we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Col. 1: 20. Having made peace through the blood of his cross, by him to reconcile all things unto himself. I say, whether they be things in earth or things in heaven. Eph. 1: 9, 10. Having made known unto us the mysteries of his will, according to his good pleasure, which he has purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him. When God raised Christ from the dead, he invested him with all power, that the fullness of the God-head dwelleth in him bodily. "He set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—I have quoted these passages to prove my position. 1 Tim. 4: 10. For therefore we both labor and suffer reproach, because we trust in the living God who is the Savior of all men, especially to those that believe. From this text, it is plain

that all will be saved by Christ, yet that there is a special salvation promised to those that believe. This I understand to be a deliverance from the second death, or from the pains of hell in the future world; which is an unspeakable advantage to the faithful in Christ, who shall have part in the first resurrection. "On such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years." I have already shown, that Christ by his death overcame the power of death, and after his triumph over death, hell, and the grave, he ascended up on high.—Then the everlasting portals were thrown open, never more to be shut; "When thou, O Jesus, hadst overcome the sharpness of death thou didst open the kingdom of heaven to all believers.

"He entered, but oh, what joy and triumph filled the courts of heaven! with gladness and rejoicing he was brought into the palace of the highest "God, even Emanuel, went up with a shout: Jehovah with the sound of the trumpet." "The son of God Most High, foiled his foes, fought and overcame them in battle, and then sat down with the Father upon his throne." "He was then exalted at the right hand of God," Jehovah, the eternal father, said unto him, that is our Lord—"Sit thou at my right hand, until I make thine enemies thy foot-stool." "Jehovah shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Then the heavens received him, and must retain him until the times of the restitution of all things shall begin; then shall Christ descend to the earth again. For this mighty glorious triumph, preparation hath been making in all ages—for this Christ ascended, and the Holy Ghost came down;—the gospel has been preached that a people might be prepared

to see the king in his beauty, and to share with him in his triumph. God has two grand designs in view, which must be accomplished by different means, to make the atonement effective on all, or else the moral agency of man would be destroyed, the one includes those who by the gentle means and drawings of God in faith come to Christ and are obedient to his commands, these he raises to the highest possible pitch of virtue and holiness here; and glory and happiness hereafter. The other includes those who will not submit, in this time of grace to those gentle means. He will punish hereafter for their wickedness and rebellious conduct until the measure of their iniquity is full, humbled, subdued and reconciled to himself, to bring every knee to bow, and every tongue to confess, to rehead all things in Christ, and to bring every creature to praise him. That Jesus Christ at his coming will raise the dead who sleep in him, and change the living saints, and by his attraction cause them to ascend together, to meet him in the air, is plainly revealed in the scripture.— And that in their glorified bodies they will accompany him in his descent to reign as king on the earth, is equally so. “*When Christ, who is our life, shall appear, then shall ye also appear with him in glory,*” “for if we suffer with him, we shall also reign with him,” and to those that overcome, and keep his words unto the end, he will give power over the nations, to rule them with a rod of iron; as he received of the father—yea, the Lord the righteous judge, will give to all that love his appearing, a crown of righteousness, a crown of glory that fadeth not away. To such that overcome, the promise is, that they shall sit with him upon his throne; even as he overcame and is set down with his father upon his throne. Oh, what glorious promises are these! Oh! who would not wish to possess them?

Let us then be faithful unto death, that we may receive a crown of life. But O, the day, the awful and dreadful, the glorious and lovely day,

when the King of kings, and Lord of lords, shall appear in his beauty! Whose heart can conceive, tongue declare, or pen describe the glories and terrors of that day, when the Almighty Savior shall descend triumphant, and all the celestial warriors, who have followed his direction, and example, shall compose his majestic train. Assist me, O God, to declare the grandeur, the magnificence of that procession; such as not all the kings of the earth joined together could form, nor all the mighty ones of the globe compose. The Lord of life and glory will appear, high seated on the cloud of brightness; riding on a white horse, decked with majesty and excellency, arrayed with glory and beauty; and the heavenly armies following him upon white horses, clothed in fine linen, white and clean: which linen is the righteousness of the saints.— Oh, shall I be there? Shall I see the King in his beauty? Shall I be one that follow in his train? I weep to think I may be shut out; I burst into tears at the thought I may be missing, and be weeping in darkness and pain, while all heaven will be rejoicing, upon that occasion. Where, my lovely readers, will you be then? Do you think that dying in your present situation, you will come to Christ? *Awake, awake to righteousness, and sin not; be like your Savior now in temper and life, then when he shall appear, you shall be like him in beauty; for you shall see him as he is. You shall not only behold him in his beauty, but your present vile bodies shall be changed, and fashioned like unto his glorious body; according to the working whereby he is able to subdue all things unto himself.* But as the glory and happiness of the saints is great, and beyond description, so the woes and misery of the wicked is dreadful, and beyond comprehension. They shall be cast into a lake that burneth with fire and brimstone, which is the second death; where the smoking of their torment shall ascend for ages and ages.

God, no doubt, intends to show

his displeasure against sin, in thus punishing it. Sin and iniquity his soul hateth; and his hatred shall abundantly be evident, in the dreadful punishment that shall be inflicted on transgressors. The justice of God and his righteousness shall shine in the condemnation and punishment of those who have rebelled against him. His character shall be fully vindicated from all imputations of injustice; virtue shall be rewarded; vice shall be punished; and all cause or shadow of complaint forever removed. No more shall it be said, that God suffers virtue and goodness to be depressed and vice and folly to triumph.

But that which appears to me the great design of God in (the infliction of) punishment, is the humbling and subduing of rebels, bringing them to submit to himself, and preparing them for the knowledge and enjoyment of their Creator. For in wrath the Lord remembers mercy, and mercy rejoiceth against judgment. The Scriptures more than forty times inform us that *the mercy of God is forever*; and frequently declare that it extends far beyond his wrath or anger, which is sometimes spoken of as enduring only for a moment. But many are those men, who, though they will allow that God's mercy is over his creatures for a very small moment, even during this present life, declare that death puts them entirely out of the reach of God's mercy, which according to them is but a moment, and leaves them under the power of his wrath, which endures as long as they exist; thus reversing the declarations of **Jehovah**, respecting his wrath and mercy.

If God had designed to leave all those, who are cast into the lake of fire and brimstone, in that miserable state to all eternity; we should never have heard of the earth being created anew by the power of God, nor of the holy city descending from God out of heaven; but a **Jehovah** hath purposed to create all men anew in Christ Jesus, in the ages to come, and in the dispensation of times, to rehead or rally all

things which are now scattered, under one leader; therefore he will renew the earth, and make it the stage or theater whereon all these wonders shall be performed. The suffering of the wicked will be in accordance with their deeds in severity and undoubtedly in duration.—The most wicked wretches and abandoned rebels, will have to suffer to the utmost extremity and the duration of their sufferings may be fifty thousand years after the renovation of the earth. Then will he cause his holy city to descend from God, out of heaven—in this glorious city, Christ and his saints shall reign to the ages of ages, till all things shall be gradually subdued and restored. Then, and not till then, will Christ deliver up the Kingdom to God, even the Father that put all things under him, that God may be all in all. 1 Cor. 15: 24—28. Beyond which closing scene of the Mediator's Kingdom, the Scripture does not carry us; neither is it necessary that it should, for nothing can be plainer than this truth, that "God is love," and when he shall be *all in all*, sin, guilt, pain, and misery will no more exist, but holiness, and consequently happiness, shall be absolutely universal and complete. Salvation from the guilt and pollution of sin is always ascribed, and always will be, *to the blood of the Lamb*; and the renovation of the soul, to the operation of the spirit of God; and sufferings, whether here or hereafter, are only useful to destroy the body of sin and death; to burn up those works of the flesh which tend to prevent the operation of the grace of God, to strip the sinner of all his supposed goodness, to humble and subdue his rebellious disposition, but the *blood of Christ* is that which cleanseth from all sins; and the power of God creates the soul anew. See Rev. 7: 9—17. Here we see they ascribed salvation, not to the great tribulation, out of which they came, but to *God and the Lamb*; and their white robes were made so in the blood of the *Savior*. And it is expressly declared by the prophet, in the name of God, that it is by

the blood of covenant, that the prisoners are sent forth out of the pit wherein there is no water. See Zechariah 9: 11.

LEONARD FURRY.

New Enterprise, Pa.

For the Companion.

"Watch."—No. 1.

"And what I say unto you, I say unto all, watch." Mark 13: 37.

It is of vital importance that we "Watch" what we say and do. It is not only for some to be on their guard, but that we *all* "Watch."—In numerous instances has the Savior shown that we should take heed unto our ways. Not the Bishop alone is required to watch; it is not the Minister only that is to watch, but the Savior says: "What I say unto you, I say unto all, watch.—Lay members as well as officers are to *watch*, inasmuch as we are all liable to make mis-steps, and the Savior knowing the fallibility of man, he could very appropriately say "all watch."

Some times people get into much trouble, and bring great concern upon the Church, by neglecting this great commandment of the Lord Jesus, and no wonder, for when we violate one of the holy injunctions of our glorious King, nothing short of consternation can reasonably be expected. (Matth. 5: 19.) How necessary then that we "all watch" what we are about to engage in, for we may depart far from the rule of gospel faith and christian practice, except we "all watch."

"Watch" is the *watch-word*. In dealing with each other we should ever keep this mandate of high heaven in our memory. We should strive more to retain this one word, and practice its meaning, than to cipher how to make a dollar, a dime, or a cent. *Watch* that we do not hurt the tender feelings of our brother, our sister, or our fellow-mortal, in unthinking words or uncivil acts. Sometimes words are said without taking sufficient care how we speak, and thereby wound some weak brother or sickly sister. Therefore it is very necessary that we keep in view the Savior's mighty fiat, "What I

say unto you, I say unto all, *watch*." We can scarcely think of anything that requires more attention than that of watching which is commanded by the Savior, and by the great apostle Peter (5: 8,) who says "Be sober, be vigilant;" and I ask why? Answer, "because your adversary the devil, as a roaring lion walketh about seeking whom he may devour."

Believing that "all scripture is given by inspiration," and is profitable for "advice, for reproof and for correction," we should "take the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2: 1.

Now, to *watch* is one of the things which we have heard (and read); it fell from the pure lips of our Divine Redeemer and from the mouth of the holy inspired Peter, an apostle of the Lord Jesus Christ, therefore when we are so earnestly entreated by such holy characters it is our duty to "watch." Not only are we commanded by Jesus Christ and by Peter to "watch," but the great apostle Paul who was not a whit behind the cheafest apostle, also thunders forth the mighty importance of watching in the following words:—"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13: 11, 12.) Again we say *watch*, it is the Savior's great command. "Watch" in your house-holds; see that you "bring up your children in the nurture and admonition of the Lord." Teach them what is right and watch them that they do no wrong; be an example that they may do well to watch you and do as you do. "Watch" that *you* do nothing which *you* do not allow *them* to do, and watch them that they do nothing which *you* would not do yourself. Watch in all things, remembering that "actions speak louder than words."

S. W. BOLLINGER.

*For the Companion.***A Crumb of the Bread of Life for a Suffering Sister.**

No. III.

In your remarks on my last "crumb," you say that a brother once offered up a prayer for you, in which he petitioned God, *not to remove your trials, but to sanctify them*. This is a point often overlooked by many of the elect. "*This is the will of God, even your sanctification.*" "God hath from the beginning chosen you to salvation through sanctification of the Spirit." Christ Jesus is made unto us of God, "*sanctification.*" The ultimate purpose of God is to "*give us an inheritance among all them which are sanctified.*" There are few things in the spiritual history of the Child of God which give him a more powerful impetus heavenward than *sanctified trial*. We must through *much tribulation* enter into the kingdom of God." The Divine life never unfolds itself more fragrantly than when the believer treads the path of hallowed sorrow. Never do we grow so rapidly in sanctification, and never is the heart so knit to Christ, as when God, by his afflictive dealings, shows us our emptiness and his fullness. To make us holy in God's great object, and this purifying process is a painful, dislocating, disintegrating process. He that would be holy must suffer.—Whoever turns from the Cross, turns his back to the only means of sanctification. To pray as that brother did, is to pray in harmony with the Divine will. "*Thy will be done,*" is a great prayer, and to pray it aright is to *be* right. When the life of Jesus dominates in us—is so infused into every member of our bodies as in some high, glorious sense to stand in the stead of our natural life in the habitual movements of our physical organization,—we can appropriate the language of Paul in his epistle to the Romans 5: 3—5: "We glory in tribulation also: knowing that tribulation worketh patience: and patience, experience: and experience, hope; and hope maketh not ashamed." Here is a sweet, delicious crumb, fresh

from the oven of tribulation, prepared and seasoned expressly for souls under discipline, and adapted to nourish and strengthen you in your greatest sorrows. Although it was eaten by Paul himself, and has been chewed over a million times since, instead of being stale and insipid, it is all the more spicy and delectable after having been digested so often. What can be more desirable in suffering than the grace of *patience*. It qualifies us to bear all conditions and events incident to us, with such dispositions and affections of heart, such serenity of mind and deportment of life, as greatly to honor God, and impress our fellows with the sanctity and value of a "life hid with Christ in God."—Christian patience is not indolence, or stupidity, or insensibility, or constitutional fortitude, or natural bravery; but it is the gift of God, the fruit of a Divine agency, and nourished by the life of the Son of God. It shines most brightly in affliction. It is the daughter of tribulation.—It offers but one prayer in substance, and that it offers with most fervency in deepest agony: "*Thy will be done.*" Nothing can be more pleasing to the heart of God than to have his children thus passive in his providential dealings. When we are brought into Christ's outward circumstances, and are thereby moulded into Christ's internal conditions, the grace of Christ is eminently magnified. "*I come to do thy will, O God,*" was the purpose with which Jesus left the bosom of his Father; and "*Thy will be done,*" was his prayer when he stepped, all alone, into the winepress of the wrath of God. "Let this mind be in you, which was also in Christ Jesus."—Be "*patient in tribulation.*" "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." So wrote Paul to the Hebrews, 10: 36.—Their trials were doubtless great, and to encourage and animate them, the Apostle refers to the most august of all events, from which none can derive comfort save those who are born of God: "*For yet a little while, and he that shall come*

will come, and will not tarry." Patience is not violent or imperious under the mighty hand of God. It gives the afflictive appointments of the Most High a tearful, but meek and hearty entertainment. It will employ no doubtful expedients to relieve even the greatest distresses, or to secure extrication from the most oppressive circumstances.—When God delays relief, or lets the clouds settle still more darkly and heavily on the heart, the patient soul pours into the Divine ear the God-pleasing, soul-soothing orison of the Lord Jesus, "*Thy will be done.*" All this is the fruit of *tribulation*, which worketh *patience*; and when such patience lays soul and body on the anvil of Divine providence, to be fashioned and polished into that form and to that degree of lustre which God requireth, an *experience* will be the result which the believer would not exchange for a thousand worlds, and a *hope* springeth up which entereth into that within the vail, and lets out a ray of the unapproachable glory more effulgent than the concentrated beams of a thousand suns. Let *patience* have its *perfect* work, my suffering sister, then will your *experience* be that of a soul at peace with God, and the *hope* of eternal rest and felicity in Abraham's bosom will gild your chamber of sorrow with a light which, instead of going out when your eyes grow dim in death, will open into eternal day. In view of facts so astounding, so replete with the wonders of Divine Grace, the efficacy of Christ's blood, and the power of the Holy Ghost, it is not a matter of wonder that Paul could triumphantly say, "*we glory in tribulations also.*" Not to glory in that which issues in such soul-purifying, God-glorifying, Christ-magnifying, Heaven-meetening results, would argue a deplorable lack of appreciation of the Divine goodness. God doth not afflict us willingly, not because he delights in pains and tears and sighs, but because the entrance of the two-edged sword, sundering joint and marrow, soul and spirit, begets intense pain as a *necessary consequence*. In

the flames of tribulation through which you pass, will be melted and furnished for you a diadem of Glory such as angels never wore.

You say if you had the power of choice, you would depart and be with Christ, and that you would not choose a lighter burden than God has seen fit to lay upon you.—Blessed confession. Thanks be to God for such resignation. May it sink into the inmost soul of every reader as it did into mine. This is the work of the Holy Spirit, and it is marvelous in our eyes. None can look affliction in the face and shake hands with sorrow so serenely, so hopefully, unless the grace of God sweeten the cup of suffering with the honey of the heavenly banquet. God never sends trial but with the intent of bringing the afflicted one nearer himself. Affliction is not joyous, but it is *good*. So said David, and he was moulded under the *rod* of God after the *heart* of God. Suffering is not palatable, but it is *salutary*. The chaff is separated from the wheat under the flail of correction, in the sieve of tribulation we are sifted, by the storms of trial we are winnowed and prepared for that heaven of purity and bliss where nothing that defileth can enter. It is better to be in the midst of the burning fiery furnace with Christ for company, than to be free from sorrow and have no comforting sense of the Divine presence. Although mountainous waves of sorrow roll over the soul, the child of God can bear cheerful testimony to the Divine faithfulness and love.—Oh blessed affliction that makes sin more hateful, brings heaven nearer, renders Christ more precious, and holiness more desired. We never deal more closely with Christ than when placed in circumstances in which none else can help us. We never so often travel to Calvary as when we have sorrows too deep for human sympathy to assuage. We never have a deeper and more real experience of what it is to live in Christ and upon Christ, to deal with Christ with all the sweetness and sacredness of a living personal intercourse, than when all the death-

less, God-craving elements of the soul are brought into activity under the pressure of suffering. Unless Christ be *precious* to us, we have no *character* that would render even the immediate presence of Jesus and the glories of the upper world a *heaven* to us. Christ ascended to heaven to prepare a place for us, but he must also prepare us *for* that place, and prepare *in* us a place for *himself*, or we could not be happy even in heaven. Tribulation is one of the means, and perhaps the principal means, employed by God to effect this end. The Holy Ghost never builds up his temple faster than when we are under the hammer of affliction. The dross of sin is never melted off more rapidly than when we lie in the hottest part of the furnace. Let us praise God for all his blessings, and among the chief of these we must reckon our manifold tribulations. It is the way that Christ trod, and if we bear them in Christ's spirit we will receive Christ's reward—eternal joy at the right hand of God.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Dying Rich.

Of all the cases of human folly which men are addicted to, few are more common than the desire to hoard up wealth, that they may die rich. Wealth is a blessing, when used to a good and noble purpose; but when hoarded up, it is a curse to its possessors, and benefits nobody. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 1: 1.

How many,—even of the professed followers of Christ—are actuated by this low and groveling desire—the desire of dying rich—instead of using their wealth in doing good, hundreds of opportunities for which present themselves on every side.—They are hoarding it up to gratify a morbid ambition of dying rich. The idea of dying worth ten, fifteen, twenty or a hundred thousand dollars has a peculiar charm in it. It is the goal which they are struggling

all their life-time to reach. And what an end, what an inglorious end is this! Well, he has secured his object; he has hoarded up countless treasures, which he could neither use nor enjoy, and he has died rich; yes he has died rich, and has gone to meet his judge, and have his accounts adjusted! what an awful thing it must be for a Christian to die rich. Better die like Lazarus at the rich man's gate. What will be the doom of those who have hoarded their hundreds of thousands of their Lord's money, merely to gratify a sordid desire for filthy lucre, or a morbid ambition to die rich. Only think of the poor saints around them, struggling with poverty and pinched with want! think of the Redeemers cause, languishing for the want of that very means which they have thus hoarded up! think of the millions of heathens and thousands of "freedmen" perishing in their sins! Think of these selfish, narrow-minded, close-fisted souls at the bar of God, giving an account of their stewardship. They spent their life in hoarding up wealth, and had the honor of dying rich, and now the *Master* auditing their accounts! What a situation! Better, infinitely better, to lay out their wealth for the glory of God, the advancements of Christ's kingdom, feeding the poor, clothing the naked, and ameliorating the condition of mankind, than hoard it up, for, they know not what. We say again it must be an awful thing for a Christian to die rich.

P. FAIRNEY.

Polo, Ill.

For the Companion.

Religion.

How simple, yet how efficient the religion of Jesus. How concise but comprehensive the doctrine which he taught, yet how slight comparatively the visible traces of the benign influence of his Gospel, even upon many of those who mention his name. They honor him with their lips, but in words they deny him. "If a man love me he will keep my words;" and how will a multitude of professing Christians

bear the test of this declaration of our blessed Lord. "Strive to enter in at the strait gate" is one of his solemn injunctions, but they live as though they had found out another way to heaven, by which self denial and the daily cross are laid aside as not required and unnecessary, but such will assuredly find this is a pitiful mistake, and no other than "the broad way" which leadeth to destruction however forcibly they may be disposed to plead for it themselves or be encouraged by others to pursue it. How does the world in its various modifications, its profits, its honors, and its pleasures, its follies and its foolish maxims, fashions, and customs predominate even over those who profess themselves to be good Christians, and followers of the meek and lowly Lord and Savior, though it is so unequivocally declared that "If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life is not of the Father, but is of the world, and the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." "The will of God is our sanctification."—It is his gracious purpose that all men should repent, return unto him, and live. He willeth not the death of any sinner, and consequently hath abundantly provided for the salvation of all. Oh! but that men would hear him, that they would hearken and attend to his voice. He hath declared, "This is my beloved Son in whom I am well pleased, hear ye him." This is the will of the Father, and the beloved Son has said, "If any man will come after me let him deny himself and take up his cross daily and follow me." These are the terms of the discipleship prescribed by our Lord and Savior Jesus Christ. They cannot be altered; they change not. There are a great many candidates for eternal life, but want it upon their own terms, and are not willing to part with their beloved lusts to obtain it. They are not willing to submit to a life of self denial of the sin pleasing gratifications of the

world, and take up their cross and follow the Redeemer through evil as well as good report, and hence will have to enter the wide gate, and go to destruction. The reason is obvious why few will enter in through the narrow gate, because there are only few who seek to do the holy will of the Savior, while many hear this holy will and know it, and say thy will be done, yet it is to be greatly feared there are but few that do it.

R. E. CABLE.

Covington, Ohio.

For the Companion.

Life's Voices.

In the bright, glad Spring-time, Life's voices are as silvery bells, bringing music to our ears, and gladness to our hearts. Discordant sounds may abound, but our unpracticed ears do not perceive them. Sad echoes may fill the air, but our inexperienced hearts do not understand them.

Joyously we run along the smooth, narrow way, anxiously, often heedlessly, pushing into broader roads, and more extended avenues.—Truth, friendship, sincerity, and all the virtues stand in bright array before our longing eyes; and hope, the chief star in our youthful skies, beckons us on to the realization of the pleasures by which our ideal is surrounded.

And is there nothing real in all these anticipations? Are all these beautiful pictures coalescent and fading as the changeful things of earth? To some they are even so, for they do not heed the warning that comes first, in the still small voice of conscience—that blessed gift of God—nor his providence so mercifully brought about; but to others they come rounded off, shaded down, prepared to fill the heart with a deep and lasting joy. They give to life an earnestness, in the performance of duties, an abiding faith in the "mystery of goodness." They give to that weary soul a foretaste of eternal joys, the reward of course based upon the principles of Truth.

Let us, then, heed Life's voices in childhood, in youth, in old age.—

In childhood, when they are so tender and persuasive. In youth when they warn us of the bitter results of sin and folly. In old age, when they speak in thundering tones of coming judgments. They are ever before us as land marks in a strange country, ever reminding us of realities—stern realities—which cause our beautiful visions to pass away as the morning mists.—Let us then

"Welcome life's voices, for 'tis better to bear
Than shrink from the cannon, or die of our fear;
They speak but a warning when us they implore
From youth to remember, we're dreaming no more."

J. S. GITT.

New Oxford, Pa.

THE CLOSING SCENE.—Let all remember that the closing scene of life must sooner or later be realized. Your friends shall stand round your dying bed, in the heart sinking stillness of anxious suspense, gazing through tears of affectionate anguish on your changing countenance and watching for that breath that shall part you from time forever. O, that when that breath shall be drawn by you with the softness that leaves attending relations uncertain whether it has passed your lips, or shall be heaved aloud with the strongest convulsive gaspings of violent dissolution you may possess in your departure the blessed hope of the gospel—that when you are laid in the mansions of silence, it may be said over you with truth by surviving friends, sorrowful yet rejoicing, 'blessed are the dead that die in the Lord; that they may rest from their labors, and their works do follow them.'

It has been well suggested that people's *excuses* for neglecting duty, are not generally their *reasons* for such neglect. The excuse is very commonly the method of concealing the true reason.

The pleasantest things in the world are pleasant thoughts; and the greatest art in life is to have as many of them as possible.

Do good whenever you can.

LOCAL MATTERS.

Tyrone City, Pa., Aug. 21, 1866.

CORRESPONDENCE.

Brother Holsinger; By request of the Church I write you the following: A man by the name of Dr. SAMUEL ELSWORTH, came to our settlement with his wife, a sister of the Church, from Virginia, some time in the commencement of last Winter, seemingly very poor, and complaining of the hardships they had to endure, during the war. The brethren had compassion on them, entertained them kindly, and ministered to their wants. In last May he was baptized, and remained in this county (Bedford) till last July. They then went to Ohio and from there his intention was to go to Indiana. With sorrow I must say he left things in a very bad condition. He borrowed money from me, and from David Snooberger in the Morrison's Cove, and from others, and promised to pay but which he never did.—We learn from our Doctors that he spent the most of his money for opium, and they pronounced him an "Opium chewer," being the most of his time under the influence of opium. Besides he told the brethren that the government owed him \$1100; that he had employed the 'Squire to draw up writings; and he had affirmed to them and sent them off; and he was sure of his money.

We made inquiry at the 'Squire's, and he says there is not a word of truth, that he ever said anything about sending for money. Now we the brethren of Snake Spring Valley congregation, met in Council and expelled him, until he gives satisfaction. We thought good to publish him that he could not deceive the brethren in other parts as we have been.

HENRY HERSHBERGER.
Bloodyrun, Pa.

Brother Holsinger:—Without any unusual manifestation of God's spirit with us, of the Philada. branch, we feel encouraged, trusting that a little progress is being made, and hav-

ing the assurance that the Lord has not entirely cast us off as unworthy of his notice. We believe he meets with us, and that to a renewal of our spiritual strength. We ask an interest in the prayers of our brethren, feeling that we need assistance, to keep us from the many dangers with which we are surrounded, in this large and wicked city.

E. HEYSER.

Phila. Pa.

The following was received too late for insertion last week:

Dear Son:—I wish you to announce through the *Companion* that I intend, God willing, to set out on the journey for Tenn. on the morning of the 20th inst., Via. of Hagerstown, Md, that evening; thence aim for the nearest point on the Balt. & O. R. R., with a view of meeting brethren Davy & Ebersole at Harpers Ferry, in the afternoon of the 21st. I would be very glad to meet some brother at Hagerstown, on the evening of the 20th, and lodge with him that night.

It is expected, and desired, that all our dear brethren and sisters, will remember us while absent on this important mission, not only in their stated seasons of prayer, but also when engaged in their daily avocations, bear the thought upon their hearts, that an important work is before the Church; and that work entrusted into the hands of a few weak laborers; that God may be glorified, man benefited, and the Church edified.

D. M. HOLSINGER.

Newry, Pa.

Announcements.

A Communion meeting to be held the Lord willing, in the Panther Greek branch, Woodford Co., Ill., on Friday, Saturday, and Sunday, the 16th, 17th, and 18th of November next. A general invitation is extended, and especially to the laboring brethren. Meeting to commence at 10 o'clock P. M.

GEORGE W. GISH.

Secor, Ill.

District Meeting.

The District Meeting for Middle Pa., will be held (God willing) with the brethren in the Upper Cumberland branch, Cumberland Co., commencing on Monday the 22nd day of Oct. next. If the brethren there intend holding a Love-feast in connection with said meeting, they will please give notice thereof as they may see proper; and especially designate the stopping-off place for the delegates, coming by Rail Road.

It is expected that all the churches embraced in the district will be represented.

D. M. HOLSINGER, Cor. Sec.
Newry, Pa.

An Appeal for Charity.

We publish the following from the *Visitor* of this month, for the benefit of the brother referred to.

GILEAD, Miami Co., Ind.

Dear brethren in the Lord:—I would inform you that a little more than a year ago, Eld. John Lair and family, one of our Southern brethren, after having lost all his substance by the war, and having his house and property burned, emigrated to this country with but little substance. Soon after arriving here they took the small-pox which ended in the death of his wife.—Summer passed away and but little done. Fall came and a little wheat was borrowed and sown. Now wheat is a failure and he raised none; and actually owes the seed. The charity of the brethren here have almost kept them up to this time. This present time finds him, with a large family of children, with but few able to work, in a poor condition, hardly clothes to hide their nakedness, and but little to eat.—We appeal to the charity of our brethren and sisters East and West in their behalf. If any one could feel to give a few dollars for the needy ones it would be gratefully received. Our brethren came from the South without anything, now the Charities are going South and they are passed by. He has never asked anything. But they stand in need, and something must be done

soon. If any will do anything it should be done soon, for they must have winter clothes, &c. The doctor bill and burying expenses of his wife are unpaid. We think brethren that command their thousands should administer to the wants of the very needy. If nothing could be given perhaps something could be borrowed until something could be made.

Dear brethren Eds:—I hope you will as soon as possible publish the items of this missive, and also hope you will entreat the brethren to assist one of their fellow laborers in their Master's vineyard. Their circumstances are as pitiful, if not more so, than we have told. Brn. Eds. I will leave the plan for you to fix for getting the means that may be sent.

A BROTHER.

(Such cases as the foregoing, we presume, only need be stated to the brethren, and they will be properly and immediately attended to. We therefore only need add, that brother George Tombough, sr., is recommended as a suitable person to receive the contributions, and let them be sent to him. His address is Gilead, Miami Co., Ind. And his Express Office, Peru, Miami Co., Ind.—EDS. OF THE "VISITOR.")

Brother D. A. Hufford, Rossville, Clinton Co., Ind., writes: "We have had a great deal of rain since harvest, and the prospects are now for much wet weather. Wheat is good what we have, and I think there is enough for bread and seed, and probably some to spare, in our neighborhood. Corn and other crops are generally good."

The Revised New Testament.

We have yet a supply of these books on hand, at prices as found elsewhere, except the plain cloth binding octavo edition, of which we have received none by mistake of the "Union agents."

We have received several amounts for the Committee to Tenn., but defer receipting until all the churches have responded.

Bible Questions.

When John was in the Isle of Patmos he was told to write to the angel of the church of Philadelphia, saying: "Because thou hast kept the word of my patience I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." Is that temptation past, or is it yet in the future? We know that we are tempted in many ways, and we know, too, that we are not all tempted alike; one is tempted one way and another is tempted some other way; but this appears to be a general temptation, and one by which it seems to me that they will all be tempted alike, for it "shall come upon all the world, to try them that dwell upon the earth."

MARGARET DEARDORF.

Answers to Bible Questions in No. 19.

1st. Jephthah made a rash vow. Judges 11: 31.

2nd. King David dwelt in a house of cedar.

3rd. Tobit prayed the following prayer: "Blessed art thou, O God of our fathers," &c. Tobit 8: 5, 6, 7, 8.

H. H. ARNOLD.

Montgomery Co., O.

D I E D .

In Snake Spring branch, Clear Ridge Settlement, Bedford Co., Pa., June 12th, our much beloved brother JOHN MARTIN; aged 66 years, 4 months, and 21 days. He leaves a sorrowing widow and five children to mourn their loss, which we hope is his great gain. He bore the name of being very good to the poor and needy, which makes the prospects brighter for heaven and happiness to him.—Funeral discourses to a large assembly by brother A. Snowberger and the writer, from Hebrews 13: 14.

HENRY HERSHBERGER.

Near Bobs Creek, Bedford Co., Pa., Jan. 24th, sister MARY BURKET, daughter of brother Jacob and sister Matilda Claar; aged 24 years, 11 months, and 26 days. Funeral services by the brethren.

Also, near the same place, March 31st, MARY CATHARINE CORL, daughter of sister Sarah Corl, whose husband fell in the service of the United States, and grand-daughter of the above named Jacob and Matilda Claar; aged 1 year and 3 months.

In the Dunning Creek branch, Pa., July 4th, sister MARY LAYTON, consort of brother John Layton, sr.; aged 65 years, 11 months, and 5 days. Funeral services by the writer and others, from Rev. 14: 13.

J. S. HOLSINGER.

"Visitor" please copy.

In Sugar Creek branch, Tuscarawas Co., Ohio, July 4th, sister ELIZABETH FORNEY; aged 57 years, 1 month, and 9 days. Funeral services from Rev. 7: 13, 17, by Gabriel and John Neff.

Also, in the same branch, July 31st, sister PEGGY STEEL; aged 72 years, 10 months, and 23 days. Funeral services from Heb. 9: 27, 28, by Gabriel Neff and the writer.

J. S. SNYDER.

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Solomon Hoffert, do	.50
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THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, AUG. 28, 1866.

Number 34.

Selected for the Companion.

The School of Christ. L. M.

There is a school in earth begun,
Conducted by the holy one;
He sets his students forth to prove,
The principles of perfect love.
Come all my friends where'er you be,
Say will you go to school with me—
Christ Jesus is my Masters name:
To-day as yesterday the same.

My Master learns the blind to see,
Come all ye blind the school is free;
My Master learns the lame to walk,
He likewise learns the dumb to talk.
He learns the swearing man to pray,
Come ye profane without delay.
He'll change your tongues to praise his name,
And spread abroad my Master's fame.

My Master learns the deaf to hear,
Come all ye deaf and lend an ear,
Unto my Master's pleasant voice,
He'll make your mourning souls rejoice.
The Scripture is our school book true,
Its lessons are forever new;
The scholars all are well agreed,
It is a blessed school indeed.

Come brethren dear who are at school,
Attention pay to ev'ry rule,
And soon will learn that holy art
Of loving God with all our heart.
When these frail tenements must die,
Then we must lay our school books bye,
And reign with master Jesus then,
Glory to God! Glory! Amen.

S. L. FUNDERBURG.

For the Companion.

Spirits, and the Spiritual Mind.

Dear Brethren:—The above caption, Spirits, and the Spiritual mind are subjects that deserve careful, prayerful, investigation and attention; because we are all passing away to the spirit land, and our spirits will soon mingle with the spirits which we here held communion with. It is an undeniable fact, that "there is a spirit in man: and the inspiration of the Almighty giveth him understanding." But mark: "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding." When men depart from evil they are inspired by the Almighty, and receive understanding. But so long as men are proud selfish, and wise in their own conceits, they receive, or accept no instruction, and will not believe themselves to be in the evil: and consequently, will not depart therefrom,

nor receive the inspired understanding.

One of the first steps necessary for the salvation of our immortal souls, is to search diligently and become acquainted with our own selves, that we may know what manner of spirits we are of. And the next step is, meekly to go to Jesus, obey him, take his yoke upon us, and learn of him, and pray to become acquainted with him; because, when he was manifested in the flesh, he was meek and lowly at heart. But he is now a quickening spirit, and the words which he spake while in the flesh, though they were not his own, but his Father's, "are spirit and they are life," as God is a spirit and the life of all. So let us be "joined unto the Lord in one spirit," because "if any man have not the spirit of Christ, he is none of his." But they that live after the spirit, do mind the things of the spirit." "For as many as are led by the spirit of God, they are the sons of God."—And "the spirit itself beareth witness with our spirit that we are the children of God."

But there is also a delusive spirit, which deceiveth the people, and leads thousands astray. This spirit is otherwise distinguished by the Apostle as "the spirit of error." How shall we then know by what spirit we are prompted? A brother once told me, when he is tempted to laugh or to say something tending to laughter, he will first ask himself what spirit it is that moves him to do so or so. Is it the spirit of Christ? Did Christ laugh? Did he use vain, idle words to make others laugh? Never! So in all things, a person having the spirit of Christ, may know by what spirit he and others are prompted; because the spirit of Christ bears testimony to Christ: but a false delusive spirit bears testimony to the flesh. Now the Apostle charges us not to be-

lieve every spirit, but to "try (or prove) the spirits, whether they are of God: because many false prophets are gone out into the world."—These "lying spirits," one of which deceived king Ahab, are anti, or against Christ, (not the antichrist as some say,) for "even now are there many antichrists." "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they were not all of us." (1 John 2: 19.) "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." Mark, because "there is a spirit in man." Every spirit that confesseth that Jesus Christ is come into that flesh in which said spirit dwells, is of God. But every spirit that confesseth not the same, beareth no testimony of Christ, and is not of God. Hereby we may know "the spirit of truth and the spirit of error." If we have of his spirit, we have the mind of Christ, and have learned of him "wisdom and spiritual understanding," we shall also be able to prove the spirits, to "discern spiritually," "and to compare spiritual things with spiritual." Whosoever hath "the ornament of a meek and quiet spirit, which in the sight of God is of great price," hath "the spirit of Christ," and may be known by his fruits, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "They that are Christ's have crucified the flesh, with the passions and lusts thereof." If a spiritually minded man meets a brother whose profession bears the above named fruits, viz: love, peace etc., it is a sure token by which he may readily discern the spirit of his brother, because they will both be-

of one mind and have the mind of Christ: but when he meets a brother whose spirit bears testimony to the flesh, being carnally minded, aspiring for fame, seeking the honor and praise of men, rather than the glory and honor of God, with an accusing spirit, accusing the brethren and slanderously reporting them; (as my heart has been pained to see,) and not willing to make amends or take reproof, but ever justifying himself in his error: such spirit bears testimony to the flesh and is enmity against God. And we feel safe in saying, that nothing short of a thorough conversion will be necessary to restore such an one to the fold of Christ, and to deliver him from the power of the devil.

Will some spiritually minded brother or brethren take up this subject and give us more "spiritual meat" in the *Companion*.

JAS. Y. HECKLER.

Harleysville, Pa.

For the Companion.

Object of Feet Washing.

BROTHER EDITOR:—In the *Companion* of No. 23 we have a communication from the pen of brother Blough, of Berlin, Pa., defining the object of feet washing. I wish to offer a few thoughts on the above subject. I however, do not wish my remarks to be considered, or looked upon, in the light of controversy, but simply, as an exchange of thought and sentiment with my brother on this important subject.—I know however, that brother B. does not stand alone in his views, with regard to the *object* of washing the saints feet, for I have frequently heard it by ministering brethren, while speaking on the subject, termed an after washing, to cleanse us from sin, which in my opinion is an expression not warranted by the word of God. In the language of the Savior himself on that memorable night in which he instituted this ordinance, there is nothing, either expressed or implied, to lead us to the conclusion that it was for cleansing us from sin. From the interview which Christ had on that occasion, it is evident, that it was a mat-

ter of considerable amazement to his disciples, as to the object of what he was about to do. The inference to be drawn from their language is this: they had been baptized for the remission of their sins. Did he now intend to wash their feet for the purpose of cleansing them from filth, or was he instituting an ordinance, a means, for cleansing their souls from sin? The Savior tells them plainly, that it was neither. He said to Peter, "He that is washed, need not save to wash his feet, but is clean every whit; and ye are clean but not all." They were all clean from the pollution of sin, except Judas, and he was not clean after his feet were washed. But, be it remembered, the Savior declared them clean *before he washed their feet*; hence it is clear that his object was not a cleansing from sin. And if this was not the object when Christ instituted this ordinance, (as I think I have clearly shown) from what Scripture do we conclude that it is to be perpetuated in the church for that intent. Brother B. says, "He that has his soul once cleansed through baptism, if he afterwards commits sin through ignorance or weakness, he needeth not have his whole body washed (baptized) again, but only his feet, and then he will be clean again from the pollution of sin, and be a fit subject to commemorate the suffering and death of Christ, and enter the glorious mansions of heaven." This being true, all the sins committed by a disciple of Christ, between the time, from one communion season to another, which is generally six months, or a year, and often much longer, will remain upon his soul unforgiven, until he has an opportunity to have them washed away, or remitted by the ordinance of feet washing; for such a conclusion, in my humble opinion, we have no foundation in the Scriptures.—But when the Church, by appointment, meets together for the purpose of celebrating the ordinances of the house of God, a self-examination is advised by the apostle Paul; and if this be prayerfully entered into, individually, and collectively, the

the Church will, (as were the disciples of Christ) be "clean every whit," before the ordinance of washing one another's feet be practiced, unless there be, as was among the twelve, a *Judas*.

By way of illustration brother B. has cited us to the case of Naaman, the Syrian, and the brazen serpent in the camp of Israel; which in my opinion are by no means parallel cases. The Prophet told Naaman to wash in Jordan and he should be healed of his Leprosy, and it was so; and to Moses, that he should erect a brazen serpent on a pole in the camp of Israel, and by looking upon it they should be healed from the bite of the fiery serpent, and it had the promised effect; but Christ has not said, when you wash one another's feet, your sins committed through weakness or otherwise shall be remitted. If we assume the position that feet washing is for the pardoning of sin: then Christ as our Advocate with the Father is of no avail. The means for the cancelling of sin to the believer, are plainly specified in the Gospel. Let us hear the apostle John: "Little children, I write unto you that you sin not, but if any man sin we have an advocate with the Father, Jesus Christ the righteous," &c. Prayer is the means provided for the believer to approach God through Christ for his sins and short comings, and we have the promise of his pardon if we ask in prayer believing. The apostle Paul exhorts us to "Come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." "If we confess our sins, he is faithful to forgive us our sins and cleanse us from all unrighteousness." 1 John 1: 9. We can *daily*, (and every true follower of Christ should) from the altar of our hearts, offer sacrifice of praise to God, through our advocate *Christ*; and *daily* have the cleansing influence of the blood of Christ applied to our souls. The washing of the saint's feet is by God's appointment, a means of grace, as are other commandments: the communion of the body and blood of Christ, the salutation of the

holy kiss, and the Lord's supper.—Of all other commandments practiced by the Church of Christ, this is most calculated to humble the heart of the Christian, no other command more completely separates between the true church, and that of anti-Christ, and brings the believers on a complete level with each other. It is one of the fundamental principles of the doctrine of Christ; consequently of serious import, and we should, as a Church, endeavor to arrive at the true intent and object of the command.

My article is already too lengthy, and I will close only by adding this: What I have written, I have written from the purest motives of love; and I trust I have employed no language that will wound, or needlessly offend my beloved brother in Christ Jesus. I deeply regret that the Church is not a unit in opinion on this important point. May the sweet influence of the Holy Spirit guide us aright in this, as in all that pertains to the salvation of our souls; and the prosperity of the Church of God. Amen.

V. REICHARD.

Manor Church, Md.

For the Companion.

Watch.—No. 2.

"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16: 13.

WATCHFULNESS, both of a secular and moral character, is of vital importance, both to the worldly man and the Christian. *The Merchant* must be careful to *watch* the markets, or he will become bankrupt; the *Mechanic* must *watch* how he makes his contracts, so he can pay those under his employ; the *Physician* must *watch* his patient, in order to understand every feature of his case, that he may apply the proper remedies; the *Farmer* must *watch*, for the sowing and reaping times, or he will "beg in harvest, and have nothing; the *Soldier* must *watch* when on duty, or the enemy will capture him; the *Swiss tender* must *watch*, or else a sad disaster may happen; if the *Sailor* does not *watch*, he will strike a sand bar, a rock, or a snag, and he and the crew will perish in the waters.

Watch is stamped by the Divine hand upon the high commission of the minister of the Gospel, as he stands up under the weight of his fearful responsibilities to preach "Christ and him crucified" to his dying fellow men. Yes, "For they *watch* for your souls as they that must give account." Heb. 13: 17. If watchfulness is of such consequence as connected with interests already mentioned, what colossal proportions it assumes when applied to the eternal interests of the immortal soul! Is it, oh is it not of infinite moment to you, my dear reader, my brother traveler to the Judgment-seat, that you should *watch* with intense concern, the welfare of your never-dying soul: that soul which must either rejoice with angels in heaven, or wall with devils in hell! That soul which, like a beleaguered city, is closely invested by the most subtle of all foes, who seeks to assail it at every vulnerable quarter, every salient point, ready to follow up any advantage, or to execute any strategic movement, in order to accomplish its ruin? Let not the casket which contains the priceless Jewel be made the means of its ruin. "Watch and pray lest ye enter into temptation.

Watch against everything that is calculated to contaminate the soul through the medium of the eye.

Watch against every unholy sound that with "toad like breath" would suggest evil through the ear.

Watch the tongue, that "no corrupt communication proceed out of your mouth." Eph. 4: 29.

Watch against every inducement to the hands to grasp forbidden fruit or the feet to tread the paths of sin.

Watch, closely watch the citadel itself, which is the heart; yea, "keep thy heart with all diligence: for out of it are the issues of life." Prov. 4: 23.

Watch thy heart; yes, "purify your hearts," James 4: 8. Let no idol worship be set up there. Let no covetousness, nor theft, nor murder, nor adultery, nor slander, nor any evil lurk or be harbored there. "Blessed are the pure in heart; for they shall see God." Matt. 5: 8.

Watch well every appetite, bringing them all under subjection, so that no avenues of ingress to the soul be left unguarded. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Eph. 6: 11.)

"*Watch* ye, therefore; for ye know not what hour your Lord doth come." (Matt. 24: 42.)

"*Watch*, therefore; for ye know neither the day nor the hour wherein the son of man cometh." (Matt. 25: 13.)

"*Watch* ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning. Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all *Watch*." (Mark 13: 35.)

"Continue in prayer, and *watch* in the same with thanksgiving."—(Col. 4: 2.)

"Therefore let us not sleep, as do others; but let us *watch* and be sober." (1 Thess. 5: 6.)

"*Watch* ye therefore, and pray always, that ye may be counted worthy, to escape all these things that shall come to pass, and to stand before the son of man." (Luke 21: 36.)

"Be ye therefore ready also: for the son of man cometh at an hour when ye think not." (Luke 12: 40.)

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." (Luke 21: 34.) (See also Matt. 24: 44.)

"Take heed, watch and pray: for ye know not when the time is." "For the son of man is as a man taking a far journey, &c. and commanded the porter to watch." "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning." (Mark 13: 33, 34, 35.)

"Behold, I come as a thief.—BLESSED IS HE THAT WATCHETH, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16: 15.)

All my Springs are in Thee.

It is not with the *multitude*,
 I feel my heart revive;
 It is not with the giddy throng,
 My soul is kept alive:
 'Tis in the silent, sacred hour,
 When none but God is near!
 My heart is filled with sacred love
 And reverential fear.

It is not with the *multitude*,
 I hear the still small voice,
 Which whispers messages of love,
 And bids my heart rejoice:
 Oh! no, 'tis when withdrawn from earth
 And every earth-bond tie,
 I hear thy kind, parental voice,
 And Abba, Father, cry.

Is it not with the *multitude*,
 My sweetest joys arise:
 Nor even with the saints on earth,
 Though bound by sacred ties:
 The fellowship of Saints is sweet,
 But sweeter, better, far,
 Is fellowship with Christ my Lord,
 The bright and morning star.

*For the Companion.***Ministerial Support.**

Having noticed an article with the above title, on the 234th page of the present volume, I desire to present a few ideas relative to the same. We will at once, without any preliminary remarks give a quotation from the article referred to, which reads as follows: "I notice that some of the brethren, who have written on this subject, have failed to define their positions very clearly: and consequently some of those who may be regarded as taking the negative of the question, have deviated from the subject, and instead of opposing a supported ministry, they have contended against a paid ministry."—Now in order to express as plainly as possible, we will make the bold assertion, that speaking in favor of a *supported* ministry is only a sly way of contending for a *paid* ministry. The writer of the above article says: "I cheerfully admit that Paul did sometimes labor with his own hands, but that he did so all the time I do deny." We presume there is no one who would entertain an idea so absurd that he labored with his hands during the time devoted to his ministerial duties. Neither do ministers in the present age of the world who receive no support

whatever. "I also maintain that it is not proper to take Paul's exceptional cases and make it a rule of our universal, or even general practice. Paul's example will apply to ministers under similar circumstances; but under no others would it apply." Perhaps if Paul would have received an earthly reward for his ministerial duties, he would, by so doing, have retarded the progress of the advancement of his Father's kingdom. Is there no danger of this kind at the present time? Yes, there are those standing outside who have confidence in our ministers, because they are not paid for their preaching. They receive no reward from men, hence do not try to please men, but on the contrary preach the Gospel in its original purity, regardless of the reproaches of men. This confidence being in those who are yet of the world, shall our ministers be justified in receiving their earthly support from the Church? If this confidence in our ministers is lost, by introducing into the church a rule for supporting the ministry, who will be responsible for those who will lose all confidence in the Church on this account? "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel"—should spiritually partake of and digest that spiritual food that they may grow in the knowledge of divine truth; but not sell it either for money or earthly goods, for this would be contrary to the example of the disciples of Christ.

It is said by some that ministers should be paid because that they should spend much time in reading the holy scripture that they may give to all a reason for the hope that is in them. But this is not the ministers' duty alone; it is also the duty of every Christian.

E. UMBAUGH.

*Pierceton, Ind.***The Commission.**

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Jesus Christ asserts his authority to rule and regulate his church; to

appoint his ministers, and to give them their proper commission, so that all their doings may be done in his name and by his authority; hence he says—"all power is given unto me in heaven and in earth."

"Go ye therefore." You will observe the order of the commission:—to teach, baptize, and then build up the church on her most holy faith, and his promise is to be with all such to the end of the world.—They are then first to teach all nations what they must do to be saved, and baptize all that believe. It is a positive law and hence should be observed according to its letter.—There is no mending, altering, or changing the laws and institutions of Christ allowed to any of his followers, however devout and holy they may be. He is our Lord as well as our Savior, and we must hear and obey him.

Dear brethren and sisters; let us try to be faithful in our high calling of God, and keep the ordinances as we have them from God, that we may have a right to the tree of life, and may enter in through the gates into the city of the living God. Although some professors speak very lightly of this command, and will tell us that it is not essential to salvation, yet we notice our Divine Master traveling from Galilee to Jordan, unto John, to be baptized of him. Although John forbid him, saying "I have need to be baptized of thee and comest thou to me."—Then our Divine Master answered and said: "suffer it to be so now for thus it becometh us to fulfill all righteousness." Then he suffered him. Right in this very act we hear the Father proclaim and say: "this is my beloved son in whom I am well pleased. Then how can so many of the professed ministers speak so lightly of this divine institution! I am just like my dear brethren, just simple enough to believe what God has commanded, that he wants us to do. So then, dear brethren, let us who stand upon the walls of Zion not be ashamed of the Gospel of Christ, for it is the power of God unto salvation to all them that believe. My prayer is, that we may

all be faithful unto the end. With our dear brother John Kniseley we do pray that love may still grow stronger in the Church of Christ until we will be of the same mind and speak the same things.

GEORGE W. GISH.

Secor, Ill.

For the Companion.

Remarks on Matthew 6th Chapt.

We purpose to write a few remarks on the above chapter.

Christ has here forcibly taught the necessity of charity, of prayer, and all religious duties. We see the necessity of sincerity, and honesty, in our religious duties. They are not done to be seen of men. If they are, they can not be performed acceptably. God looks on the heart, nor is it possible to deceive him.—And what avail is it to deceive man. How poor and pitiable is the reward of a hypocrite? How contemptible is the praise of men, when God is displeased! How awful the condition beyond the grave.

Christ has here in a particular manner urged the duty of prayer.—Nothing can equal this composition in simplicity, beauty and comprehensiveness. At the same time that it is so simple that it can be understood by a child, it contains the expressions of all the wants of men at any age, and in every rank. The duty of prayer is urged by every consideration. None but God can provide for us; none but he can forgive, and guide, and support us; the humble he sends not away empty; those who ask receive, and they who seek, find. How natural and proper is prayer; how strange that any can live and not pour out their desires to God! How strange that any are willing to go to eternity with this sad reflection, and have gone through this world, spent my probation, wasted my strength and am dying, and have not prayed! How awful will be the reflection of the soul through eternity. I was offered eternal life, but I never asked for it, and lived from day to day, from year to year, in God's world; breathed his air; rested in his beneficence; forgot his

goodness, and never asked him to save my soul. Who will be to blame if the prayerless soul is lost?

Secret and family prayer should be daily exercised. We have daily the same necessities, are exposed to the same dangers, tread on the same borders of the same heaven or hell:—how should the voice of praise and prayer go up as incense in the morning, and rise as rich perfume as in the evening. What more lovely object than one in the bloom of health and the dew of youth, bending the knees with reverence before the king of heaven, seeking forgiveness, peace, guidance, and life.—And what a strange misguided and piteous object is a soul that never prays.

Forgiveness is essential in prayer. If we come to God harboring malice, and unwilling to forgive, we have his solemn assurance that we shall not be ourselves forgiven.

Avarice is alike foolish and displeasing to God. (Verse 19—24.) It is the parent of many foolish and hurtful lusts. It alienates the affections from God; it produces envy of others prosperity; leads to fraud, deception and crime, to obtain wealth, and degrades the soul.—Man is formed for nobler pursuits than the mean desire to be rich.—He lives for eternity, where silver and gold will not be needed. Eternity is near, and though we have wealth like Solomon, and though we be adorned as the lily, yet like Solomon we must soon die, and like the lily our beauty will soon fade. Death will lay us alike low; the rich and the poor will sleep together; the worms will feed on those clothed in fine linen, as well as the poor clothed in rags, and beauty and pride will moulder together. Avarice is moreover the parent of discontent. He only that is contented with the allotments of Providence, and is not restless for a change is happy; after all, this is the true source of enjoyment. Anxiety and care, perplexity and disappointments, find their way to the mansions of the rich more rapidly than to the cottages of the poor. It is the mind, not mansions and gold, and adorning

that gives ease; and he that is contented with his situation will smile upon his stool, while Alexander weeps upon the throne of the world. We see how valueless is beauty.—How little it is regarded by God.—He gives it to the lily, and in a day it fades and is gone. He gives it to the wings of the butterfly and soon it dies, and its beauty is forgotten; he gives it to the flower of the spring soon to fall. So little does God think of beauty. So the human form and face divine; how soon is that beauty marred, and like the lily how soon is its last trace obliterated in the cold grave among the multitude of the dead. Who can tell which of the mouldering hearts, was blessed with a lovely set of features or complexion! Alas all have faded like the morning flower. How vain, then, to set the affections on so frail a treasure.

We see the duty and privilege of depending for our daily wants on the beauties of providence. Satisfied with the troubles of to-day, let us not add to their troubles by anxieties of to-morrow. The heathen, and they who know not God will be anxious about the future, but they who know him, and have caught the spirit of Christ, may surely trust him, for the supply of their wants. The fowls of the air he daily supplies; shall man only, of all his creatures, vex himself with anxious cares about the future. Rather like the rest of his creatures, let us depend on the aid of the universal parent, and feel that he who hears the young raven's cry, will also supply our wants. He will supply our wants, if we trust him, as he does the songster of the grove; he will be the guide of our youth, and the strength of our manhood. Life is a stormy ocean. Over that ocean no being but God resides. From all this how evident is the propriety of first seeking the kingdom of God. First in our affections, first in the objects of our pursuits, first in the feeling and associations of each morning, let our desires and aim be for heaven. Having this we have the assurance of all

we need. God our father will then befriend us, and in life and in death all will be well

DAN'L LONGENECKER.

Intemperance.

Mr. Editor:—How sad and forlorn is the condition of the miserable victim of intemperance—to stand a wretched and silent monument amid the joy and happiness of others, which you can never feel nor understand—to carry within your bosom a friend whose eternal influence goads you on in vice and degradation—to find your very presence afflictive, in lucid intervals, and know not whether your friends, your relatives, your sister, your brother your father, the suffering parent who bore you, regard you with compassion or horror—a whole existence without an accent of welcome—without one pleasurable, or joyful thought without one recollection of the passed—without one hope of the future.—Oh! what a cloud of poignant wretchedness covers, surrounds and overwhelms such a deplorable creature.

Now to wrest such a miserable and benighted being from degradation—from darkness and torment—to heal the bruised spirit—to resuscitate the dormant seeds of intellect and virtue and let it gush forth in streams of light and joy—to arouse the long buried affections of kindred—to enlighten the soul, that it may see its own sublime origin and its bright and glorious destiny—to cause the lips to smile with other emotions than those of sorrow and grief. Oh! is not such a benevolent achievement, worth the noblest exertions of the christian and the philanthropist? Yet there is, I blush to write it, nevertheless those amongst us, aye and such as make the precepts of the Divine founder of Christianity, whose religion is glory to God on high and good will on earth to man, a profession; stand as stumbling blocks in our way—not only keeping aloof in the contest, but battling in the foremost legions of the subtle Tempter—"verily they shall have their reward."

J. S. GITT.

LOCAL MATTERS.

Tyrone City, Pa., Aug. 28, 1866.

CORRESPONDENCE.

Brother Holsinger:—I was lately induced to subscribe for your valuable paper, and which affords me much encouragement. I fondly and sincerely hope it may turn many from the broad road of sin to the narrow path that leads to heaven.—It pleased the good Lord to call me into his fold a few weeks since. I am now 15 years old, and oh, could I only persuade others to enter into the same sheepfold, how it would rejoice my heart, knowing that so many thousands are this day walking on the broad road that leads to death. And why is it so? Man tries to accumulate here on earth, to make the body comfortable and happy; and we think it is right, when those privileges are not abused; but why is it that man is so slow in laying up a treasure in heaven, which will not only make him happy in this life, but glorious in eternity.—There, there will be no more sorrow no more pain, and the parting hand will be no more given. We are designed by our Maker to be happy beings in future ages. But it is also our duty, and justly so, that we would also work for that great happiness that will be revealed to the children of God. Now dear brother, I will come to a close. As an encouragement to many of my young companions I have written this.—Their souls have been dearly purchased. I have often been in their company here, and I desire to enjoy their company in a higher world, where we will love each other and one God, (if we are faithful) in full perfection throughout the ceaseless ages of eternity. May this be our happy lot is the prayer of your unworthy sister in the Lord.

MARY C. SNOWBERGER.
Waynesboro, Pa.

Brother David K. Teeter, Sulphur Springs, Henry Co., Ind., after ordering the continuation of his paper, winds up thus:

"It would seem quite lonesome to us, here, were we not to get the *Companion*," since the brethren here are not so numerous as they are in Morrison's Cove, where we formerly resided, where you and I, and many other brethren have so frequently met and heard wholesome doctrine and friendly exhortations from our old and venerable brethren: Holsingers, Brumbaughs, Miller, Furry, Snoeberger, and others. It sends an electric shock of good feeling into my soul to think on these things; yet the idea strikes me very forcibly that we will never more see those enjoyments; as we are dying mortals and fast hastening to our long home; but if we will only be so infinitely happy as to meet on yonder "shore," we will then undoubtedly see and enjoy far greater enjoyments than these. Let us see, then, that we purify our souls by obeying the truth, unto unfeigned love of the brethren, being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

Announcements.

Brother Holsinger:—We intend, the Lord willing, to have a Communion Meeting in the Smith Fork branch, Clinton Co., Mo., on Saturday and Sunday, the 29th and 30th of September. We would extend a hearty invitation to the brethren and members to participate with us upon the occasion. Brethren coming by Railroad will stop at Osburn. Brethren coming will be conveyed to the place of meeting, if informed beforehand.

J. W. WENGERT.

Plattsburg, Mo.

Brother Holsinger:—We intend, the Lord willing, to have a Communion meeting in the Middle Creek congregation, Somerset Co., Pa., on Friday evening, September 21st.—We would extend a hearty invitation to the brethren and members, to participate, especially the laboring brethren.

By order of the brethren.

JACOB D. MILLER.

Somerset, Pa.

Brother Holsinger:—After my greetings, I will inform you that the Brethren here, in this arm of the Church, wish you to publish, through the *Companion*, an appointment.

The Lord willing, there will be a Communion Meeting on the 22nd and 23rd of September, 1866, at brother Frederick Dague's, in Black River branch, Medina Co., Ohio.

A hearty invitation is hereby extended to our Beloved brethren and sisters. We hope our laboring brethren will come to assist us.

JOSEPH RITTENHOUSE.

If the Lord will, there will be a Communion Meeting with the brethren in the Black River Church, Van Buren County, Michigan, on Saturday and Sunday, September 22, and 23, at brother Mahlon Funk's, on Black River, between South Haven and Bangor, about 3 miles North-west of Bangor. A hearty invitation is extended to the brethren and sisters to be with us and especially laboring brethren. Any coming on the Michigan Central Railroad will stop at Lawton and take the hack 4 miles to Paw-Paw, where the brethren will meet them on Friday and convey them to the place of meeting if informed in time.

By order of the Church.

A. B. WALLICK.

Breedsville, Mich.

Middle Pa. District Meeting.

The District Meeting is to be held at the meeting house at Milltown, and Carlisle is the stopping place for those brethren coming through Harrisburg, and Newville for those coming through Shippensburg.—Brethren wishing us to convey them from said stations will have to give us notice beforehand. They can write to me, at Dickinson P. O., or to brother Joseph Sollenberger, Daniel Hollinger, Jacob Hollinger, or Martin Shenk, at White House, P. O., Cumberland Co. The meeting-house is about 9 miles from Carlisle, and 7 miles from Newville. There will probably be appointments made at several places on Saturday evening, and on Sunday, and Monday evening.

DAN'L KELLER.

State Meeting.

PORTAGE, IND., Aug. 16, '66.

A State Meeting is to be held with the Brethren at the Antioch Meeting-house, in the village of Antioch, on the Wabash Valley R. R., in Huntington Co., Ind., on New Years day 1867, for the purpose of districting said State, and Southern Michigan into convenient districts, and transacting other necessary business, so as to enable us fully to carry out the arrangements of last Annual Meeting; and we heartily invite the Brethren of each branch of the Church, by the council of the Church, to send one or two delegates to said Meeting. Brethren, let us come together in the fear of the Lord, and reason and labor for the unity of the spirit, and the building up of Zion, and the furtherance of the cause of Christ, that the walls of Zion may be extended, and much good done in the name of Jesus Christ.

Signed in behalf of many Congregations.

Eld. JACOB MILLER.

Editor Companion:—As there is a commendable desire among the brethren to learn of the progress of the good cause in the world, I have to report the cause to be progressing here. Elder Jacob Berkey baptized seven persons belonging to the Omaha church this week. We feel to rejoice that there are still those that are willing to be taught the "way of the Lord more perfectly," and to obey from the heart that form of doctrine delivered to the saints.

D. B. GIBSON.

Goshen, Ind.

Dear Brethren:—I desire to open a correspondence with any of the brethren, who know of a suitable location for establishing a Select School where convenient buildings can be obtained. A location among the brethren preferred. For credentials apply to brother J. Quinter.

Address O. W. MILLER,

Morgantown,

W. Va.

Directions to Correspondents.

When you send a communication, and wish at the same time to give some directions relating to business matters, please write on separate papers and not on the back of your communication. This is very important to us, and will be an assurance to the prompt attendance of your requests.

When you order a change of address, be careful to give the present address as well as that to which the paper is hereafter to be sent.

When you order a subscription without sending the money, please state whether you intend to send \$1.50, or only pay for the balance of the volume.

Please write all names of persons and places plainly. We are often obliged to go to the Post-Office to consult the "List of Post-offices" before we can risk to enter the address upon our books. We have had several letters from persons whose names we never could read. We imitate the writing as nearly as possible, and let the post-master conjecture where and to whom it is to go. In some cases where books or specimen Nos. have been ordered, we have cut out the address and pasted it on the packages.

The Revised New Testament.

We can now furnish any of the editions of these good books, mentioned in our list of prices.

Those ordering by express will please notice that we do not propose to prepay the Express charges. We have made the reduction on the prices of the books so as to meet these expenses, unless at too great a distance.

Monday next will be the day appointed for the meeting of the Committee sent to Tennessee. As the matter to be brought before the

Committee is a weighty one, and the business to be transacted of such a nature as to effect the whole Brotherhood, all should feel a deep concern for the Committee, and those with whom they are to meet. We know our Committee desires the prayers of the people of God, and we hope our brethren and sisters will remember them.

Query On 1st Cor. 3: 10-15.

As I have never heard any of the brethren preach on this passage of scripture, especially the 15th verse, I want an explanation, from some one. What kind of fire is that which Paul speaks of in the 13th verse? Where, and when is it to be applied? Is it to be applied to those who are to be eternally damned? or to those who will be (and are) saved with an everlasting salvation, "in heaven above where all is love?"

ISAAC WAMPLER.

Noblesville, Ind.

NEAR NEW MARKET, ROCK'M. CO., VA.
Aug. 22, 1866.

Dear Son;—According to promise I now inform you that I reached all my points in good time and good order. At Hagerstown I was met by brother Edward S. Miller and kindly entertained for the night; at his house met brother D. Long, who had come there expressly to have some arrangements made relative to a contemplated visit through this valley. Took stage for Martinsburg at 6 next morning; arrived at 11; met brethren H. D. Davy, and Jos. Hendricks at this point, *much to my gratification*. Arrived at Winchester, via. Harpers Ferry, at 3.30 p. m. Took stage for New Market (49 mls) about 4 P. M. Arrived about 4 this morning, somewhat fatigued from loss of sleep and riding in the stage all night, over a rough road, and part of the time very much crowded. At New Market we were met by Br. Jonas Early, in whose house we are now sitting, writing to those we left behind. Brother Davy left his companion in a feeble condition. Our

health is as good as can be expected under existing circumstances; and I consider myself safe in saying we all feel truly thankful to God for his care over us thus far.

Our intention is to visit through the Valley until we have just time enough yet to reach Tennessee by the first of September.

D. M. HOLSINGER.

When to speak for a friend.

"How is it," said the Clouds to the evening Star, "that while the sun is here, you are but a faint vapor-like spot on the clear blue sky; but no sooner is he gone than you shine out with a splendor that fringes us with silver as we pass by you?"

"It is thus," said the Star:—"when the source of all my glory is present, what need is there that I should testify to his light? It is when he is absent that I gratefully pour forth the rays I have received from him, showing to all how glorious he must be from whom they first issued."

D I E D .

In Montgomery Co., O., Aug. 8th, sister SUSANAH WEIDMAN, wife of brother Frederick Weidman, and daughter of Elder Samuel Pfanz, (deceased); aged 39 years, 9 months, and 27 days. Disease, Internal Inflammation. She suffered intensely nearly three weeks, which she endured with great patience. Her living family consists of a kind husband, one small child, and an aged and doting mother. She had engaged in the service of the Lord about three years ago, and was faithful, humble, and resigned in death. She was kind to all around her, and charitable to the needy, even before she became a member of Christ's Church; and we think the Savior's words: "Blessed are the merciful, for they shall obtain mercy," will apply to her in the resurrection. Elders Nead and Flory addressed the congregation on her funeral occasion.

HANNAH KNAUFF.

In Eel River branch, Kosciusko Co., Ind., Aug. 8th, AMANDA J., daughter of brother Henry and Sarah BONBRAKE; aged 18 yrs., 8 months, 20 days. Her remains were conveyed (which was her request) to Waynesboro, Carroll Co., Ohio, where they were interred in the silent tomb. Funeral services by Jacob Metzger and Jonas Umbangh, from 1 Peter 1: 24.

E. UMBUGH.

"Visitor" please copy.
In the Glade Run branch, Armstrong Co., Pa., JULIANA FLENNER, widow of the late David Flenner, whose death is marked volume 2, No 5. She was about 80 years of age. She was a member of the Church 32 years, and died in hope of a glorious immortality. Funeral services by the writer, from 1 Thes. 4: 16.

JAMES TOY.

In the Conemaugh branch, Pa., Aug. 23rd, sister SUSANNAH, widow of brother Christian GOOD; aged 86 years, 2 months, and 1 day. Funeral services by brother Lewis Cobangh from Revelations 14 and 13.

Also in the same place, same day, sister MARY, (best known as Polly,) consort of brother Daniel STUTSMAN; aged about 55 years. Funeral services by the brethren, Abraham Stutsman and Solomon Benschhof, from John 5: 24-29.

STEPHEN HILDEBRAND.

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List of moneys received, for subscription to the Companion, since our last.

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D. K. Teeter, Sulphur Springs, Ind.	1.00
Levi Teeter, do	1.00
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THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, SEPT. 4, 1866.

Number 35.

Selected for the Companion.

The Idle Word.

It passed away, it passed away.
Thou canst not hear its sound to-day;
'Twas water lost upon the ground,
Or wind that vanisheth in sound;
O, who shall gather it, or tell
How idly from the lip it fell?

'Tis written with an iron pen:
And thou shalt hear it yet again!
A solemn thing it then shall seem
To trifle with a holy theme.
O, let our lightest accents be
Uttered as for eternity.

For the Companion.

The Day of Judgment.

A LETTER TO BROTHER JACOB KIEFFER.

I have just been reading God's description of the Judgment day, in Rev. 20 and 21. "It is appointed unto men once to die, but after this the judgment." "He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." The day of Judgment will be final. There is no appeal from the decision of him who occupies the Throne of Universal Empire. His decree is unalterable, his judgment irreversible. Once judged in the "day appointed," judged forever. It is the eternal settlement of right and wrong, the eternal adjustment of all disputes, the eternal vindication of God's sovereignty and faithfulness, the eternal disposition of the two opposite classes which constitute the intelligent universe, the eternal localization of these classes in the respective abodes adapted to their characters. "These shall go away into everlasting punishment; but the righteous into life eternal."

The Judgment will be in righteousness. Other judges may be bribed, but the earth is the Lord's, and the fullness thereof, so that nothing can be offered him that he does not already possess. Earthly judges may be warped by natural affection or some other motive; but the judgment of God has primary reference to the eternal attributes of

Justice, and can not be made to vacillate through fear or misplaced pity and sympathy. No judgment, save that of God, could be in righteousness, because he alone is Omniscient. Man can judge the outward conduct, and even that very imperfectly, but God only can scrutinize the heart. God alone can determine exactly how much light and knowledge each individual had on any given subject, and is therefore alone able to decide as to the degree of sinfulness. The same outward conduct may assume very different degrees of guilt in different individuals. None but God can look into the heart, discern the mainspring of each one's actions, and determine the precise degree of guilt contracted by each. While we are sitting in judgment on others, charging them with gross defection, we may be more guilty in the sight of God for the very motives that prompt our outward sanctity.—Such judgment is not in righteousness. If the best and wisest judge on earth may err in deciding the simplest case, how necessary is it that in the final judgment of mankind, a Being is entrusted with the momentous charge who can not err. Where error is possible, judgment necessarily admits of appeal to a higher power. A final judgment is, from the fact of its finality, beyond the possibility of error, and, therefore, a judgment in righteousness.—No one will be unjustly dealt with in that day. The Judge, being Omniscient, will also be the principal witness. No circumstance, internal or external, in the history of any individual, from the cradle to the grave, will be overlooked in summing up the evidence for final decision. The influence before birth will be as accurately weighed in the scales of Infinite Justice, as the most deliberate acts. Christ, who

were made, and we among the all things, and who became flesh and was a veritable human being; this Person, who is very God and very man, who knows all things because all are the offspring of his creative power, has been ordained by the Father as the final and supreme Judge, and therefore nothing is more certain than that the world will be judged in righteousness.

The day of Judgment will be terrible. It will burn like an oven, is the Spirit's own delineation. A God in glory and a world on fire, is a fit conception of it. No one will be listless then. Every eye shall behold the Son of man coming with Omnipotent power and in regal splendor, and "all nations of the earth shall wail because of him."—Then will a once drowsy world be fully awakened to the consciousness of a God at hand, and not afar off—to the awful fact of Eternity, eternal life, eternal death. So steeped in the lethargy of sin and indifference do we often find men that they fall asleep at marriages, at funerals, in the house of God, and in the chamber of the dying. But in the great day, when the world will be wrapped in flames, when all that ever lived will be congregated for judgment, and the Majesty of Heaven be seated on the Great White Throne—no eye will slumber then. Every ear will be open either to hear the gracious welcome, "Come ye blessed," or the dreadful denunciation, "Depart ye cursed." Then will the wicked be abashed, and the mouth of every gainer will be stopped. Those who had exalted themselves to heaven will be thrust down to hell. The righteous will "lift up their heads" and "rejoice with joy unspeakable," for the Lord will "bring forth their righteousness as the light, and their judgment as the noonday." The lovely followers of the Lamb, who were here op-

pressed, slandered, injured, and abused, will then enter into the joy of their Lord, joint-heirs with Christ of the unfading patrimony; while the wicked, forsaken of man, abandoned of God, accursed of Heaven, will sink into the abyss of "outer darkness," clanking their chains, weeping, and wailing, and gnashing their teeth. It will be the great day of wrath—"the wrath of the Lamb"—when eternal vengeance treads the great winepress of eternity, from which will flow the wine of Divine indignation forever and ever. Then will the thunders of the Almighty shake the heavens and the earth, and the sun and moon and stars drop out of the coronet of nature. Then will be the great funeral of creation. Then will the stupendous scaffolding of God's indestructible temple be taken down, and entombed in the rayless realms of chaos. The day of Judgment will open the everlasting gates of glory, never more to be closed, and seal up the mouth of hell, no more to be opened. That day will robe the good with the spotless garb of life everlasting, and gird the wicked with the sackcloth of everlasting death. "Great day of terror, vengeance, woe, despair."

The day of Judgment will be a day of *exposure*. Jehovah has not concealed his intention of bringing every work into judgment, with every secret thing, every idle word, every improper action, every vain imagination, every unholy desire, every expression of the soul, whether it be good, or whether it be evil. "Some men's sins are open before-hand, going before to judgment, and some they follow after." All fraud, all cunning, all hypocrisy, double-dealing, and deceit, whether in the Church or out of it, will then be made to appear. All dark designs and plots which meditate the degradation or distress of individuals or families, parties or churches, or the gains of a little filthy lucre, or the advancement to a more honorable or laudative position, shall be held up to reprobation. No web of iniquity can wicked hands here weave so closely, but the light of the Judg-

ment-day will shine through and through, and show it to be a fabric from Beelzebub's loom. Then every mask will be stripped off, all paint will be erased, and every intricacy and deception, however well planned and concealed, will be exposed in all its deformity and foulness. "There is nothing covered that shall not be revealed; and hid, that shall not be known." The godless, that wore the cloak of religion on earth, sat at the Lord's table and partook of the visible emblems of the great tragedy of the suffering God-man, will then stand rueful, forlorn, and trembling in the presence of the heart-searching God, burning with inward guilt and outward shame. Every veil will soon be taken away, every disguise removed, all the secrets of earth revealed, and every hidden thing of darkness be judged in the full blaze of eternity's light.

The day of Judgment will in very deed be a *notable* day. It will be "the day of the Lord," the "day of his wrath," a day of *unparalleled excitement*, a day of *surprise*, a day of *decision*, a day of *separation*, a day of *despair*, a day of *triumph*. It will be the *LAST DAY*. Then time shall be no longer for the purposes which God intends it should here subserve. Then will the darkness be eternally divided from the light. The redeemed will enjoy the blessings of endless day. "There shall be no night there." The wicked shall dwell in night impenetrable, unrelieved by a single ray from the realms of light forever and ever. The Judgment day will open the door into a boundless, fathomless, limitless eternity. He that is holy let him be holy still; and he that is filthy, let him be filthy still. That day will never be effaced from the mind of men or angels. Here we often live as though the startling predictions respecting the Judgment-day were a fiction; but when once it is past, none will ever forget what they saw and heard and felt on that occasion. The scene of that great day shall never, never, never be obliterated from the memory of God, or angel, or saint, or sinner, or devil.

The day of judgment will be the "day of days," for which all other days are made, and in comparison of which all other days are as nothing. It will not be ushered in with a dim twilight, but with ineffable glory, before which all created luminaries will be extinguished. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God." "A fire shall devour before him, and it shall be very tempestuous round about him." On that day sights will flash upon our vision, and sounds will greet our ears unlike any that ever struck our senses before. The brightness of Emmanuel's coming, and the awful shout of Jehovah ringing through the universe, will rend the rocks, upheave the bosom of earth and ocean for the egress of the resuscitated dead, cause the mountains to reel and fall, and fill the unprepared with consternation. It will be a day crowded with wonders. Then will the God-head burn with majesty, glory, power, and wrath, that will hold the breath of angels, amaze the righteous, and overwhelm the devil and all his doomed legions with eternal honor. Then shall the ways of God through a probation of thousands of years, be justified. All wickedness shall be put down. All evil shall be silenced. Every self-convicted sinner will then read in letters of living light that all the judgments of the Almighty are true and righteous altogether. It will be the day of perdition of ungodly men. It will be the filling up of the lake of fire with the fuel of immortal souls, no less than the ingathering of the ransomed into the abode of bliss. It will be the renewed kindling of the stream of brimstone with the breath of the eternal, in which the lost shall wade and plunge and sigh through ceaseless ages. The road to life is narrow, and but few find it. The road to destruction broad, and many traverse it.

Oh how many poor deluded mortals, who here stand before the mirror, decorating form and face with the sinful trappings of pride, and smiling at their own beauty, will

then see their blackened features reflected from the lake of fire. "Day of judgment, day of wonders," how low will the looks and haughty hearts of sinners be brought when thy stunning terrors break upon the world! When the trump of judgment summons quick and dead, saint and sinner before the flaming tribunal, none can escape, none hide, none evade the scrutiny of the righteous Judge. There all actions will be tried, all motives sifted, all characters weighed. At that judgment-seat will stand Adam and all his posterity, and you and I among the rest. There our entire intercourse, all the letters we wrote, all the words we spoke, all the sermons you delivered, every motive that found expression through hand or eye, lip or tongue, will be subjected to the strict, impartial, ultimate judgment of God.

That will be a day of *solemn convocation*. Heaven and earth and hell shall swell that assembly. The chariots of God shall roll down the sky, bearing in their burnished seats ten thousand times ten thousand, an innumerable company. The holy watches of the heirs of salvation shall be there in countless myriads. Fallen angels, the inhabitants of hell, and the destroyers of millions of souls, shall be there. All that sleep in Jesus will be in the train of the God-man. The sea, and death and hell, shall give up the dead that are in them; and not a soul, not a particle of essential human dust shall remain behind. Not one shall be missing. Our beloved dead will be there. Those of our friends who died without God and without hope, will be there. We ourselves will be there, and as our life has been, so will be our eternal destiny. Prophets, apostles, martyrs, saints, sinners, hypocrites, liars, infidels, blasphemers, haters of God, neglecters of religion, lovers of pleasure—all shall be present, awaiting their sentence from the lips of the glorified Nazarene. It will be the great court day of the universe. Great and small must appear; none can get bail or security then. A multitude which no man can number will

throng around the judgment-seat of Christ in that great day of God Almighty. That will be the first and the last time when all that were ever born shall meet in one congregation. Then shall the judge "separate them one from another, as a shepherd divideth his sheep from the goats." Then shall all laughter of sin be turned into weeping, and sorrow into joy. Then will the despised followers of Jesus be crowned with eternal life, and "all whose names are not found written in the book of life, be cast into the lake of fire." That awful day is near—it may be very near. Let the saints double their diligence, and let sinners hasten to the ark of mercy before the door be forever shut.

Are we ready? Are we ever in the watch-tower of prayer? Do we "love his appearing?" Can we heartily repeat the petition of the beloved disciple? "Come quickly: Amen." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." "He shall come to be glorified in his saints, and to be admired in all them that believe." *Precisely when* he will come to judge the world, none of us know. Some have even dared to lift the lid of the ark to pry into this mystery. I am afraid if we have presumption enough to fix the time of our Lord's coming, by the deductions of science or any other speculations, we are greatly wanting in that reverence which becomes a believer in Jesus. He is a daring speculator who undertakes to "know the times or the seasons, which the Father hath put in His power." Whether he will come in ten years, or two years, or in as many days, is of little consequence to them whose espousals are sealed with the signature of Heaven. They will be glad of his return, be it sooner or later. May the Holy Ghost descend upon the Church, and impress this great truth more deeply upon our minds, and lay it with power upon our hearts, that we may overcome all inclination to fall a

sleep, gird up afresh the loins of our minds, trim anew our lamps, and be found waiting, watching, and looking for the coming of the Bridegroom, that thus we may be prepared to meet him, when he shall "appear the second time without sin unto salvation."

Let us bestir ourselves, not only to save our own souls, but to rescue others from the wrath to come. Let us go out into the highways and hedges and compel them to come in. With tongue and pen let us preach the glorious Gospel of the blessed God. Lift up the trumpet of Jehovah, my dear brother, cry aloud, spare not, preach the word with an earnestness as if every sermon were to make a rent in the devil's net, and pluck sinners out of his grasp. Preach to the unconverted as if you saw them standing so close to the mouth of hell that one step more would consign them to its fiery depths. Preach like a faithful ambassador, who must be responsible at the bar of God for the blood of souls.—Preach as if the harvest of the earth were fully ripe, and the great husbandman were already sharpening his sickle, and baring his Almighty arm to reap the earth. Preach with a solemnity and energy as if it were the last opportunity you could have to warn sinners to flee from the impending judgments of God. Preach like one who is impressed with the conviction that before he can preach again, he must give account of his stewardship at the judgment-seat of Christ. May all the true ministers of the Gospel so preach. Let us all maintain a holy posture of expectation. "The coming of the Lord draweth nigh." Let us "comfort one another with these words."

C. H. BALSBAUGH.

Union Deposit, Pa.

What we can do is a small thing; but we can *will* and *aspire* to great things. Thus, if a man cannot be great, he can be good. It is little we can bring to pass, but our wills and desires may be large—nay, they may grow till they lose themselves in God.

Selected for the Companion.
Self-control.

Few things are more necessary to the comfort and success of a young man, than the proper government of his own temper. You can take no part whatever in the concerns of the world, without meeting with much to ruffle your feelings and put your disposition to a severe test. But let your trials of this sort be what they will, it may be laid down as a maxim that nothing can seriously injure you, if you retain the mastery over yourselves.—Other spots may be covered with clouds and shaken with tempests, but that on which the self-controlled man stands will be visited with sunshine.

Solomon places the control of one's self above the exploits of the bravest and most successful heroes. And the statement is not extravagant. There is a moral beauty and magnanimity in being calm in the midst of tumult, and patient under provocation, which can scarcely be found in any other circumstances.—“He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.” Vastly more credit is due to the man who can check the risings of vindictive passion, and preserve at all times the balance of his own mind, than to the most renowned general that ever led an army to battle and to victory. Walls may be scaled and flags unfurled in conquered cities, by men of very little real worth of character; but he that is able to govern himself is fairly entitled to bear away the palm from every other competitor.

My young friends, you cannot but wish to make such honor your own; and the prize let me tell you, is not beyond your reach. Short as your life has been, you have already seen enough and felt enough of the evils of an excited temper to lead you to weigh with candor what I have to say on the nature and advantage of a proper self-control. This is one of the lessons which you should begin early, and which you will need to be learning all your days.

As to the nature of self-control, it

should be noted that the very term implies difficulty, struggle, conquest. It is the high spirited horse whose mouth must be held in with bit and bridle. It is the lively, dashing stream that needs to be confined by strong embankments.—Were there nothing turbulent and impetuous and unruly in man's temper, it would cost no effort to govern himself.

What we need especially is to guard against sudden and undue excitement. It is a great matter to be always so calm and self-collected that we can look at things as they are; and if we must be angry, still strive to regulate our anger. This is a different task, requiring a stronger and steadier hand than most men possess.

Now and then we do indeed meet with an individual of so much native sweetness and amiability of temper, that self-government, in his case, seems to be an easy work.—Generally, however, patience under provocation is the result of frequent, prayerful, and persevering exertion. To reach so happy an eminence costs many a painful and self-denying struggle.

One of the most obvious effects of the original apostasy, was to subvert man's government of himself. He then not only broke those bands in sunder which bound him to his Maker, but he deranged and unhinged all the laws of his own moral constitution. From that moment passion got the ascendancy over reason and his bosom became the abode of excited and misguided temper. So disloyal did man's feelings become to his better judgment, that he needs to be restored to himself, almost as much as he needs to be restored to his Maker. Indeed the one recovery is in some degree always connected with the other, and is a proof of its genuineness.

The injunction of inspired truth is: “Be swift to hear, slow to speak, slow to wrath.” Anger provokes anger. One hard word calls out another: just as fire kindles fire, until what was at first a bare spark, apparently not worth regarding, bursts out into an uncontrollable

flame. Once it might have been extinguished by a single glass of water, or by the slightest tread of the feet; but now it rages on, rioting in its own power: and hedges, barns and houses, are swept away in its devastating course.

We should also fix it deeply in our minds, that there is something really noble in Christian self-control. It is not every one that has strength enough of good principle to rise above the customs of an ungodly world, and bear reproaches with serene and uncomplaining dignity. Rarely can we find such an illustration of real, genuine magnanimity. We have seen it somewhere strikingly said that it is easier to act the part of a martyr, than to gain the victory over a bad temper. This is strong language, but perhaps no stronger than truth will justify. To be calm in the midst of tumult, to keep cool when suffering provocation, and to repress anger rather than give it vent, is a surer evidence of a sound principle than to mount the scaffold or embrace the stake.

There is nothing weak or mean spirited in pursuing such a course as this. What an example of wise, virtuous and elevated self-government is given us in the conduct of the brave and disinterested Nehemiah. There were many things to irritate and annoy that good man; and indeed he tells us that he was very angry; but his anger betrayed him into no foolish expressions, and never lessened his respect for himself. The real dignity of his character he preserved, and forgot not what was due to the standing of the governor of Israel.

The self-possessed man may be expected to think before he speaks, and deliberate before he acts. Anger has been called a short madness, and justly is it so called, because, for the time being, it dethrones reason and leaves the bosom a prey to every ungovernable feeling. Most sins are weak at first, and come to maturity by degrees. But anger is born in full strength, and hurries the individual on to the perpetration of irretrievable mischief, without thought, reflection or prayer. Ere

he is aware, he has taken a step, which, one hour after, he would not have taken for the world. The fatal word has been uttered, and cannot be recalled—the injury has been done, and cannot be repaired. “The beginning of strife is as when one letteth out water,” and hence we are exhorted to “leave off contention before it be meddled with.”—Our comfort and our safety, under God, consist in being always master of ourselves. We must learn to put the best possible construction upon the doubtful conduct of others. We are not to regard every man as an enemy who does not meet us with a smile, or to jostle him off the walk because he chooses a particular side. The very fact that we are forever suspecting evil, will go far to create the evil which we thus allow ourselves to suspect. How much better is it to think all is right and go calmly and fearlessly forward.

Nothing is more common than to mistake, when we attempt to judge of the motives of men. What we are so ready to consider and resent as so many indications of malice, may be the result of mere inadvertency and of the very same inadvertency with which we ourselves are every day chargeable.

The direst catastrophies have often grown out of language which was not intended to convey the least harm. While the world continues as it now is, we shall find it impossible to get on without having our feelings sometimes chafed and our temper tried. But what is to be gained by being suspicious and asking for explanation. When the two goats, in Luther's fable, met on a narrow bridge, they escaped the event of mutual ruin by one lying down that the other might walk over him.

Seasons of angry excitement are seasons of delusion. In such seasons opinions are generally erroneous, and our decisions extravagant. We are tempted then to palliate the commotion which our own bad feelings have excited. But this is not the time to speak or act; what we need is to wait until the dust settles and

the mists disappear, that we may the better see where the path of true comfort and dignity lies.—Kindness shown us is often like lines drawn in the sand, which the next wave is sure to obliterate; while anything in the shape of an injury real or imaginary, leaves a mark which seems never to wear out.—As for stopping at every corner to take care of our character, it is all a mistake. “A lying tongue is but for a moment;” and if we treat unfounded reports with neglect, other people will commonly do so too.—The best way to build up a fair reputation, is to be sure to act right, and leave our reputation with God. Slander may generally be lived down, but it can seldom, if ever, be talked down.

To be continued.

For the Companion.

Ministerial Support.

Inasmuch as the subject of “paying preachers” has been pretty thoroughly discussed recently, I shall, while contributing my mite, study brevity, lest I weary the patience of any.

In the first place I would state that we who compose this Church, consist of two branches, namely, the Ten Mile and Pigeon Creek branches. Brother J. Wise has been laboring here about twenty years, but at the repeated solicitations and earnest entreaties of the brethren at Red Bank, Armstrong Co., Pa., he has at last yielded to their importunities, and has removed, with his family, to that place, and left us destitute of a Shepherd. 'Tis true another has been elected to the ministry, a worthy brother, but he has yet a very limited experience, and was already too far advanced in years when elected. We desire very much to have a leader, one that is able to watch over the flock, and sound the trumpet of alarm, if a wolf approach, and a Christian Wise, and try to persuade sinners to flee to the outstretched arms of bleeding mercy. Well; shall we sit down on the stool of do-nothing, and wait for some good samaritan to come along and pour the oil and wine (sound

doctrine) into our hearts, without any remuneration whatever? Most of our preachers are in limited circumstances in regard to pecuniary affairs, and a good many of them men of families; can we then expect them to devote most of their time, and talents, to our spiritual good; and not allow them to reap any of our carnal things, in return, for the support of themselves and families? Oh yes, says one, it is wrong to pay preachers; we must not make gain of the Gospel. Those of them that are really intelligent and adorn their calling with a godly walk and conversation, are generally expected to preach every Lord's day, and, on an average, visit the sick once or twice a week, preach a funeral sermon or two; write a will of two; spend a day or two hunting up the lost sheep; they must keep the church book straight, requiring perhaps a day each month, they must also write scores of letters for the benefit of the Church, at their own expense of course, and many other things alone known to ministers of the Gospel. A goodly number of our ministers are small farmers; themselves and families dependant on their daily labor for a livelihood. Should we then expect them to leave their work as often as we have supposed above, without any remuneration?

We will suppose a case, which indeed is often reality: Our preacher has his ground ready to plant corn; it is getting late in the season; some person is sick, the preacher is sent for; he must go and leave his ground unplanted, and he must stay with the invalid as long as desired, should that be days and nights, else he be termed worldly, and hard hearted, and cares not for the good of souls; he must labor and pray at that sick bed; he must agonize as it were in order to call down heaven's choicest blessing on that invalid, even the forgiveness of those sins indulged in in defiance of the friendly admonition of that same man, who is now called upon to administer comfort and consolation. He perhaps recovers to break those vows he made in the ear of the min-

ister, he fails to fulfil the promise which is the agony of his soul he made, calling the preacher to witness that if the Lord would restore him to health, he would do thus and so, thus grieving again the tender heart of the man of God; or he dies; the minister then must preach the funeral sermon (a hard task where there is no hope). His corn still not planted: rain sets in, and it becomes very late; the corn however must be planted, his children must have bread, though it be of a rough kind; the crop proves a failure; persons passing along (brethren as likely as any other) will remark, "that man never does his work in the right time; no wonder he never has anything, he is such a poor manager." My reply would be: "why then did the brethren not join together and do his work for him at the proper time?" Ah! they had not time. Why then did they not give him money that he could have hired some one to have performed the labor. Oh, that would be paying the preacher and we must not make merchandise of the Gospel.

Brethren and sisters, I think it is high time to arouse to a sense of our duty, consult the sacred oracles to ascertain whether we as Christians, are doing enough for our Master, and for the promulgation of his blessed Gospel, for the lasting good of the sons and daughters of men. Let us ponder well the import of such Scriptures as the following: "The laborer is worthy of his hire." Luke 10:7. "Thou shalt not muzzle the ox that treadeth out the corn." Dent. 25:4. 1 Cor. 9:9, 14. "They that preach the Gospel should live of the Gospel," and many other similar passages, and endeavor to live out their Divine teachings, for the everlasting good of ourselves, our children, the brotherhood generally, and the world at large.

L. L. TOMBOUGH.

Washington Co., Pa.

Send your son into the world with good principles, and a good education, and he will find his way in the dark.

Inquiry Answered.

In the present Volume of the *Companion*, page 128, W. J. H. B. asks: "Does the standing still of the sun at the saying of Joshua (Jos. 10:12, 13.) clash with the science of astronomy, which tells us that the earth revolves?"

These questions in the *Companion* I regard as not asked through idle curiosity, but for the purpose of drawing out truth. I therefore would like to see all these questions answered soon after they appear.

Knowing that a difference of opinion prevails in regard to the above question, I thought I would wait till answered, or attempted to be answered, by those who hold to the affirmative, not that I wished to discuss, but I wished to see the arguments in favor of the affirmative.—Nothing appearing from that side, I thought I would give a few reasons in support of the negative.

Astronomy does not teach that the sun stands still; although it classes the sun among the "fixed stars," but it teaches that "The sun revolves from West to East once in 25 days, 6 hours, and 8 minutes," i. e. around its own axis; but the same science teaches that the earth revolves on its axis once in 23 hours, 53 minutes, and 4 seconds, and around the sun in 365 days, 5 hours, 48 minutes, and 51 3-5 seconds. It also teaches that the moon revolves around the earth in 27 days, 7 hours, and 43 minutes, and around its own axis in about the same time. I state these things as facts which are illustrated in astronomy, and I assume that, as the sun, earth, and moon have an affinity—a sameness of nature—that is they are of material, subject to the same laws and properties; all having form, magnitude, density, attraction, gravity, and other properties as well as motion in common, and a common dependence, one upon the other, especially the secondaries on the primaries.

"Those planets which are the centres of motion of other planets, are called the primaries of those that revolve around them; thus: The sun is a primary, the earth revolving

around him is called a secondary, while in respect to the moon the earth is a primary, and the moon a secondary planet, or satellite of the earth. Now it is reasonable to suppose that when the motion of the primary planet is suspended, that of the secondaries must be affected by the same phenomenon, hence when Joshua wished a cessation of motion by which day and night is produced, and time affected—the motion of the earth—he at once commanded a cessation of motion in the primary planet, knowing that in the satellite or secondary it must follow as a natural consequence; hence Scripture and astronomy support each other and not clash.

Will some able brother answer the other question found on the same page?

JOS. HOLSOPPLE.

Indiana, Pa.

For the Companion.

A Rainy Sabbath.

It has been decreed by the will of Heaven that man should labor with his own hands. "In the sweat of thy face shalt thou eat thy bread." "Six days shalt thou labor and on the seventh shalt thou rest." Man having thus performed his duty, naturally becomes weary, and longs for the day of rest. When the last task is done, he retires for the night and indulges in sweet slumbers, until the dawn of the Sabbath morning arouses him. He awakes, perhaps, with the expectation of having a pleasant day. Perhaps he contemplates a visit to his friends, a pleasure ride, a walk in the fields, or a ramble in the woods; or perchance he longs for the hour of public worship, that he may mingle for a while with the gay and thoughtless crowd, that comes there more for the sake of conforming to worldly custom, than obeying a Christian duty; or it may be, (and it surely should be) that he sincerely desires to approach the public sanctuary, and there present his humble offering, expecting to receive in return that spiritual food which is indispensable to every Christian.

He rises from his couch, shakes off

his slumbers, and, looking up he beholds the dark clouds already overshadowing the earth. In a short time his hopes are gone. The clouds grow darker. The rain begins to fall in small drops, gradually growing larger and falling faster; finally seeing nothing to allure him out doors, he seeks his chamber, and instead of making the Sabbath a day of recreation he makes it a day of meditation. During those silent hours scenes of his childhood come up before him; pious instructions which he in his youth allowed to pass by unheeded, now bear forcibly upon his mind. He grows weary in his reflections and seeks relief in the pages of some book or paper. Many a man and woman who never read on any other occasion will read on a rainy Sabbath. It is, however a lamentable fact that many read to no purpose, because that which they read is useless, and worse than useless, even injurious. Oh that our tables and libraries were stored with good (useful) books, instead of the low trivial matter which we so often find there. Notwithstanding, some persons will read religious books and even the Bible, on a rainy Sabbath. There are cases in which a Bible has not been used for months, its rusty clasps, and lids covered with dust, show that its contents have not been perused for some length of time. On a rainy Sabbath the old Bible is taken from its resting place. The clasps are opened, and its contents eagerly devoured. The truths learned on that day will most likely be remembered. The good seed sown when the heart is free from worldly care, will grow and bear fruits of holiness. The old Bible, whose council was only sought on a rainy Sabbath for pastime, may soon become the guiding star of that family. A rainy Sabbath some one will say: "How I hate it;" but they only hate it because they do not make good use of it. Such a day can be made very useful and pleasant. True, all is gloomy out doors, but with Christ and his word in the home, who cares for the world outside. Then let us not murmur

when it rains on the Sabbath, but try to spend it to the honor and glory of God.

LEAH REPLOGLE.

Woodberry, Pa.

For the Companion.

Natures Evidence.

Man exists—performs, upon the stage of action, the drama of life—wandering from place to place. Amid scenes of carnage and strife, he perhaps frequently ponders over his earthly career. He casts a philosophic eye about him—sees each species of trees bears fruit after its own kind. These all being adapted to the supplying of his temporal wants, he must necessarily see design; hence concludes that there must be a designer. Seeing design in all things else, he concludes that there must also be design in his existence. Comparing his investigations with the Bible he sees a perfect coincidence between them, and thinks within himself that he cannot reasonably attribute this holy book to any other author than this great Designer.

E. UMBAGH.

Pierceton, Ind.

I have Orders Not to go.

"I have orders, positive orders, not to go there; orders that I dare not disobey," said a youth who was being tempted to a smoking and gambling saloon.

"Come, don't be so womanish! come along like a man," shouted the youths.

"No, I can't break orders," said John.

"What special orders have you got? Come, show them to us, if you can. Show us your orders."

John took a neat little book from his pocket, and read aloud:

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it! pass not by it! turn from it and pass away!"

"Now," said John, "you see my orders forbid my going with you.—They are God's orders, and by his help I mean to keep them."

A child, like a letter, often goes astray through being badly directed.

LOCAL MATTERS.

Tyrone City, Pa., Sept. 4, 1866.

EDITOR'S DIARY.

Monday, Aug. 17th.—We will this day resume the publication of our Diary, having been repeatedly solicited to do so by many of our patrons.

We know that this department of our paper might contribute much to its interest, if properly conducted. We know, too, that it requires much attention to conduct it as it should be. We are also aware that it subjects the editor to much criticism, which might otherwise be avoided. But as all our actions, and even our thoughts, are known to the Judge, we need not fear to lay before our readers a few of our noteworthy doings. We hope they will not be too severe in their criticisms, and remember that their transgressions too are known to the Lord, though they may not read them on paper.

We make no promises as to continuing this department, but expect to insert it whenever we can find interesting matter enough to make it up, and time to arrange it.

Tuesday, 28th.—Though not to say ill, yet I experienced a peculiar sensation, as of swooning, which rendered me very forcibly of the slender thread upon which our lives hang. How many in much better health than I have ever enjoyed, even in my most healthful moments, have dropped dead. Such thoughts presented themselves, and we desire to improve by them, and hope our readers may also. How necessary that we should be prepared at all times. We have often thought death is put too far off. Did you ever, kind reader, imagine yourself at the very point of death? and indeed it may not be far from many of us. How beautiful it would be if every evening when we retire, we could say and feel that we are prepared to die. That we are at perfect peace with God and man, which implies that we have done our whole duty.—That our books and papers, and all our goods and effects, are in a condition that no misunderstanding could arise among those who would settle and close our business.

We are in the habit, sometimes, and especially when going from home, of informing our family, or our visitors, of certain changes which we have to make, or one particular, just as if we were never to return. Thus we say on every evening, when we separate to our respective chambers. Then if in the morning some one should be missing, there would be a great deal of wondering about us. If all should be well, which is the morning, then we have the day before us, without anything to tell of our absence from yesterday.

Wednesday, 29th.—The day passed away without leaving us any special impressions.—Perhaps our readers suppose that an editor

should observe something important every day. We find it different. True, if we were left to ourselves, we could find something that would interest us. But when we attend to the business of our office, and the cares of our family, we find, some days at least, little time for reflection.

Thursday, 30th.—Wrote eight letters, and put up several books. In selecting and correcting matter for our next issue, we were brought to ask ourself the question: What do our readers want? We know that what one wants not all want; hence we can not be governed entirely by the desires of our readers, and therefore another question was introduced: What is best for all? For a general answer, we would say: Something that will have a tendency to make us better and wiser men and women.

Friday, 1st.—This day closes the month, and completes two thirds of our second volume. Soon we will have to commence prospecting for Vol. 3, for we wish to secure our list for next year a little earlier than we did last year, and not so much scattered. In taking a glance over our books we notice that a number of subscriptions are still unpaid, which we wish could be settled before we make out our next list. A number also have a credit of 50 cents, having paid \$2.00, for which we are prepared to send a copy of brother Elsey's "Pious Companion," post-paid.

Correction.

On page 231, under the heading "Who is it?" we referred to an anonymous letter requesting us to stop the paper being sent to the writer, because of what he considered the "works of the devil," found on page 172. Page 172 should be 175, the article objected to being a request which we have made to receive the names of all our ministers, and not that of brother Rosenberger, which is found on page 172. We did not notice the error until our attention was called to it by several brethren.

CORRESPONDENCE.

NEAR WAYNESBORO, Augusta Co., Va.,
August 28th, 1866.

Dear Son & Brother:—Having a little leisure time, we write you a few lines, for the satisfaction of our families, and also of all the dear brethren and sisters, who feel inter-

ested in our welfare. We have so far enjoyed reasonable good health. Brother J. Hendricks is not yet over his hoarseness, but it is improving, and otherwise is well. We had two meetings each day since in the Valley, except yesterday only one. The meetings generally were well attended, considering the busy season of the year: much love and affection manifested by the brethren, and we enjoyed ourselves very much since among them, and feel thankful to God for his mercy and kindness to us. On Thursday we visited the grave yard, and stood by the side of the grave of our lamented brother John Kline. There are two appointments for us to-day. To-morrow we expect taking the cars at Waynesboro, in company with brethren Daniel Thomas and Solomon Garber, of this State, for Bonsacks, expecting to arrive in Tennessee on Saturday morning.

29th, 8 A. M. At Waynesboro, ready to embark for Bonsacks; all well with us this morning.

In love to the Brotherhood.

H. D. DAVY.

JOS. HENDRICKS.

D. M. HOLSINGER.

Announcements.

The Communion Meeting, in the Georges Creek branch, is appointed to be on Saturday and Sunday, the 29 and 30 of September, at the George's Creek meeting house.—We extend a hearty invitation to brethren and sisters who would feel like being with us.

JACOB MACK.

Masontown, Pa.

God willing, there will be a Communion Meeting with the brethren in the South-east part of Keokuk Co., Iowa, at the residence of brother Charles Wonderlich, on the 13th and 14th of September.

Also one at the Brethren's meeting-house in Jefferson Co., on the 15th and 16th of September.

Also one with the brethren in Mahaska Co., at the residence of brother Alfred Ogle, on the 6th and 7th of October.

Also one with us, in our meeting-

house, 2½ miles East of South English, on the 27th and 28th of October. We heartily invite brethren and sisters to be with us at said meetings, and especially the laboring brethren.

"Visitor" please copy the above.

DAVID BROWER.

Edm., Iowa.

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List of moneys received, for subscription to the Companion, since our last.

Elizabeth Brubaker, New Carlisle, O.	.50
Eliza Brandt, Somerset, O.	.50
C. H. Sharp, Pulaski, Ia.	.50
Daniel Cupp, Ottobine, Va.	.75
Jane Niswander, Bridgewater, Va.	1.50
Samuel Miller, do	1.50
Sol. Garber, do	1.50

THE

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, SEPT. 11, 1866.

Number 36.

For the Companion.

Moral Philosophy and Christian Attainments.

"Every plant which my heavenly Father hath not planted shall be rooted up." Matth. 15: 13.

The Savior in these words gives us a very clear indication of the existence of a diversity of teaching engaged in by men, and also indicates that they are not all from God. A plant is, in this instance, selected by the Savior as a symbol to illustrate the uniform tendency of teaching and of doctrine, having also an allusion to the false doctrine of the Pharisees, and as a symbol is very appropriate. Character, as the product of doctrine, bears the same relation to the teaching, or principle that produced it, that the plant does to the life or seed of the plant, which produced it.

One of the peculiarities observable in a plant, is its incompleteness. It has not yet attained maturity.—It is simply in process of development, and as such does not fully represent all the peculiarities of, or embodied in the plant. Time and a favorable season are necessary for it to mature its growth, and for the seed from which it sprang to reproduce itself. The same peculiarities attend the formation of character, growing out of a principle taught and imparted to others, whether the principle is good or bad. Time is necessary in either case to fully mature the character embodied in the principle. The seed must be planted, and interweave itself into our moral being, before it can produce. Teaching is one way that we can evidence to others that we possess the principles we teach. Conduct is another, and a more powerful way to evidence the same. In either case we but outwardly exhibit what has been inwardly at work.—The testimonies, however, referred to sometimes, stand opposed to each other, in which case conduct, and

not teaching must be taken as the index to the spirit within. A man may, for instance, *theoretically* profess Christianity, and at the same time *practically* deny it. To represent it practically, the principle must have been at work previously. Holy character attained, is the product of a holy principle possessed. Character, then, whether good or bad, has its antecedents far in the back ground. There is a starting point in either case. Our destiny in the eternal world, with all its attending consequences, is embodied in the foundation or principle from which character assumes form.—Hence says the Savior: "If thine eye is single, then thy whole body is full of light; having a reference to first principles. How important and necessary for us to exercise judgment, relying upon God to direct us properly. For all, except God's plant, shall be rooted up.—The Christian, the born of God, know but one first and great principle, lying underneath, giving birth to, and running all through his duties to God and his fellow man; which is called Eternal Life. There are two great controlling, centralized powers, affecting, and to a great extent controlling the human mind. The one personated by Christ, the other by our common adversary. These powers have their modifications, and in their modified forms as they affect us, become first principles to the formation of character, opposite each other, as the principles are opposite; yet in their modifications retain the germ, to reproduce the original in all its characteristics; and if we love either in their lesser degree, the same is true as to its greater degree. Hence, says the Apostle: "He that hateth his brother is a murderer." Hatred has embodied within it murder. All that is wanted to commit it, is opportunity, and

the removal of the annexed penalties.

Another peculiarity of a principle is, it proceeds in its mission, of good or evil, as the case may be, on the power that inheres in it, and in its nature is uncompromising, and consequently positive, bending and molding everything standing opposed to it into its own form.

Another peculiarity of it is, it adds to itself; that is, we get more and more of it; it grows within us, so to speak; or we grow in it, more properly. Our abilities enlarge, and its powers increase in proportion to our diligence in cultivating a conformity unto it. Hence the power of God is either unto us a savor of life unto life or of death unto death. Hence it also follows, from the nature of the principle, or of eternal life, and is a philosophy necessary that a reception of it is a progression in it. Our agency is employed in the reception of it.—Hence we understand why the new born soul, if called away in the infancy of its regeneration, through possessing a very small amount of the heavenly element, and this shrouded with the world, is admitted into, and shares all the glories of the redeemed and sanctified.

Another peculiarity of a principle as represented by the plant, is, its unfixtleness. It is in a suspended condition; it is not in a fixed condition; it is intransitive, it is a going over from an embryo to a fully developed condition. So, with principles as they affect men. Men are in a suspended state, that is not fixed. But when their principles have assumed form, then their's will be a fixed condition; then "he that is righteous, let him be righteous still. He that is holy, let him be holy still, and he that is filthy, let him be filthy still." There will be a shutting down, a decree perchance,

as the laws of the Medes and Persians which changed not.

Another feature is observable in the use of the Scripture quoted.—The Savior has an allusion to first principle. The first principle in order to our conversion is eternal life and is embodied in the word of God. Obedience unto it, in all its demands, will follow the possession of the spirit embodied in, and which gave birth to the written word.—The written word, then, as the outward representation—the product of the principle contained within it—is of use unto us, as the standard of truth; as the truthful exponent of the power that inheres in it, unto which all that are truly born of God resort to receive unto and within themselves its life imparting virtues, and its matchless form. It is God's great altar, established among a sin-ridden race. Here is where we can discern what we are, and the daily influences at work surrounding and within us! Offering all upon this altar; receiving from it God's own immutable testimonies, transforming us into his glorious form. Thus our own life acting and moving in harmony with the "Great First Cause," and his life imparted and pulsating within us, quickening and bringing into active exercise our whole moral being, drawing us to him who is above all, and in us all, and through us all, which knows no bargaining with sin, but in its holy mission, cutting off all other instrumentalities, that are ever recurring in their various forms, to lead us out into a life at variance with it. But to attain to this blessed estate, to realize the fulness of eternal life, we have much to do. It demands decision and perseverance with a full surrendering of ourselves to the Divine control. Here seems to be the point where the difficulties to a successful entering upon this holy work present themselves. For strange as it may appear, much as man needs eternal life, and naturally desires it, yet unnaturally rejects the only given process to obtain it, and like spoiled children, wonder if to be a moral man it will not do; or to profess a belief in Christ it will do; or give

a little to the poor it will do; retaining my individuality: for surely God does not intend that I shall throw away my popularity, or forsake my usual pastimes, my associates, or seasons of merry making, or the social cup. And surely the good Lord also intends that I shall exercise my own judgment, and consult my own feeling, and determine my own course; church rules to the contrary, notwithstanding, &c.—Others may pray with, and for their children, and feel an earnest concern for the eternal well being of their children, and bring them up in the nurture and admonition of the Lord. "As for praying with them I have very little, if any, inclination to do so, besides, I think it would be rather a sorry exhibition; and as for bringing them up in the Lord, I find my tastes the best met by giving them a little liberty, and particularly consulting their wishes; furnishing them liberally with this God-hating, flesh-pleasing apparel; besides helping them to worldly amusement: 4th of July celebrations, strawberry and other pic-nics, &c. Others may support the ministry in its holy duties and self-denying labors, in advancing the cause of truth, and if others will not, as for me they may help themselves.—I will bow to no creed, conform to no rule that does not originate within my own precious self. No wonder that in the face of such, and many other similar exhibitions, that we witness continually, there are so many dwarfish Christians: acting as though our Heavenly Father was to be appeased by making a little surrender; not to please God, but to stifle the operation of the principle lying underneath, and which is the groundwork of holiness unto us, which is making itself felt in its power; thus practically we are asserting the fact, that while we wish the Lord's blessing, we at the same time wish the Lord to let us alone, either wilfully and maliciously or else ignorantly; but more the less effectually refusing to be transformed into the likeness of Christ.—Though we may shut our eyes to the facts demonstrated by the pro-

duct, by the fruit we are nevertheless as completely under the power to all intents and purposes of the evil one, as if we never made profession of the Christian Faith.

Another and final peculiarity of a principle is, it will not cease developing itself until it has reproduced the original from whence it came until it has reproduced its kind, as is the case with the Plant. Hence, we can understand the Prophet when he says: "The wicked are as the troubled sea, continually casting up mire and dirt until they become to be as is their Parent, the Devil."—Upon the same ground or order of things, are we to become like Christ, for the principle of godliness will not cease in its productive power until we have been made like unto our Great First Cause. Having attained to this most exalted estate, shall we also hold the same relation to products, inhering within us; the same powers to reproduce what we essentially are, as now is the case with our first cause? seems to suggest itself. Let it suffice however, that the Christian's is a blessed, glorious destiny. So completely under the power of, and pervaded by the spirit of and transformed into the likeness of Christ, that our lives are hid with Christ in God.—Thus all things become ours, and we are Christ's, and Christ is God's.—The harmony is complete, and we enter upon another stage of development in another department within the province of Eternal life, which now says unto us all: be patient, abide your time; occupy till I come; hold fast that thou hast; let no man take thy crown. Amen.

S. S. MOHLER.

Covington, Ohio.

Many who would not for the world utter a falsehood are yet eternally scheming to produce false impressions on the minds of others, respecting facts, characters, and opinions.

A generous, virtuous man, lives not to the world, but to his own conscience; he, as the planets above, steers a course contrary to that of the world.

For the Companion.
Saturday Eve.

The labors, cares, and trials of the week are past. The Sun sinks slowly in the West, and as its last rays tip the mountain's top with dazzling beauty, it seems to say, good-night thou care-worn saint; thy toil is now over; Peace be thy pillow, and Angels thy guard until I return—not to lead thee forth to labor, but to reanimate thy weary soul, that thou mayest be enabled to realize, and appreciate the blessedness of the holy Sabbath day.—Oh, what happy thoughts, and dear associations cluster, and concentrate around the bright firesides of the weary, on this Eve of evenings.—How many thousands of hearts respond to the bright anticipation: *We shall soon meet again!* YES MEET AGAIN. It is in this Eve that we may see the weary laborer wending his way homeward. See how cheerful he appears! The happy thoughts and emotions that fill his heart impart glowing beauty to his face. What are his thoughts as he thus passes along? Ah, yes! I toiled with a good will, and I am weary, but it is now over. The kind expressions of joy and approbation which I shall meet from the loved ones at home, will more than compensate for all. Who of us have not experienced those lovely emotions predominating in our minds, on our return homeward after a short absence. Every step brings us nearer to the object of our love. In our anxiety to get home, we get new life, new energy, until we forget to be weary. Our anxiety increases—our footsteps quicken 'til we reach the dear spot,—the threshold of our home. Our anticipations are realized. We are at home! We need not linger at the door 'til our locks become hoary with frost; but soon are we ushered in to hear the joyful acclamation: Oh, how glad we are to see you! The reality of such scenes cannot be expressed. The meeting and association of spirits akin to each other, and to heaven. The promptings of that love which makes earth a heaven, and men angels. There are charac-

teristics belonging to this eve that elevates it, in our estimation, above all others. Earth, Nature, and Heaven appear to combine, and co-operate in transmitting happiness, peace and joy to man. The ever changing scenes of nature have more attractions. The forests, the hills, and the mountains dressed in their garb of green present a more imposing aspect. The fragrant flowers of the valleys and that surround our pleasant homes appear to be arrayed brighter colors. The grand orb of night transmits and reflects softer rays of light. The starry heavens in their sparkling beauty have new charms, and suggest new ideas for our contemplation. In short, everything we behold, appears to wear an inexpressible air of repose—everything beautiful, because we see thro' happy eyes. The evening breezes as they pass through the bending trees, speak in subdued tones. The sweet strains, and melodies of the forest songsters appear unusually charming. The myriads of the insect world with their grating, clashing, and discordant notes, greet our senses in perfect harmony. All we see, all we hear, all we feel; everything around and about us, bears an expression of perfect happiness—all because we hear through happy ears, and possess happy hearts. Oh why not be happy in the eve that brings release and repose to the millions? The eve which brings together the husband, wife, and children. What a happy time! How swiftly and pleasantly pass the hours away. The Family Altar, set apart and dedicated to God—a place made sacred for the reception of Jesus is surrounded! Oh what a blood-bought privilege! To have Jesus for a guest, and what a kind guest he is, to pardon and remit all our sins at asking! More:—gives us grace that we may be prepared to enter into the Holy Sabbath with pure hearts, and renewed minds, to devote it to the glory of God and the salvation of our souls. O blessed Eve!—a figure, a type, a shadow, only of that glorious eve which is yet in the future. Oh yes dear brother pilgrim, let us lift up our

heads, for our redemption draweth near. The six days work may soon be done, then cometh the blessed eve. Oh the prospect! the hope; the bliss unspeakable and full of glory.

Say, pilgrim, is there not something in the last eve of the week that gives us a taste of the feast that is fast approaching? Move on ye wheels of time—swiftly be your speed. We long for that promised eve, when thou wilt gather thy children home. We hunger, we thirst, but still by grace we wait. We labor until our six days work be done; then cometh Saturday Eve. Oh ye pilgrims of the cross, think of it!—Will not that be a glorious eve, when we shall all be gathered together, and surround the table of the Lord. Jesus himself will gird and serve us. Oh, let us forsake the sinful influences of the world, and cleave unto our God, for the night is past and the day is far spent.

H. B. BRUMBAUGH.
McConnelstown, Pa.

Temper Under Control.

It is one of the rich rewards of self-mastery, that the very occurrences which fret the temper of an irritable person, bring relief and satisfaction to him who rules his spirit. The following anecdote of Wilberforce is in point:—A friend once told me that he found him once in the greatest agitation looking for a dispatch which he had mislaid—one of the royal family was waiting for it—he had delayed the search till the last moment—he seemed at last quite vexed and flurried. At this unlucky instant, a disturbance in the nursery over head occurred. My friend, who was with him, said to himself, "Now for once, Wilberforce's temper will give way." He had hardly thought thus, when Wilberforce turned to him and said, "What a blessing it is to have these dear children! Only think what a relief, amidst other hurries, to hear their voices and know they are well."

Resolutions are not determined by the tenor of our language so much as by the bent of the heart.

Selected for the Companion.
Self-Control.

But what are the advantages which will be likely to result from this kind of self-control? There are many. Let me enumerate a few of them. The person receiving injury is sure to be benefited by exercising this self-control. Instead of losing by being slow to anger and ruling his spirit, he gains by it—gains in reputation, in influence, and in peace of mind. This will lift him above the little broils of the world, as the summit of the mountain is lifted above the surrounding clouds.

It is impossible for any one to be really and permanently harmed, no matter what insults are heaped upon him, or through what provocation he may be called to pass, if he can be calm and quiet himself. Uneasy men can give us but little disturbance, so long as their uneasiness is not imparted to our feelings.—Thorns in the hedge we can generally avoid, but thorns in the flesh are perpetually irritating and annoying us.

What injury can all the malice of an ungoverned tongue do to a self-praised, self-collected man! At most, it is like a mouth full of smoke, blown upon a diamond, which, though it may obscure its brightness for a moment, is easily rubbed off, and then the gem is restored to more than its former lustre. But so soon as we begin to give way to excitement, and repay angry looks and harsh words in the same coin, we let ourselves down to the level of any one who may choose to molest us. Nobody can degrade our character as we degrade it ourselves, whenever we indulge an uncontrolled temper. The actual pain and mortification arising from such a state of mind, are among the chief of its evils. Give me a hard bed and a scanty table—give me sickness and bereavement—give me almost anything in the long catalogue of human ills, rather than make me the victim of a bad temper. A petulant, ill-natured man really knows not what it is to be happy. Every cup which he puts to his lips seems

mingled with worm wood, and every path in which he walks is planted thick with briers. Often is his heart broken by that which ought not to break his sleep. How different is such a person, as it respects comfort and reputations from him who has learned the great lesson of bridling his temper and his tongue. There he is, as a noble ship riding safely at anchor in a furious storm; the timbers may creak, and the rigging tremble, under the dreadful force of the tempest, but nothing breaks her from her moorings. It is the glory of a wise man to pass over a transgression. A celebrated emperor was heard to say, on his dying bed: "Among all my conquests, there is but one which affords me any consolation now, and that is the conquest I have gained over my worst enemy, my own turbulent temper." This is a victory worth celebrating.

Alexander and Cæsar found it easier to subdue a world than to subdue themselves. After conquering nation after nation they fell—one of them the victim of beastly intemperance, the other of mad ambition.

To keep one's self cool and quiet is also the surest method of benefiting the offender. Remember, it is the soft answer which has power to turn away wrath. Coals must not have air introduced to them, if we would see them go out, and passion must not be met by passion, if we would have it subdued. The idea of bringing a man who has done me an injury to a right state of mind, by inflicting as large or a larger injury upon him, is preposterous to the very last degree. This argues a childish ignorance of the great principles of human nature. So soon as we demand satisfaction we put our adversary into a posture of defence, and he is led, almost necessarily, to think not of retracing his steps, but of repelling our attack. Revenge never yet conquered a foe, so as to make a friend of him; but forgiveness has its thousands. The Bible's plan is, "If thine enemy hunger, feed him, or if he thirst, give him drink, for in so doing thou shalt heap coals of fire

upon his head." With this accord all observation, and all experience. Even Saul himself, the envious, cruel vindictive Saul, was, on more occasions than one, entirely overcome by the disinterested and generous conduct of David. His heart could not but relent, as he listened to the deeply injured man, who cried out: "God forbid that I should stretch forth mine hand against the Lord's anointed." No wonder that the monarch was disarmed of his fury, and compelled to explain: "Thou art more righteous than I." Mark too, how Jacob found access to all the better feelings of Esau's bosom, by a meek and conciliating deportment. Had that high-mettled man been met with looks of defiance and words of menace, we should never have heard of his running to his brother and falling on his neck and kissing him. Yielding in this instance, pacified a great offence, and wrath was conquered by kindness.

One thing is to be observed; the person doing wrong is usually much more loth to yield, than the person suffering wrong. If ever called to reconcile two men at variance you will find it much easier to deal with the one who has been injured than with the one who has inflicted the injury. The difficulty of reconciliation is generally very much in proportion to the amount of guilt. It was he that did his neighbor wrong, who complained of Moses as usurping the authority of a Prince and Judge. A sense of being in error often renders a man impatient of reproof.

The exhibition of a well regulated temper likewise exerts a good influence on all around. When a man controls himself, he gains two conquests, one over his own heart and another over his opposer, and this will insure him the respect and confidence of society at large. No possible way of acquiring the good will of the community is so certain, so safe, and so honorable. He that has no rule over his own spirit is like a city which is broken down and without walls, while the ornament of a meek and quiet spirit is of great price in the sight both of God

and man. The empty, blustering bravado may acquire a short-lived popularity, among others as degraded and worthless as himself. But no one can help feeling a sincere regard for that high-born courage which prefers suffering to sinning, and would sooner be posted as a coward than be guilty of a wrong act. Such a man is a great public blessing. No possession that can be named is so efficient for good as power over ourselves—power to endure trial, bear reproach, and confront danger—power to follow the conviction of conscience in the midst of taunt and scorn—the power of calm self-command, when made the mark of envy and detraction. This is real nobility; a name inscribed in the very best book of heraldry. It is impossible to awaken the sympathy of wise and good men, by vehement gestures and boisterous language. If our cause be a just and right one, it needs not the defence of an excited temper; and if it be bad, to defend it with a bad spirit is only to make it tenfold worse. This is the common opinion, and it is not entertained without reason. Let a dispute arise whenever and wherever it may, we naturally, and, I might almost say instinctively take the side of the man who is most calm and self-controlled. It is neither the last word nor the loudest word that convinces us. Such a man carries a pleasant atmosphere with him wherever he goes. As we gaze upon his placid and composed countenance and see how unmoved he stands in the midst of the jarring elements around him, we can hardly help wishing for the privilege of binding another laurel on his brow. Such victories as he achieves make no wives widows, no children orphans. They bring down no gray hairs of fathers or mothers with sorrow to the grave. No one is called into the field of single combat, to burnish up his tarnished honor and try either his courage or his cowardice, by a man who can govern himself. On the contrary, no small share of the annoyances of life—daily heart-burnings, its constant irritations—spring from an

unbridled temper. Why is it that the peace of yonder domestic circle is so often broken? What has separated those once bosom friends, so that they pass each other without one smile of pleasure or one word of recognition. Who has been sowing discord here and there, in neighborhoods, and villages, and churches? Ah! much of all this has come from the want of a little more meekness, a little more self-control. Why should this be so? From some trials it is impossible to escape, inasmuch as they come directly from the hand of God himself. Such are often the diseases which the flesh is heir to—the disappointments in business—the bereavements of providence, and the approaches of death. These we cannot avoid, take what course we may. But why give ourselves so much gratuitous trouble? Why pour fresh bitterness into the cup of life? Why add to the catalogue of ills by indulging a bad temper?

The best government in the world is the government of one's self. Let each individual put on the ornament of a meek and quiet spirit, and families will be happy, and congregations happy, and towns happy, and the country happy, and the world happy! It all begins with units. The work of general peacemaking must commence in each separate bosom. Never excuse yourselves by alleging that your temperament is naturally hasty. This is but flimsy pretext, which can have no power to repair the injury inflicted by imprudent words and deeds. Some, no doubt, are quicker and warmer in their feelings than others, but no temper is so irritable as to be beyond the control of reason and religion. The experiment has been made again and again, and with surprising success. Hard as it is to conquer this form of human depravity, remember for your encouragement that nothing is impossible with God. By his assisting grace your temper may become as serene as a summer evening. Go, then, my young friends, and learn this noble lesson everywhere. Learn it of Moses whose meekness in the midst of provocation consti-

tutes the brightest trait in his character. Learn it of Daniel, who, though surrounded by mistrust and suspicion, maintained a serene and cheerful trust in God. Above all, learn it of Christ, who, "when he was reviled, reviled not again, and when he suffered he threatened not." Learn it you must, if you would honor God and do good to man, or be happy yourselves.

HIEL HAMILTON.

Poplar Grove, Ind.

For the Companion.

Mother, Home, and Heaven.

MR. EDITOR:—Methinks the sweetest words that can fall on mortal ear are *Mother, Home, and Heaven*. Whose heart does not swell with emotions of *love* and *tenderness* at the very name of that being around whom our affections first entwined—the name our infant lips first learned to utter, and who is associated with our earliest *recollections*. It was she who first instilled the seeds of knowledge in our youthful minds, and who moulded the plastic will into proper form. It was she who patiently bore with all our childish waywardness, and who was ever ready to lend a listening ear to our complaints, and share our joys and sorrows. A mother's love is *deep* and *unchanging*; too deep for language to express. Our childish sorrows sink into her heart, and often draw the sympathetic tear for our relief. Then why ye gay and thoughtless ones, *oh why* despise her motherly reproofs? Why will ye wound that stricken heart? Each bitter word is felt and lingers near to saturate the nightly pillow and drive away that *sweet consoler*, SLEEP. Go soothe her woe, and in the soft, calm twilight hour ask forgiveness, and evermore regard her *slightest wish* a law; and sweeten the evening of her life with kindness, for though you may have grieved her spirit—may have repulsed the warm gushes of feeling, yet will she forget the past, and bestow upon you a wealth of love as pure as the fount from which it springs.

There is no place in the "wide, wide world" more endearing to the

heart, no place which gives rise to more pleasing recollections than "*Home, sweet Home.*" It contains our dearest earthly treasures—our mother, father, sisters or brothers. There is not a nook within the precincts of our Homes that is not dear to us—the orchard, the meadow, and the meandering stream that flows through it, where oft we have roamed in merry childhood hours, and watched the *sparkling* wavelets as they danced along in their pebbled bed, and plucked the wild flowers that there modestly bloomed.

Our homes may be humble and obscure, or they may possess all the luxuries that wealth and refinement can throw around them; in either case they are the port of all our sorrows, the earthly haven to which we flee in all our troubles. Ask the sun-burnt mariner (whose home is on the trackless ocean) where his memory most loves to linger, and he will tell you of a white cottage in a far off land, with its clustering vines and lovely flowers, of his fair sisters and grey-haired mother, while he sighs to think, that in all his wanderings he has never found a place like *Home*.

"That spot of earth supremely blest,
A dearer, sweeter place than all the rest."

But we are naught but mortals, and here we live not always. Human nature at the most can scarce survive the trials and perplexities of a century. Then, if we can claim a home beyond the skies—if, when we lay off this clay tenement, we are prepared to go where all is peace, all harmony, all joy—thrice blessed are we. Where, oh where can the weary soul find rest like this. The pearly gates fly back, all dazzling with a pure bright light, to welcome its approach; and *Heaven* with its golden streets, its shining throng of angels arrayed in garment of the purest white, and bowing before the Great White Throne, where sits our great Creator, bust upon its gaze, and strains of music soft and sweet, come laden with the holy incense of love fresh from the altar of the Almighty.

J. S. GITT.

Sabillasville, Md.

LOCAL MATTERS.

Tyrone City, Pa., Sept. 11, 1866.

CORRESPONDENCE.

JONESBORO, TENN., }
Sept. 2nd, 1866. }

Dear Son and Brother:—We are thus far on our journey, and may say at the place of destination. We attended two more meetings in Augusta Co., Va., after that mentioned in our last. On the 29th took cars at Waynesboro for Bonsacks, Va. of Charlottesville and Lynchburg; arrived at 8 P. M.; were met by brother B. F. Moomaw, and kindly cared for; had four meetings in that vicinity; took leave of the Church there Friday evening, ready to take cars soon. The countenances of our dear brethren and sisters showed that their affections, and prayers were with us: we thanked God and took courage. Took cars 8 P. M.; arrived at this point, at 8 A. M., yesterday; and were present at a church council in the afternoon, and a meeting in the evening.

Brethren D. Thomas and S. Garber were in company with us from Waynesboro. Brethren C. Long and J. Metzker of Ill. are in company with us. Brother D. P. Sayler is in the neighborhood, but we did not yet see him. Of the brethren from Ind. we did not hear yet. We do, and did enjoy good health, since on our mission. Enjoyed ourselves much with our brethren, and found them generally well.

Our love to all.

H. D. DAVY.

J. HENDRICKS.

D. M. HOLSINGER.

The Berry-Moomaw dispute.

In response to our request of the Manor Church, in regard to the dispute between Jesse H. Berry and brother Benjamin F. Moomaw, we have received the following:

MANOR CHURCH, MD., }
Sept. 2nd, 1866. }

Brother Holsinger:—You have called upon us for information concerning the matter between Jesse

H. Berry and brother Moomaw.—We have carefully investigated it, and have consulted all our ministering brethren; all of our Deacons except one who was not present; a number of lay members, and at one time forty members together in council, and a number of brethren from two adjoining congregations, and all unanimously say they have no recollection of hearing brother Moomaw make those assertions which J. H. Berry charges him with making, in that discourse delivered on May 16, and a number of our brethren who are close observers say positively that brother Moomaw did not say so, and we think we have brethren who observe at least as closely as Berry's informants.

In your letter to us you say that Berry affirms that he can prove it by brethren (our brethren) who were present at the meeting and heard him. To this we say, we have serious doubts whether he can find one prominent brother who will sustain him in his ungrounded charges. We at least have not met with one brother or sister who will sustain him.

And in vindication of brother Moomaw we subscribe our names to the above statement, and if more names are desired we will send them.

ELD. JACOB HIGHERGER.

DAVID LONG.

EMANUEL LONG.

JACOB REICHARD.

JACOB G. THOMAS.

DAVID WOLF.

JOS. R. LONG.

V. REICHARD.

ALEX. SHAFER.

HENRY T. EMMERT.

SAMUEL SHANK.

JOHN SNAVELY.

In addition to the above we have also received the following, from other brethren:

We do hereby certify that we were present at the Manor Church, in Washington Co., Md., and heard the sermon delivered by brother B. F. Moomaw on Baptism, which seems to have given offense to some persons present, and upon which

Jesse H. Berry has made an attack upon him. We have carefully examined his letter and the rejoinder by brother Moomaw as published in the "Christian Family Companion," and do unhesitatingly and unequivocally affirm that he (brother Moomaw) has given a true and faithful relation of the statements he made upon that subject, upon that occasion.

DANIEL THOMAS.
SOLOMON GABER.

We have also received permission to publish the following, part of a letter from brother Balsbaugh, to the Manor church:

"Your communication, dated the 17th inst., reached me on the 24th. As brother H. R. Holsinger has appealed to the Manor Church for a verification of the statement either of brother B. F. Moomaw or Jesse H. Berry, respecting a sermon delivered by the former at your place on the 16th of May last, you wish my recollections of said discourse, I being present at the time referred to.

The vindication of brother Moomaw, published in No. 25 of the *Companion*, is substantially correct.

The speaker did not say that Rice nailed Campbell to the wall, but when treating of that part of their discussion having reference to the termination of the verb *baptizo*, he said that, as respects *trine* immersion, deducible from the terminal of the verb, Campbell was as completely discomfited by Rice, as the latter was discomfited by the former in that part of the controversy having reference to *immersion*. brother Moomaw was right, all the Berrys to the contrary notwithstanding.

The second charge is equally groundless. But brother Moomaw, when speaking on the point involving the last charge, said that Campbell's frank declaration of having a theory of his own, is tantamount to an admission that the Apostolic mode was in accordance with the generally received view of the termination *zo*. Subjecting Campbell's declaration to a rigid scrutiny, nothing could be more logical than the

conclusion of brother Moomaw. The last charge requires no refutation, as we all know that brother Moomaw did say that Campbell claimed a theory of his own; but that brother Moomaw asserted this theory as having reference to *baptism as an ordinance*, is unqualifiedly false.

I suppose Jesse H. Berry, and no doubt many others of the Berry family, felt themselves shaken by a mighty wind by that sermon, and to show that they were not entirely dissevered from the stem of error, deemed it prudent to make a show of adherence to the truth, by assailing the author of said discourse."

C. H. BALSBAUGH.

Union Deposit, Pa.

All who love to hear are hereby informed that I attended a meeting with our dear brethren in "Montgomery, Indiana Co., Pa., which began on the 22nd and closed on the 26th inst., and resulted in two additions, one from the Baptists and one from the world. A very deep impression made on the minds of many more. May God bless his cause in "Montgomery;" Amen.

Brother Leonard Furry, and brother John S. Holsinger were with us at Red Bank on the evenings of the 27th and the 28th inst., and spoke, greatly to the edification of Zion's children. May God bless them in their labors of love.

Yours in love.

JOHN WISE.

Oakland, Pa.

Report of the expenditures and Receipts

of the Annual Meeting, held with brother Jacob Price, Antietam branch of the Middle Penna. District, May 19—24, 1866.

Brother Joseph F. Rohrer has furnished us with the following report of the articles consumed at our last Annual Meeting, which we give itemised for the satisfaction of those who may feel a curiosity to know, and also as an item for history, as it is to be the last meeting of the kind in our Brotherhood. It

will therefore be the more interesting, and worthy of preservation.

EXPENDITURES.

16212 lbs of Beef (gross)	\$1352.13
11292 feet of Lumber,	564.32
Butchering 14 beesves	70.00
1590 yards of muslin,	429.50
305½ lbs sugar	45.83
345 lbs Coffee,	100.00
Cord and twine,	31.50
922 lbs butter,	330.12
813 lbs casting,	40.65
Merchandise of J. F. Oiler,	152.47
Tin cups, buckets, and nails,	24.25
46 bbls of flour,	570.00
115½ gallons of apple-butter.	86.52
119 dozen of cucumbers,	23.90
119½ bbls corn,	121.15
72 bushels oats,	36.00
7 ton of hay,	76.00
842 lbs of ham (Bacon)	185.45
Damages to Jacob & A Price,	199.80
Wood, timber, and halling &c.,	52.42
Brick, Masoning, &c.,	68.42
Sundry camp expenses,	291.37
Unaccounted expenses,	100.00

Total \$4763.24

CREDIT.

By cash received	
From Antietam Branch,	\$1155.29
" Upper Cumb'd., "	94.88
" Conewaga, "	100.00
" Marshcreek, "	27.25
" Ridge, "	50.00
" Loss Creek Valley "	25.00
" Buffalo, "	50.00
" Back Creek, "	125.00
" Perry County, "	40.00
" Angbwick, "	20.00
" Yellow Creek, "	50.00
" Lum Creek, "	50.00
" Lewisdown, "	50.00
" Lower Cumb'd "	92.00
" Snake Spring Valley,	30.00
" Camp material sold,	928.29
" Hides and tallow sold,	172.00
" Ham sold (not used),	60.94

Total \$3120.65

RECAPITULATION.

Total Expenses,	4763.24
Total Income,	3120.65
Am't unpaid, July 20, 1866,	\$1642.59
Am't of stock on hand	\$182.21
Borrowed Capital,	\$1750.00

Announcements.

A Lovefeast, Lord willing, in the Buffalo Valley branch, Union Co., Pa., on the 16th and 17th of October next. A general invitation is given to the churches to be with us.

Also one in the Lost Creek branch, on the 18th and 19th of October.

ISAAC MYERS.

Mifflinburg, Pa.

Brother Holsinger:—Please announce through the *Companion*, that we intend, the Lord willing, to hold our communion in the Woodcock Valley branch, Huntingdon Co., Pa.

on Saturday and Sunday, the 29th and 30th of September, commencing at 1 o'clock P. M. We extend an invitation to all who may feel to be with us, especially the ministering brethren.

By order of the Church.

H. B. BRUMBAUGH.
McConnellstown, Pa.

Brother Holsinger:—During the last two weeks we have had a season of refreshing here in our little Philadelphia church, having been favored with a visit from brother Thomas and sister Sarah Major. We appointed evening meeting; other ministering brethren came in, and assisted. Among the number with us were brother Wm. C. Thurman, of Va., and brother Edward Miller, of Hagerstown, Md. They have labored earnestly and faithfully.—As a result, I feel satisfied that their visit was valuable to us, in imparting encouragement and giving renewed desires, to labor more zealously and prayerfully, to the end that souls may be saved. May the good Lord sanctify this visit from our beloved brethren to the good of their and our souls.

But while we value their labor as the means of binding more closely in Christian bonds the members of our Church, we are free to express the opinion that they have been instrumental in bringing at least one sheep into the fold of Christ, perhaps many others may be led to obedience through impressions received from listening to their faithful exhortations. But if but the one alone has been awakened,—only one in this vast multitude who inhabit our city, still let us try to estimate the value of that one soul.—Do the angels in heaven rejoice at its return! Is it saved from the dreadful fate that must befall the unregenerate. So we are taught in the blessed Word. If so let us remember the blessed promises and I am sure that all will feel amply rewarded for the efforts that have been put forth, if only one soul be converted as a result.

E. HEYSER.

Phila., Pa.

EDITOR'S DIARY.

Sunday, Sept. 2nd.—Read the book of Daniel, for our spiritual lesson.

Monday 3rd.—Returned the manuscript of Jesse H. Berry, containing a rejoinder to brother Moomaw, according to his (Berry's) orders.

Tuesday, 4th.—Press-day. On account of "bad luck" with our machine "roller," we were compelled to work our issue on the "hand press," and so have had bad work.

Wednesday, 5th.—Omitted.

Thursday, 6th.—Received a copy of brother "Nead's Theology," and "The Wisdom and power of God." The Theology we read many years ago, and can heartily recommend it to our brethren, and we believe every brother ought to have it in his house. Of the other work we will speak when we shall be better acquainted with it. Meanwhile those who wish to examine for themselves, which is always the proper way, can obtain a copy by addressing brother S. Kinsey, Dayton, Ohio. Price, \$1.50 post paid, for either book.

We were favored with a call by our young brother J. S. Thomas, of Philadelphia. Brother Thomas is a partner in the firm of Thomas and Hershey, Wholesale Grocers, 136, N. 3rd St.

Received "*Der Frolicher Botschofter*," the German organ of the United Brethren church from which we notice that it is now, and will hereafter be, published at Lebanon, Pa. We find many good things in the "*Botschofter*," and only regret that we are not a better German reader.

Friday, 7th.—Had a visit by our brother and old associate, Samuel A. Moore, of the Clover Creek branch, Morrison's Cove.

He stopped with us over night, and we had an interesting conversation. Brother M. was called to the ministry last Fall, and is anxious to improve in his office. We hope he may become a useful servant in the Lord.

DIED.

In White Oak branch, Lancaster Co., Pa., sister ANNA EBY: aged 84 years, 1 month, and 18 days. She bore her afflictions with great patience, and died in hope of immortality. Funeral services by the brethren, from 2 Cor. 5: 1. DAVID GERLACH.

"Visitor" please copy.

In Cedar Grove branch, Hawkins Co., Tenn., Aug. 25th, SAMUEL G. P. MOLSBE, infant son of Elder Samuel and Sarah Molsbee; aged 5 months and 25 days. Funeral services by brethren Bishop D. Derrick and S. Isenberg. A. MOLSBEE.

"Visitor" please copy.

In the Salem branch, Frederick Co., Va., Aug. 21st, from an injury received at a cider press the day before, brother (Deacon) DANIEL BRINDLE: aged 47 yrs., 2 months, and 23 days. Funeral services by Elders Geo. Shaver and James D. Tabler, from St. John 5: 24—30. JOHN BRINDLE.

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List of moneys received, for subscription to the *Companion*, since our last.

Samuel Potter, Duncannon, Pa.	.45
Eld. Peter Beer, Deckerspoint, Pa.	.50
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THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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BY H. R. HOISINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, SEPT. 18, 1866.

Number 37.

Selected for the Companion.

The Pilgrim.

I'm a lonely traveler here
Weary, oppressed;
But my journey's end is near;
Soon shall I rest.
Dark and dreary is the way,
Tossing I've come;
Ask me not, with you to stay,
Yonder's my home.
I'm a weary traveler here,
I must go on;
For my journey's end is near,
I must be gone.
Brighter joys than earth can give,
Win me away;
Pleasures that forever live,
I can not stay.
I'm a traveler to a land
Where all is fair;
Where is seen no broken band;
All, all are there.
Where no tear shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad.
I'm a traveler and I go
Where all is fair;
Farewell all I've loved below,
I must be there.
Worldly honors, hopes and gain,
All I resign;
Welcome sorrow, grief, and pain,
If heaven be mine.
I'm a traveler—call me not,
Yonder is my rest and lot,
I can not stay.
Farewell earthly pleasures all,
Pilgrim I'll roam;
Hail me not—in vain you call,
Yonder's my home.

JOS. B. SELL.

El Dorado, Pa.

For the Companion.

A Fragment of a Letter to an American Correspondent.

In your remarks on the "Love-letter to the sisters who pray with their heads uncovered," which lately appeared in the *Companion*, you say you were so impressed by it, and felt at the time so fervent a love to the Brethren that you could, with very little persuasion, have obeyed that requirement for their sake. Why should you feel willing to do anything, whether of great or trifling import, for the sake of a fellow mortal, while you feel disinclined to obey in the first great positive institution of Christianity, for the Lord's sake? Are you not "straining at a gnat and swallowing a camel?"

would not have you lay off or put on a single article of apparel, or altar a single thread in your costume from head to foot, for my sake; but if the unfolding of any principle through the columns of our papers leads you to see the necessity of any thing you saw not before, or impresses on your conscience the conviction that what the Brethren practice, which you have hitherto regarded as optional, is of Divine authority, by all means hasten to fulfill the requirement of Heaven for Jesus' sake. Your professed love to the brethren, or your admiration of anything they preach or write, imposes no obligation in the matter of dress, as it does not in anything else; but the love of Christ to you lays you under *everlasting obligation* to do all that his Gospel requires, and if you love him supremely, you will *undo*, and *do over* whatever is necessary to bring your whole life into harmony with his word.

I am often greatly astonished and deeply grieved to see how earnest and sincere people can be in error: Sectarians contend for their tenets with as much zeal as if practices positively hostile to each other were a part, an essential part, of the Divine method of salvation; indeed some have the presumption to justify sectism on the ground that conflict of opinions and diversity of practice is essential to the achievement of the Divine purpose in the Christian dispensation. This is a daring impeachment of the Divine Character, a monstrous perversion of the oracles of God, and a fatal imposition on human credulity. There is as much unity in the Divine purpose as in the Divine Essence. While the work of each Person in the Trinity is distinct in form from the others, it is the same to every individual that was ever born. What each Person has done for the world, was

done for every one in the world. It is exactly here that is to be found the *universality of the atonement*, and not, as some suppose, in the ultimate effects of the conjoint work of the Godhead for the human race. The unity of the Divine Being, necessitates the eternal *exclusion from Heaven* of all who do not obey the incarnate God, just as certainly as it necessitates the *unity of practice* in all who will eventually be admitted into heaven. But happily for the Church of God the doctrine of a universal atonement in its ultimate effects does not crop out in a corresponding practice, as does the doctrine of diversity in reference to commandments pertaining to the present life.

The Quaker pretends to worship in a purely spiritual mode, but every time he bends a knee, or raises his eyes heavenward in prayer, he gives his doctrine the lie. He has no baptism, affusion, or sprinkling. To bread or wine the emblem of Christ's blood. He has no state ministry or regular worship. He is, as he conceives, above such things. He is wiser, in his own conceit, than "He in whom are hid all the treasures of wisdom and of knowledge." The majority of so-called followers of Christ have adopted sprinkling—the offspring of the Mother of Harlots, which protestantism is dandling and hugging to the great satisfaction, if not of the mother at least of the father of the hell-born bastard. A few prefer affusion, but Christ was baptized, and this he enjoins on all his disciples. The christian life must express itself in many particulars not mentioned in the word of God, but it never can and never will express itself in any way *opposed* to the Divine Institutions. God has not told the sisters in the household of faith what to have on their heads during prayer, and we may

safely conclude that the *quality* or *fabric* of the covering is a matter of but little consequence. Not so with the *act* of covering. This is *commanded*, and no reasons can justify the neglect of it. So with regard to Feetwashing: whether the water be warm or cold, clear or turbid, or whether the vessel containing it be of wood, earth, or metal, is a matter of no account because they are not made the subject of a Divine behest. Not so with Feetwashing itself. No child of God will class it with the nonessentials any more than repentance and faith. To neglect it is to offend him by whom it was instituted, and to deny its sacramental character is to deny the authority of God. The same principle holds in the institution of baptism. To subject infants to any form of sacrament, and especially to any purporting to be a substitution for the initiating rite of the legal dispensation, is a virtual rejection of salvation by grace. If the ceremony to which some subject their children is the same in principle with circumcision, differing only in form, we are yet in our sins, because the principle of the rite holds us as debtors to God. ^{The making an} adult the subject of any initiatory not including the entire person, is every whit as grave an error as the former. To say that a *person* has been *baptized* when only the lower half has been immersed, is a gross perversion of language. When we are told that a *person* was severely injured, we immediately inquire *what part of his body is affected*, not *intending* the use of the word *person* in the absolute sense; but when we are informed that a *person* has been *baptized*, and inquire *what part of him has been baptized*, our inquiry would at once be regarded as a mockery, thus showing that the general sense of the word *person* in this connection, is absolute and not partial. I never put a pedo baptist to the test in this way without hearing him testify against himself. The same is true of those who *go into the water* and yet do not *baptize*.—Is not God *one* and his word *one*? Are not his ways right? Does he

ask more than his honor and our wants require? Do not his sacraments represent his work for us and in us? If this is so, and if this be not true there is no truth, what becomes of sprinkling and affusion? What becomes of modern so-called theology? If in Christ's person we find the true type of Christianity, what becomes of quakerism, pedo baptism, romanism, and latitudinarianism in all its phases?

Allow me to ask you a question which, it seems to me, will place this point in so clear a light that your reason and conscience can easily answer. When you sit down to commemorate the Lord's death, as you suppose, would your conscience allow you to substitute *water* for the *wine*, or *meat* for the *bread*? No, no, you would abhor such irreverence. Why? Simply because bread and wine are *commanded*.—Now observe closely the principle of the institution: bread and wine are used because *they fully and fitly represent the atoning death of Jesus*. Blood cannot represent the Lamb of God in the new dispensation. We may and do shed it for the supper, but every drop would be a dishonor to God and a denial of Christ, if it were used in a sense *symbolical* of Christ. And yet we must have in the Church a standing memorial of the human nature of the son of God in vicarious suffering. So God ordains, and what more appropriate emblems than bread and wine?—"This is my body, which is broken for you; this is my blood, which is shed for you." Let us apply this principle to baptism. You once felt that you were the chief of sinners, and that nothing but a thorough purgation of the Holy Ghost would deliver you from the power of sin.—You would have been satisfied with nothing less than the *consciousness* of such a change, and God would not have been satisfied with anything short of the fact. You felt the necessity of being born again—taken out from under the dominion of sin, and have infused into your soul an element which should exert its Divine influence "until the whole was leavened." God has given

baptism, as one object, to symbolize such a transition from death to life, from darkness to light, and the symbol, as God has given it, is as complete and absolute as the internal purification or spiritual change which it represents. The bread and wine represent the Lord's death *exactly*, and baptism represents the subjugation of sin and the dominance of the life of Christ in its stead *precisely*. If you were not satisfied with anything but an entire dethronement of evil by the power of God, why should you be satisfied with anything but an entire baptism, as the God-appointed symbol of so great a deliverance and cleansing? If God will not accept you without a radical renovation of your moral nature, think you that he will accept you with only partial symbol of it? He has declared to Nicodemus, with the most solemn asseverations, and no less to you, that to be born of water and of the spirit is the only mode of induction into his kingdom. How can you, with the answer of a good conscience, evade the force of these reasons? They are not the elaboration of human philosophy, but the plain, unwarped principles on which God has himself based his Institutions.

I pray you, my dear friend, to give this subject a thorough revision. Let God speak. Let his word alone be heard. Let father and mother, brother and sister, friend and creed, be as though they were not. If God requires baptism, then be baptized. The profoundest, and most cogent argument ever penned or spoken in defence of sprinkling or affusion, is more unsubstantial than air when rebutted by the simple words of the Holy Ghost, "be baptized every one of you." If there is a principle of correspondence between regeneration in its purely spiritual form and its symbolical complement, and it cannot be otherwise or else the Divine order is the worst kind of confusion, then beware of asking God to new-create you, while it is your determinate purpose to put off God with less than he asks in the ordinance which symbolizes that for which you peti-

tion him: This you have done, and deem yourself in safe relations with God. Not so, my friend; the same being who in his great love creates us anew in Christ Jesus, has also commanded us to be baptized. And to make the requisition plain to the dullest comprehension, he has enjoined it upon us in a gracious tautology,—“buried in baptism.” Is not God reasonable in this? Are you reasonable in refusing acquiescence to this demand? Could God ask less without violating the fundamental principles of his own scheme of redemption? And dare you violate the same principle and yet have a vital interest in that scheme?—Deceive not your own self. Just as necessary as it is that God effect in us a work that is radical and entire in order to fit us for his kingdom, so necessary is it for us to be “buried in baptism,” in accordance with the word of God, and in harmony with the principles of the plan of salvation.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Inquiry Answered.

The *Companion* for Aug. 28 just came to hand, and looking over its contents, I noticed the “Query on 1 Cor. 3: 10—15.”

Now as this passage was upon my mind before the “Companion” came to hand, myself intending to speak from the same shortly, and as also happens that I never heard the Brethren speak methodically from the same, I will submit a synopsis of what I think is the proper explanation and application of the text.

First, then; Paul points us to the Rock—Jesus Christ—the Chief Corner Stone, as the foundation. “Another built thereon.” Every one must do his own building, not the preacher for the laity, as some would have it.

“Now if any man build upon this foundation gold, silver, precious stone; materials that abide the test of fire, that is, if any man judge himself, (1 Cor. 11: 31.) by the Gospel, (St. John 12: 47, 48.) he shall not come to the resurrection

of Judgment, but shall have part in the first resurrection, (Rev. 20: 4) which takes place a thousand years prior to that of those who built on it perishable materials, such as wood, hay, or stubble. Now undoubtedly these also build on the foundation, but have a love for something perishable; (Matth. 10: 37, 38.) not judging themselves thoroughly, shall suffer loss, not being ready to take part in the first resurrection, by being sanctified through the truth; (Jno. 17: 17) but must wait till after the day (that cometh burning as an oven (Mal. 4: 1) when all the proud, yea all that do wickedly shall be stubble) shall declare it.—This will take place after those that have part in the first resurrection, shall be with their “Lord in the air,” 1 Thess. 4: 17, when the earth and all therein shall undergo the purification by fire, of which Peter speaks, chapter 3 of the 2nd Epistle. This purification being finished Jesus will then sit on his own throne, Rev. 3: 21, and the saints, those who build imperishable material, who have their souls purified by obeying the truth, 1 Pet. 1: 22, with him, after which the vision of the white throne, Rev. 20: 11, 12, 13, 14, 15, shall be fulfilled; when those who have not brought into captivity every thought to the obedience of Christ, 2 Cor. 10: 5, shall be judged, and those that shall be found written in the book of life shall be saved, but the rest shall be cast into the lake, Rev. 20: 15.

Application: The importance of judging ourselves properly.

JOS. HOLSOPPLE.

Indiana, Pa.

ABRAHAM AND THE FIRE WORSHIP.—I end with a story which I find in the Jews’ books: When Abraham eat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man ate

and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of Heaven? The old man told him that he worshiped the fire only, and acknowledged no other God; at which answer Abraham became so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to Abraham and asked him where the stranger was? He replied, I thrust him away because he did not worship Thee. God answered him, I have suffered him these hundred years, although he dishonored me, and couldst thou not endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. Go thou and do likewise, and thy charity will be rewarded by the God of Abraham.—*Jeremy Taylor.*

Preach the Word.

Preach the Word. Do it with all simplicity, lest the people misunderstanding go astray, and their blood be required at your hands.

Preach the Word. You have but a short time to labor. The day perhaps is half gone. Let “no man take thy crown.” Many are perishing for the bread of life. Some are begging you to feed them. Oh! let it not be said by the Judge, “I was hungry, and ye fed me not!”

Preach the Word. Men are everywhere walking down to death.—They must be arrested and saved soon, or lost forever. Their race is nearly ended. They are next door to hell. Sound the alarm, lest it be said you saw the enemy approaching, but did not sound the trumpet. Preach the Word. Be in earnest. Jesus “went about doing good.”—Imitate his example. Consecrate all the energies of your being to your calling. “Make full proof of thy ministry.” The Lord help you to preach the Word.—*Telescope.*

He lives in true repose who bridle his passions.

*For the Companion.***Watch.—No. 3.**

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1st Peter 4:7.

My friendly reader, should you not "watch and pray lest you enter into temptation," especially since "your adversary the devil walketh about as a roaring lion, seeking whom he may devour." (1 Peter 5:8.) Must you be one of his victims? Must you fall a prey to his snares? No, no, not unless you will it so to be. God the Father does not desire it should be so.—"For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." (Ezek. 18:32.) "The Lord is not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." (Jno. 3:16.) "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon." (Isa. 55:7.)

God the Son does not desire it.—Does he not say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest?" (Matth. 11:28.) "For the son of man is come to seek and to save that which was lost." (Luke 19:10.) "Ye will not come to me that ye might have life." (Jno. 5:40.) "Him that cometh to me I will in no wise cast out." (John 6:37.) "Behold, I stand at the door, and knock; if any may hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

"Would Jesus have the sinner die?

Why hangs he then on yonder tree?

What means that strange expiring cry?

Sinner, he bled for you and me."

Truly "he was a man of sorrows, and acquainted with grief." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." (Isa. 53:5.)

God the spirit does not desire it. For is not the holy spirit commissioned "to reprove the world of sin, and of righteousness, and of judgment?" (John 16:8.) Is not the Holy Ghost styled the comforter, who shall teach us all things, and bring all the teachings of Christ to our remembrance? And is it not promised that he shall abide with us forever? (John 14:16.) Is not the spirit commissioned to strive with the heart of rebellious man; (Gen 6:3;) and are we not exhorted to beware, lest we grieve or quench that spirit? (1 Thess. 5:19; Eph. 4:30.) And will you not listen to the beautiful and tender call of the spirit, saying, "The spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." (Rev. 22:17.) Obey the word. Thus it is clearly proved that if you are finally lost it will be the result of your own free, deliberate choice. "Thou hast destroyed thyself," will be burned upon your soul in letters of eternal fire. (Hosea 13:9.) And now, in the name of him who died that you might live, I beseech you, *watch* for the time when Jesus bids you come. "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2.)

"O turn ye, O turn ye; for why will ye die, When God in great mercy is coming so nigh? Now Jesus invites you, the spirit says come, And angels are waiting to welcome you home."

Then come to Jesus, oh "come; for all things are now ready."—(Luke 14:17.)

Ready the Father is to own
And welcome his returning son;

Ready the gracious Savior stands,
And spreads for you his bleeding hands.

Ready the spirit from above
To fill the broken heart with love,
To apply and witness Jesus' blood,
And wash and seal you sons of God.

Ready for you the angels wait,
To triumph in your blest estate;
Tuning their harps by which they praise
The wonders of redeeming grace."

SELFISHNESS.—"It is a shame for a rich Christian to be like a Christmas box, that receives all, and nothing can be got out till it be broken to pieces."

*For the Companion.***On the Uncovering and Covering of the Head. See 1 Cor. 11.**

By reading the first verse of this chapter it seems plain that Paul set this as a command, or an example to the true followers of Christ; inasmuch as he was a follower of Christ himself. But this part of God's Word is considered nonessential to salvation, as many other portions are, by some Christian professors. Others will admit its truth by saying the hair is the covering referred to by the apostle. We will admit the hair is given as a natural covering in verse 15, but in verse 6 he says: "If the woman be not covered—an external covering meant, no doubt—"Let her also be shorn." Then it is plain that there is nothing else but the hair to be shorn. If the hair was meant the covering, the man could not be justified in praying or prophesying with any hair on his head. But the nonessentialist will take verse 14 for his guide, and thinks the distinction between the man and the woman in regard to the covering is altogether in the length of the hair; but suppose the man's hair were as long as the woman's. He however entertains the idea that by cutting it off as short as the fashion of the world is, he would fulfill the command. Methinks there would still enough remain on the head to cover it.

GEORGE WINAND.

York Sulphur Springs, Pa.

A SUMMARY OF RELIGION.—There is no salvation but by the free mercy of God; no mercy but through the mediation of Christ; no interest in Christ except by faith in him; no justifying faith but which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precept; no genuine love to his people, which does not influence a man to do good to them as he has ability and opportunity.

Often what seems a trifle, a mere nothing by itself in some nice situations, turns the scale of fate and rules the most important actions.

LOCAL MATTERS.

Tyrone City, Pa., Sept. 18, 1866.

CORRESPONDENCE.

On Christmas-day, or the Birth of Christ.

A LETTER TO BROTHER HENRY DAVY.

The captivity commenced on the 10th day of the 5th month. We prove this: If the beginning of the 25th year of the captivity was on the 10th day of the month, Ezekiel 49:1, that is the 25 year of the captivity commenced on the 10th day of the month, just 24 years after the captivity commenced on the 10th day of the month. Then turn to Jeremiah 1: 3. You will find the captivity commenced in the fifth month which was at the end of the 11th year of Zedekiah's reign.—Jeremiah 1: 3. When the king of Babylon put out his eyes and carried him to Babylon (Jeremiah 52: 11,) which was the 10 day of the 5th month. (Jeremiah 52: 12.) Daniel understood by books, the number of years the captivity was to last, (Daniel 9: 2,) which was 70 years (2 Chron. 36: 21; also Jeremiah 25: 11, 12; and 29: 10.) Now at the end of 70 years their captivity must end and if the 70 years commenced on the 10th day of the 5th month, that word from which one jot or tittle cannot pass, but is strictly true, it must end on the 10th day of the 5th month. Now the going forth of the commandments was to fulfill the word of the Lord (2 Chron. 36: 21,) to fulfill the 70 years of captivity, and that the word of the Lord might be fulfilled, the Lord stirred up the Spirit of Cyrus to give the commandment. (Ezra 1: 1; 2 Chron. 36: 22. Now if the commandment was given to make the word of the Lord true in the 70 years, then the commandment was the end of captivity. Then the commandment must have went forth on the 10th day of the 5th month. And the angel told Daniel that from the going forth of the commandment, (Daniel 9: 25,) unto the Messiah shall be 69 weeks. And if the 69 weeks commenced on the 10th day of the 5th month, then Paul's fullness of time (Gal. 4: 4,) or 69 weeks

which, is 483 years, must end on the 10th day of the 5th month.—Now if he was born before the 10th day of the 5th month then the fullness of the time (69 weeks) had not come. If it was after the 10th day of the 5th month, then God did not send forth his Son when the fullness of the time was come, (Gal. 4: 4.) and as he was born in the 5th year before the Christian Era, (Luke 2: 42.) thus we have proved that the Savior was born on the 10th day of the 5th month, 1871 years ago, and by astronomical calculation the 10th day of the 5th month that year fell on the 14th of August, B. C. 5.

Please let me hear from you.

LEAH CRONCE.

In a private letter from sister Cronce, inquiring why the above did not appear, she gives us to understand that we had promised her to publish it for her. As we are anxious to keep our promises we have complied with her request, and if there is anything in her letter, we hope brother Davy, as well as all our readers may realize it; but we shall be more careful in making promises hereafter.—EDITOR.

Brother Holzinger:—The Brethren appear to differ upon the subject of Ministerial Support, and yet I can see but little difference. All agree that a paid ministry is wrong. The Savior supported his disciples in their ministry, by the spirit of truth. Now, as I understand it; when we choose a brother to the ministry, we are bound to support him in his efforts to proclaim the Gospel to the world, and aid him in gaining influence in his office. And we should try to keep in union and go hand in hand in keeping the Church unspotted from the world.

The great Head of the Church has said we should feed our enemies, so no one could for a moment conclude that we should not feed and clothe our dear brethren.

Among other things we should not forget to support our ministers by our united prayers also. If your

minister is in temporal want support him, and whatever thou doest, do all to the honor of our heavenly Father.

H. H. FOLCK.

Fourth Report from the Tennessee Mission.

NEWRY, PA.,

Sept. 12, 1866.

I will now give the balance of our mission, so far as I was in company with brethren Davy and Henricks.

From 9 o'clock on the 3rd to 8 on the 6th we were engaged in the J. A. Bowman case, and for the present will only say, that the committee separated with the best of feelings; and all entertain good hopes that our labors were not in vain in the Lord. On the 7th were two communions, viz: at Knob Creek and Pleasant Valley. On the 8th one at Cherokee; and preaching at Limestone and other places; so that the brethren were engaged all the time till we left.

There was also a Communion appointed in North Carolina, and it was much desired that some of the committee should go there; but the distance was about 40 miles from where we were; and the road across the Unecker Mountain represented quite rough and dreary: so no one felt anxious to go. Finally brother Joseph Henricks proposed going if I would accompany him. I agreed. The brethren found us each a horse, saddle and overcoat; and we got ready and set out and reached the place in good time; had quite an interesting meeting during the Communion on the 8th, and from 8, to near 11 o'clock on the 9th. Many of our brethren may not be aware that we have a church in North Carolina. I will here give the name of their ministers: Henry Masters, Eld. Hiram Peterson—McKeehan, and now Garret Bailey who had been of the Bowman brethren. At 11, A. M., we left; and many tears were shed at our separation.—Came back to Washington Co., Tenn. a place called Greasy Cove, where we had left an appointment with friend E. Burchfield for Sunday

evening. We were received in the most kind and christian like manner and had the most attentive congregation that we met in all our journey. The close attention of that people drew out our feelings with almost irresistible force; so we felt fully repaid for our trip across the rugged mountain, and thanked God who had given us courage to undertake it.

On the 10th we came on to Johnson's depot, where we met brethren H. D. Davy and D. P. Saylor, and at 3.18, P. M. took passage Eastward, via Bristol, and Lynchburg, for Washington City. At Salem brother Saylor stopped off, and is coming down the Va. valley to attend to a series of Love-feasts. We arrived safely at Washington on the 11th at 5 P. M.; there brethren Davy and Henricks also stopped off, being then both in good health. I resumed my journey homeward via Baltimore and Harrisburg, and at 7 this morning reached Tyrone in safety, found son Henry and family in good health. Then at 2.15 P. M. took cars for Duncansville and reached home about 6, and found all well; for which God deserves the praise! I would yet say to my fellow laborers, should any feel able and willing, to spend some time in the Southern states; you need have no fears of molestation. The people are very kind, and attentive listeners. Their houses were opened for us without regard to name or persuasion. A wide field is open for labor: and my opinion is, much good might be done by going there.

D. M. HOLSINGER.

Visit to Northwestern Penna.

Inasmuch as many of the brethren requested us to let them hear from us, I will give a synopsis of our visit.

We left home on the 16th of Aug.; met with our traveling companion at brother Daniel M. Holsinger's.—First meeting at foot of No. 10.

17th. Crossed the Allegheny mountain, and were entertained at brother E. Brallier's. Met with the brethren for public worship in Bel-sana.

18th. Went to Montgomery, Indiana Co. Met four times with the brethren there for public worship.

21st. Went to C. Bowser's, in Jefferson Co. Filled one appointment.

22nd. Went to friend Wm. Harklerode's, Clearfield Co. Met once for public worship. There seemed to be a hungering and thirsting after righteousness in this place.—Here brother Mark Minser met us to pilot us to his place.

23rd. Went to brother Mark Minser's, Jefferson Co. Met twice for public worship in the Union Church.

25th. Went to brother Wm. Rairigh's. Met three times in the Brethren's meeting-house, at Cowanshannoe.

27th. Went to Red Bank. Met three times with the brethren here for worship. Here we spent some happy hours in conversation with brother John Wise, exchanging ideas on points of Scripture, which is manna to the soul.

29th. Went to brother George Wood's, Clarion Co. Attended two meetings.

31st. Went to brother Elijah Frenches, near the Allegheny River. Had evening meeting in his barn.

Sept 1st. Crossed the river. Met twice with the brethren in the Limestone branch.

2nd. Went to Glade Run. Attended two meetings in the Brethren's meeting-house at Glade Run.

3rd. Went to brother Jacob Bear's. Had meeting in the school-house.

4th. Went to Elderton. Received a note from home that my wife was seriously ill with the Diphtheria, and that I should come home as soon as possible. I then started home about the middle of the day. Arrived home on the 6th of Sept. Found my companion much better than she had been, though still in a very weak state of health.

Our health was good during our visit, but on my way coming home I was quite unwell, but feel pretty well now again. We thank the Lord that matters are as well with us as they are. The meetings were

generally well attended, and good attention paid to the word preached, and we think as the members are quite scattered in this section, brethren would do well to devote more of their missionary labors to this section of country. We generally found love and union among the brethren.

JOHN S. HOLSINGER.

Alum Bank, Pa.

Brother Holsinger: We had a Communion Meeting in the Crooked Creek branch (composed of Washington and Johnson counties) on Saturday and Sunday, Aug. 26th and 27th; good order and good attention. At said meeting there was a choice held; one chosen to the Ministry, and three to the Deacon's office, viz: Brother Jacob Erb, of Johnson Co., to the Ministry, and brother David Bowersocks of Washington Co., and brothers John Fessler and Frederick Fessler of Johnson Co., to the Deacon's office. We are in our usual health.

DAVID BROWER.

Edom, Iowa.

CARLISLE, PA., Sept. 10, '66.

Brother Holsinger:—I have this morning left home for the West, via. New York State, and Canada; for Napiersville, Ill., for the purpose of visiting some Western churches, the Lord willing. I wish the brethren about Lagrange Port and Lafayette, Ia., and brother John Keller of Ia., would address me at Napiersville, Ill., and give me their stopping place, that I may inform them of my arrival.

May the good Lord be with us all.

DANIEL HOLLINGER, of
White House, Pa.

Announcements.

Brother Holsinger:—Please insert in your paper the following appointments of Lovefeasts, which are intended to be immediately after our District Meeting.

First at Dry-valley Meeting-house four miles from Lewistown, Mifflin Co., Pa., on the 24th of October.—Services to commence at 1 o'clock P. M., and meeting the next day until noon; and

On the 26th, at Springrun Meeting-house, same Co., two miles from McVeytown station. Services to commence at 1 o'clock P. M., and meeting next day until noon. Members and especially ministering brethren are invited to be with us.

JOS. R. HANAWALT.

We expect to have a Communion Meeting in the Conemaugh branch, Cambria Co., Pa., on the 18th day of October next, and by this extend a hearty invitation to all the surrounding churches, and especially laboring brethren.

By order of the church.

LEWIS COBAUGH.

Johnstown, Pa.

The brethren in the Nettle Creek branch, Wayne Co., Ind., design holding a Lovefeast Meeting, the Lord willing, on the 29th of Sept. A general invitation is hereby extended, especially to the laboring brethren. Place of getting off cars: Hagerstown, Ind.

Also; a Lovefeast Meeting on the 26th day of Sept, by the brethren in the Fourmile branch, Union Co., Ind.; invitation as above. Place of getting off cars: Richmond, Ind.

D. BOWMAN.

God willing, there will be a Lovefeast in the Poplar Ridge branch, Fulton Co., O., at the house of brother Henry Snyder, 4 miles West of Delta Station, on the Airline R. R., on Saturday, Oct. 20.—A general invitation is given to all our beloved members who can conveniently attend, and especially to brethren in the ministry.

AARON BERKEYBILL.

Delta, Ohio.

We take this method of informing the brethren and sisters, East and West, that we intend, God willing, to hold a Communion Meeting in Appanoose Co., Ia., three miles South of Unionville, on the 6th and 7th of October; and we heartily invite all that wish to be with us on that occasion.

By order of the church,

JOSEPH ZOOK.

There will be a Communion Meeting, if the Lord willing, at the Red Bank meeting-house, Armstrong Co., Pa., on the 29th and 30th of September; commencing on the 29th at 10, A. M. The usual invitation to members, especially ministering brethren.

JOHN WISE.

Oakland, Pa.

There is a Communion Meeting appointed to be on Saturday and Lord's day, 20th and 21st of October, in the Pigeon Creek meeting-house, Washington Co., Pa. We extend a hearty invitation to brethren and sisters who would feel to be with us. We expect brothers J. Wise and Graybill Myers to be with us.

By order of the church.

S. W. TOMBAUGH.

Hillsboro, Pa.

SIDNEY, IA., July 14, '66.

Brother Holsinger:—After my respects and wishing you success in your most noble enterprise, I will inform you that we landed safely at St. Joseph, Missouri, and were conveyed by brethren S. Miller and M. Bashore to their homes in Andrew Co., Mo., where we tarried some ten days, and held three meetings.—From here we were conveyed by friend William Miller to our son-in-law's in Freemont Co., Iowa, where we intend spending the summer. If the trouble in Missouri will cease, so that we can live peaceably, we intend making that state our home.—Being 100 miles South, winter is two months shorter.

JNO. H. S. KELLER.

Brother Holsinger:—A few days ago I received a letter which informed us of the death of our beloved sister CATHARINE, consort of brother Wm. B. SELL, who departed this life on the 23rd of August last. While reading the sorrowful news to my companion we were frequently obliged to stop and weep and reflect, and language fails us to express our feelings, for there is something extremely serious in reflecting upon the departure of a dear friend. Oh,

let us all strive to be prepared to meet our dear departed friends in a world where there shall be no more parting.

JOS. B. SELL.

El Dorado, Pa.

Brother Holsinger:—As you are well acquainted with the brethren all over this country, I would ask you to let me know whether there are any brethren in Jackson County, Missouri, and if so in what part of the county; and also whether they are generally English or German. I should like to know soon.

JACOB HELMAN.

Should any of our brethren in the West be able to answer brother Helman's questions they will please correspond, as we do not now remember any brethren in Jackson County.

Tennessee Mission Fund.—

Nineteen branches of the Church, in Pennsylvania, have contributed to the Tennessee Mission fund. We should be pleased to hear from all soon, so as to enable us so acknowledge receipts and settle up the business before the duties of closing this volume and preparing for our next will be upon us. Those branches that have nothing to give should nevertheless report, that we may know when to close our books.

New Post Office.—A new Post Office has been established at the village of Fredericksburg, two miles East of Martinsburg, this County, (a few hundred perches from the place of Annual Meeting in 1863) and is called Clover Creek. S. W. Hann, Postmaster.

Removal.—We notice by the September number of the "Visitor" that after the first of October its place of publication will be at Covington, Miami Co., Ohio. They had been contemplating a change of location for some time.

Correspondents will please spare us the trouble of reading bad manuscripts. Our time is too precious to waste in trying to decypher half-cracked pencil writing.

EDITOR'S BLANK.

For the Swedish mission; September 16.

The week has not been an unprofitable one. We have labored along in our usual quiet way. On Wednesday we had a visit by Father, before his return from Tyngsboro, as will be seen in his communication found in a other column. I accompanied him home, and in the evening went to the Paper mill of Eby, Morrison & Co., at Spangs Mill, in quest of paper, but having failed to get a supply, I am obliged to go to Philadelphia to-night, Friday.

In consequence we have been rather slack. Several new subscribers may be added to our list, and a few of the Revised Testaments disposed of. We are prepared to accommodate many more, with books and papers.

DEED

In this place, on Saturday morning last, Sept. 15th, of Inflammatory Rheumatism, THEODORE F. BURLEY; aged 21 years, 1 month and 11 days. It is with feelings of much regret that we have to record the death of this young man, and especially so as we had not known of his serious illness until we were informed that he had already departed. He was one of two deaf mute brothers who served an apprenticeship to the printing business with us. The deceased was a young man of a affectionate disposition, lively, quick, and good humored, and for the signified was admired by all who knew him. The occasion of his death ~~was~~ was the more painful when we think of his lonely and bereft brother. For many years

There have been ever others constant companions: where one went the other would go. If one would hear an item of news, or information, it did not appear to be fully enjoyed until communicated to the other. A friend has been taken from him who no place no other can fill; and although he has the sympathies of the entire community, but a very small number can afford him any

consolation or encouragement, for want of understanding the method of communication.

His remains were conveyed to their last resting place, in the Cemetery, on Sunday evening followed by a very large concourse of relations and friends.

Of Tyngsboro, near Ottobock, Fulton Co., O. Aug. 2, brother ROBERT MINER; aged 23 years, 11 months, and 25 days, leaving a desolate widow (sister in the Lord) and 6 children to mourn their loss. The dear sister and four of her children were unable to be out of bed at the time of funeral, being afflicted with the above disease. Brother Miner was a loving brother, moved of late from Columbiana Co., O., and settled in the northern end of Fulton Co., Ohio; much respected by all who knew him, for his exemplary life. So we hope our loss is his great gain. Funeral services by the writer, from Hays, \$4.13.

7 "Visitor" please copy.

In Putnam County, Ohio, Sept. 2nd, brother CHRISTIAN PROVANT; aged 72 years and 2 days. He moved from Lancaster Co., Pa., with his companion, upwards of 30 years ago. He has served in the office of a visiting brother about 16 years; he leaves a widow and 8 children, all married, to mourn their loss, which we trust is his eternal gain. Funeral services by the writer and others, from 2 P.M. to 7 P.M. D. BROWN.

In the Howard branch, Howard Co., Ind., Aug. 31st, friend RUDOLPH HUNSINGER, aged 37 years, 1 month, and 20 days. He leaves a kind companion, a faithful sister in the Church, and two little girls to mourn their loss. Funeral services by Elder Isaac A. Schenck and others, from 1 Peter 1: 3.

In Conerlaugh tp, Cambria Co. Pa.
 MATHARINE WERTS, Consort of John
 WERTS, deceased, formerly of Franklin Co.
 Pa.; aged 40 years, 8 months, and 1 day.
 The number of her descendants is 234.
 LEWIS COUGH.

In Kosciusko Co., Ind., Wm. C. BAER; aged 54 years, 9 months and 8 days. Funeral services by brother Umbaugh and the writer from Hebrews 9: 1, to a large and attentive congregation.
JESSE CALVERT.

In the Sugar Creek branch, Ohio, Aug. 20, 1857.
JOHN H. LEHR, son of brother Henry and
sister George, age 3 years, 4 months, and 1
day. Padded with 15 w. l. J. S. SYDER.

In the Thompson branch of the Co. of Col. John A. York, Oct. 13, 1890, and by the JOHN A. YORK, aged 80 years, 1 month, and 11 days. The old brother was born in Litch, York, York Co., Pa., and moved to Tharrawas Co., Pa. 1-1-1, and then moved to the Co. of Col. John A. York, in 1874. He was a member of the church 38 years and a soldier in the 55 years. He died in peace, and we hope he is reaping the reward of his labor.

In the Glade Run branch, Armstrong Co Pa., on the 6th of July, a brood, to Mr HENRY HESSLER, aged 67 years, 2 months and 3 days. It was taken from the latter part of the 10th vetec. J. W. WIGG

A Teacher Wanted.

I desire to procure the services of a teacher, to educate a family school. The following qualifications will be required:—**person of rank** without a family; a commendable for strict integrity; high moral character; and steady habits; a member of the church would be preferred. It could be possible of giving instruction in all the branches (or nearly so) of English literature, especially in the higher branches of Mathematics. Any person desiring a situation of this kind can learn particulars and make preliminary arrangements by addressing

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List of moneys received for subscription to the <i>Communist</i> since our last.	
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Lizzie Klappanick, Bridgewater Va.	1.50
Jos. Klepper, Johnson's Depot, Tenn.	2.00
S. S. Sharkey, do	2.00
Jos. B. Sherman, Jonesboro Tenn.	1.50
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Geo. Mondel, Cynthiana, Pa.	1.00
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Will of God, and that no one can have the promise of salvation without it. I shall pray, therefore, that among the Holy Fathers, the Holy Prayers, the Holy Sacraments, the Holy Wishes, the Lord's Supper, the Holy Communion, the Holy Sacrament of the Holy World, and a full redemption to the whole world of God as he has revealed it through his Son Jesus Christ.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, SEPT. 25, 1866.

Number 38.

For the Companion.

The Old Graveyard.

A sacred place!—indeed it is,
Enclosed within that wall of stone;
And in the summer evening time,
'Tis sweet to wander there alone.

To sit upon a grassy grave,
And think of loved ones lying round—
A sister, brother, or a friend,
Resting beneath the ground.

How very many sorrowing forms
Have stood there on the sod,
And thought that in their heavy grief
They could not "kiss the rod."

How many laughing eyes were dim,
What stillness reigned there,
When "our Pastor" gently spoke and said,
"Let us pause in prayer."

And then to hear those holy words,
Ascend to God on high,
That all the living and the dead
Might meet beyond the sky."

"Ashes to ashes; dust to dust,"
The last sad rites are o'er;
The clouds fall heavily on the lid,
And our friends depart no more.

Perhaps we, too, may one day sleep
Silently 'neath the grass,
And others read our names inscribed
On the tombstones as they pass.

J. S. GITT.

New Oxford, Pa.

For the Companion.

A Crumb of the Bread of Life for a Suffering Sister.

NUMBER IV.

The human mind has become so darkened by alienation from the Source of Light, that we cannot see the fundamental necessity of discipline in a form that is revolting to our feelings—cannot appreciate the sacredness of sorrow, and its blessed nurture of the soul in all the elements that render God's objective Heaven adapted to the subjective heaven created within us by grace. The breaking up of our confederation with the arch-rebel of God's domain, is a process so painful, that were it not for the certitude of endless agony in the event of continuance in sin, the manner that tread the narrow way would be still less than it is. And after we have been circumcised with hands, our conflict would not be so painful, and our

collision with ourselves not an incessant warfare, not leaving us a moment free from the danger of relapsing into the thralldom of our great adversary, were it not that there is no final bound to the principle of disintegration which sin has established between God and man. God is not only a Creator and a Father, but he is also a Governor, overruling our weaknesses to the triumph of himself over Satan in us, of ourselves over ourselves, and pressing indwelling sin into the service of holiness. If he were a Creator only, and not a Father, he might see us tossed about as the football of infernal powers, the sport of devils, but could neither pity nor succor us. If he were a Father but not a Governor, the stern, disastrous fact of sin would baffle him at every moment, and conflict with and confuse his administration at every step. But because he is Creator, Father, Governor, and Redeemer, Nature with all her laws, Providence with all its complications, Spiritual Powers whether friendly or hostile, are in the interests of the supernatural kingdom which God has set up on earth thro' and in the person of his Son, Jesus Christ. This fact, rightly viewed, is a strong tower in which the Christ-assimilated soul can find refuge in every attempt of the Evil One to reassert his former supremacy. Christ is God, the Creator, Upholder, and Ruler of all nations, events, and things, and whoever is in Christ, pulsating with his life, actuated by his will, and borne along by the current of his power, will have *all things* in his interest as certainly as they are in the interest of the Great, All-controlling Head of which he is a member. Here is the Rock upon which the Child of God may place his feet with the calm, undoubling assurance that the

gates of hell shall not prevail against us.

The inhering remnant of sin with which we must contend every hour of our lives, and the suffering which either grows spontaneously out of it, or is necessitated by it, can no more be kept out of the account of God in preparing us either for our reception of him in Grace, or his reception of us in Glory, than we can run away from ourselves, or obliterate the sense of estrangement from the Infinitely Good and Holy. If it were possible, in the nature of things, for God to set up in us his authority, reconsecrate us body and soul as temples of the Holy Ghost, without suffering in some form, without grinding us between his tables of stone, the sufferings of Jesus Christ were not only uncalled for, a stroke of wanton cruelty, but there would be no necessity, yea, no possibility, of fellowship of Christ's sufferings as a ground of Joy or hope, or a means of securing our identity with him. Participation in the sufferings of Christ—its necessity and glorious results—is the "crumb" with which I desire to replenish and refresh your inner life in this missive. The Apostle Peter found this "crumb" particularly nourishing and invigorating, and warmly proffered it to all who would be "glad with exceeding joy" when the "glory of Christ shall be revealed." Respecting the sufferings which are incident to the Christian character, we are exhorted "not to be ashamed," but to "glorify God on this behalf." To know, experimentally, what is meant by the seeming paradox of Peter, "REJOICE, INASMUCH AS YE ARE PARTICIPERS OF CHRIST'S SUFFERINGS," is "to know the love of Christ which passeth knowledge." There is a strange power in suffering to unite a one soul those who live and labor for the same end. The everlasting love of Jesus led him to the lowest

depths of sorrow in order to satisfy that attribute in the Divine Character which debarred us from the inheritance of glory, and when his love is shed abroad in our hearts by the same Spirit which was given him without measure, we will glide into community of *condition* with him as certainly as into community of *life*. It is not the life in itself that occasions the suffering, but its conflict with another life which so far won the victory over the Lord of Life and Glory as to consign him, a corpse, to the tomb. The pains and agonies resulting from this perpetual antagonism, instead of inclining us to relinquish the contest, unites us in such deep, delightful intimacy with Jesus, that we "glorify God on this behalf." No band of union is so close as that which is formed in the furnace of sanctified affliction, tempered with the blood of Jesus, and clasped, by the Holy Ghost, around the suffering saint of God.—No brotherhood is so deep and true as that which is engendered and maintained by circumstances which most rapidly and harmoniously develop the image and character of the "Brother born for adversity."—*Brotherhood* is spread at all points to the Divine approach, and the affections so firmly welded in holy wedlock to Jesus, as when exposed to the fiery solvent of suffering. Never are the depths of our nature so sounded, and never are the depths of the Savior's heart so revealed, as when we are made partakers of Christ's sufferings. Never is our love so strengthened as in the trials and hardships endured for the sake of its Object, and never do we know so much of Christ, and never are so dear to him, as in our closest approximation to him in the secret depths of his sorrowing heart when he traversed the earth and hung upon the Cross. Thank God, my dear sister, and all who love the Redeemer in sincerity, for a Religion which makes you kindred to Jesus by the holy tie of sorrow, and thus brings you into more hallowed and rapturous relationship with him who was the "man of sorrows, and acquainted with grief." Then your "*fiery*

trials" will not be "*strange*" to you, but you will glorify God in the privilege of drinking the same cup drained by your Lord and Master.

When God meets us with blessings in the form of health and prosperity, we think him worthy of praise; but when his blessings come to us in the form of disaster, disappointment, bereavement, or intense bodily pain, we are apt to indulge a secret atheism, questioning the fact of Divine love in such manifestations. But we should not for a moment lose sight of the blessed, comforting truth that the chastisements of the Lord are not penal or judicial, but disciplinary, and preparative to our participation in "the glory that shall be brought to us at the revelation of Jesus Christ." Sorrow is God's witness. Thus he testifies his abhorrence of sin and love to the sinner.—O what a God is ours! As in the case of Christ, all the energy of Satan was put forth in a way that tended and resulted in his own overthrow, so in the case of every individual believer, the law of sin in our members, while it makes us "groan and travail in pain," ever tends to its own final abrogation by developing in us that very life which triumphed over all opposition to God and holiness in the Person of Immanuel. What God is like unto our God! He forgives our sins, subdues our corruptions, binds up our broken hearts, imparts courage in our manifold dangers, relieves our solitude by his gracious presence, alleviates our woes, bears with our infirmities, makes us strong in weakness, gives us the victory over the world and self, enables us to rejoice in the participation of Christ's sufferings, and at last delivers us from all evil, and ministers unto us an abundant entrance into the Everlasting Kingdom of our Lord and Savior Jesus Christ. In every calamity that befalls us, we can appeal to God for succor; in every hour of darkness and peril, we can call to him for counsel and guidance; in every circumstance of outward desolation and inward depression, we can cast ourselves on the Divine sympathy and fellowship. The suf-

ferings and sorrows which have for years flooded your soul, and which still sweep over you like the waves of the sea, are vividly present to the mind and heart of God, are all registered in the records of Eternity, and will be cause of wonder, and joy, and thanksgiving when you reach the Mountain of Myrrh and the Hill of Frankincense, and read your earthly history in the pure light of the Upper Heavens.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Modern Preaching.

A short time since I attended church, expecting to be highly edified by hearing a distinguished "divine." The congregation was large and expectant, waiting no doubt with hungry souls, for the bread of life to be broken. As it was a sacramental occasion I naturally supposed his discourse would be on the sufferings of our Savior. But he began by giving a dissertation on orthography and the elementary principles of language; then the philosophy of sound, and the means by which ideas are conveyed from mind to mind, and ended by giving a short lecture on matrimony; all of which amused the audience highly, but edified them not. Remember they had come together to commemorate the death and sufferings of Jesus.—Throughout the whole discourse there was not a word said in reference to the great sacrifice, neither were the Redeemer's merits or claims once hinted at. After the communion the congregation was treated to "John Brown," set to other words but while they were singing it the original words were floating through my mind, and I have no doubt the people thought of them likewise.—This then is a sample of the preaching and singing we have in so called fashionable churches at the present day, and from self-styled zealous christians. How can the kingdoms of this world ever become the kingdom of the Lord and his Christ, if a more Christlike spirit is not instilled into the ministry of our day and generation? Religion seems to be

degenerating into a mere form ; there is wanting the power, as well as the form of godliness, and in vain we sigh for the spirit that inspired the disciples of old, and made them gird on their armor and go forth conquering and to conquer.

There is also a want of moral courage among professing christians. A case is under my notice. A house of the Lord was full—old and young had met for worship, but the minister in charge failing to come according to appointment, the people were dismissed for the alleged reason, that “there was not enough religious persons present to hold service.” Oh ! I thought can it be possible, that where so many are met together, not one is found to address the throne of mercy, and ask a blessing on their heads ? How fearfully are we backslidden ! Where is the courage of the primitive christians ? They feared not to stand up for Jesus, and bear testimony that they had been with, and gained their sublimity of soul from him ; and why should we ?

How many may have gone to their homes that night, scoffing and scorn ing a religion whose disciples were too weak to pray ! That may have been the turning point in their destiny, and they have gone down to the dark valley of the shadow of death without one ray of hope to cheer them on the way. Who is responsible ? Followers of Jesus think of this, and ponder well your ways. Your influence for good or evil is tipping in the balance, a word, a deed, a glance of the eye may turn the scale for weal or woe. “Be instant in season and out of season ;” a word fitly spoken, how good it is, even like apples of gold in pictures of silver.

Many who read this may think we are living in the midst of heathendom, but I am persuaded this part of the world is no worse than many others. An expose of error here is only a photograph of what may be found in other sections. True, the times are woefully degenerate, and but a remnant are left, who worship in the beauty of holiness. The infidelity of the age is more to be dreaded

than at any former time, for it wears the garb of religion and pharisaically makes broad the phylacteries,—but our trust is in the Lord our God.

L. H. MILLER.

Valley Farm, W. Va.

For the Companion.

Prayer.

True prayer is an exercise of the heart. It is not perfection, but sincerity. Our affections are called forth to exercise, and wafted up to the eternal God and interlinked with his affections. It should be a habit, as well as an act. It need not require any temporary ecstacy, which must decline as we return to the ordinary avocations of life. Although it is true that there are seasons in which the christian experiences great elevations of the Divine spirit, yet they are not ordinary, or particularly essential. The best men have enjoyed them, as Paul enjoyed his ecstatic vision, yet this is exceptional and only an occasional privilege, not the essential element of worshiping in spirit and in truth. The praying christian must be in that preternatural state which the scriptures designate as being in Christ. God can be approached only through him, for no man cometh to the Father but by me.” It is said, and placed upon sacred record : “There is a mediator between God and men, the man Christ Jesus. We have an advocate with the Father.” Thanks be to God, that we can thus reach him in petition. It is usual for persons in a case of petition or trial to have more to do with the Advocate than with the king or judge. So that faith in the intercession of Christ is at the foundation of worship. It is supposed that the Savior had that in view in the phrase, in truth. Another element of worship is to pray in the Holy Ghost. The influence from sensible objects, from society, from our own faculties, thoughts, or sensibilities, cannot fit us for worship. We must be exclusively under the power of the Holy Ghost.—He alone can teach us how to enter into that august presence ; He alone can abase our pride to the footstool of mercy, and exalt our affections to

communion with the Most High.—He must “aid our infirmities.”—When we have cast away every project of ambition, and the lust of the flesh which is the pride of life, the lust of the spirit which is hypocrisy, then our spirits become subject to his control, and our aims in life holy. In a word, our affections must be spiritual, that we may worship in spirit and in truth. Dulness cannot worship. The tongue, the eye, the knee, the hands, and the very countenance itself may express worship ; but they cannot perform it — That must be the work of the living, purified spirit within us. Dulness and sluggishness are deviations from the spirit’s very nature. God is a spirit. He rides upon a cherub, and flies upon the wings of the wind. Infinite brightness, energy, activity, characterize him. Prayer with reverence is thus the breathing of a living spirit, and as little of the flesh as possible. O that the brethren and sisters could realize in faith the vast benefits resulting from engaging in such a prayer ! Well has the apostle James said, “The effectual fervent prayer of a righteous man availeth much.”

S. B. FURRY.

New Enterprise, Pa.

MATERNAL FAITHFULNESS.—Monica, the mother of Augustine, had given her son to God ; she had scattered divine truth along his path from infancy upward ; and clinging to the unfailing promises of grace, she followed him still with her patient love. One day she stood before her pastor, the tears streaming down her care-worn cheek, and besought him to use his influence to reclaim her son. “Wait,” said the man of God, “wait patiently ; the son of those tears cannot perish.”

LUTHER’S OPINION OF THE INFLUENCE OF THE TEACHER.—“If,” said he, “I were to leave my office of preaching, I would next choose that of school-master or teacher of boys ; for I know, next to preaching, that this is the greatest, best and most useful vocation, and I am not quite sure which of the two is better.”

*For the Companion.***A Compensated Ministry.**

"And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous." Ex. 23: 8. "For a gift doeth blind the eyes of the wise." Deut. 16: 19. "He that is greedy of gain troubleth his own house, but he that hateth gifts shall live." Prov. 15: 27. "A wicked man taketh a gift out of the bosom to pervert the ways of judgment." Prov. 17: 23. "Every one loveth gifts and followeth after rewards." Isai. 1: 23. "Which justify the wicked for rewards." Isai. 5: 23. "The heads thereof judge for reward; and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us. Micha. 3: 11. "Presents and gifts blind the eyes of the wise, and stop his mouth that he cannot reprove." Sirach or Eccl. 20: 29. "His watchmen are blind; they are all ignorant, they are dumbdogs, they cannot bark; sleeping, lying down, loving to slumber, yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for gain from his quarter." Isai. 56: 10, 11.

Now when we look at the above Scriptures can we not see that there is danger in advocating compensation for the ministry. Some may say this had reference to those who lived under a former dispensation, but we believe with Paul that all Scripture is given by inspiration of God, and is profitable for doctrine &c.; and these are among the things Paul refers to, (1 Cor. 10: 11.) that are written for our admonition, upon whom the ends of the world are come. We have an account of Balaam, the son of Bazar: Peter tells us he loved the wages of unrighteousness, and he became so blind that he could not see the angel of the Lord standing in his way.—"And the dumb ass saw better and rebuked him," &c. Daniel 5: 17.—Daniel said to the King, "Let thy gifts be to thyself, and give thy rewards to another, yet will I read the writing unto the King." 1 Sam. 12: 3, 4. Samuel, the servant of the Lord asked, whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind the eyes therewith? and I will restore it you; and they said: "Thou hast not defrauded us, nor oppressed us; neither hast thou taken aught of any man's hand." But we have a different account of his sons. "And his sons walked not in his ways;

but turned aside after lucre, and took bribes and perverted judgment." Sam. 8: 3. After Naaman was cleansed (2 Kings 5.) he came to Elisha and said: "I pray thee take a blessing of thy servant." Elisha said, "As the Lord liveth, before whom I stand, I will receive none." and he urged him to take it; but he refused. But Gehazi, Elisha's servant, took a gift and the leprosy was to cleave to him and his seed forever. Is it not so at this time with those that receive so many gifts? Many clothe themselves in the finest style, and are very exalted in their religion. And thus the leprosy (pride) cleaves to them and their seed from generation to generation. Our Church is one among a few that profess to preach the Gospel without money. We have frequently said that our brotherhood was bound together on the American Continent, over 140 yrs., and that not with gold or silver chains. Shall men now stop us of this boasting? Paul would say no. Our Savior said to the first heralds of the Gospel, freely ye have received; freely give. But says one, in Luke 10: 7, we read: "The laborer is worthy of his hire," and Paul, 1 Cor. 9: "Who goeth a warfare at his own charges," &c., and "they that preach the Gospel should live of the Gospel." Have not our ministers had this when out on official duties? And if perchance they must pay for a meal or lodging, they can say with Paul, "I have eat no man's bread for naught," &c.—Our Savior took upon himself the form of a servant. And says: "And he that taketh not his cross and followeth after me, is not worthy of me." "The good Shepherd giveth his life for the sheep. But the hireling fleeth when he seeth the wolf coming." Felix hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him. If we turn to Matt. 10, we read for the "workman is worthy of his meat." This we think is what is meant by not muzzling the ox who treadeth out the corn. We know the ox

needs shelter, food, and a bed to lie on, and when he has this he seems to be contented. "Our Savior asked his disciples; when I sent you, without Purse, and scrip, and shoes, lacked you anything? And they said, nothing. I never knew that our brethren lacked anything when they were out preaching.—Now as the ox when not needed for labor is turned into the field to hunt his food, so it is a duty for the minister to labor with his hands like Paul. Acts. 18: 3. 20: 33, 34.—And as the Lord commanded (Deut. 16: 20.) "That which is altogether just, shalt thou follow," &c. I cannot see that the minister can claim anything more than his meat and drink while engaged in his duties from the words of our Savior or of Paul, when he says, "They which preach the Gospel should live of the Gospel. Paul, 2 Cor. 12: 13, says, that he was not burdensome to them. Verse 14. "For I seek not yours; but you. In Matt. 6, we read three times, they have their reward. God forbid that this should be our lot.—We are taught plainly, Dan. 12: 1, 2, 3, "What will be the reward of the faithful. Also, 2 Tim. 4: 8; some seem to think the minister ought to be supplied with books, to get proper qualifications, and that it requires so much time to study, &c. The Master has not said so, and if it is meant that we should study, so that we could speak great swelling words of man's wisdom, I would simply say, a good shepherd places the food so low that the lambs can get it, and if the larger ones stoop they can also be fed. And as regards books. Solomon tells us of making many books, there is no end and the conclusion of the whole matter was: "Fear God and keep his commandments: for this is the whole duty of man." All this and what is necessary for our salvation we can find in the one book, or Book of all books, the Bible.

I will now close, hoping what I have written may redound to the glory of God and the edification of the Church. I think my brethren must see with me that the people are already too much priestridden,

and those professing to be watchmen have become blind to a great extent through gifts and donations, &c. So that they cannot bark or reprove, and pride and all manner of sin is increasing with many professing Christianity.

May God preserve us from this evil.

MOSES MILLER.

Mechanicsburg, Pa.

For the Companion.
Christian Duty.

Have you ever thought of it?—The mind gradually sinking away from the scenes of the busy world, settles upon the all-important subject—Religion. For the first time in life, perhaps, you think of it. You are now engaged in deep meditation. Everything around you is apparently silent. Your mind is deeply buried in calm reflection. The world with all its pleasures which before were so delightful, now appear but transitory. You remember perhaps that many of those with whom you have gambled in the gay pleasures of youth have gone—gone to the bourn from whence none ever return. From these solemn yet instructive lessons you infer that all things are passing away; and the fact that you too are on a continual march to the tomb is now deeply and solemnly impressed upon your mind. You think of the dreadful abode of the wicked; and as you make an effort to withdraw your mind from this unpleasant thought, you think of that beautiful world—the home of the blessed. You mark the contrast and exclaim: “O what shall I do to escape the abode of the wicked and gain admittance to the glorious home with saints and angels! Now is your time to make the good resolve.”

Quench not the spirit now; but leave off all your sinful ways and form a determined resolution with your God and yourself that you will abstain from earth's vanishing pleasures, and obey the requirements of the atoning Lamb. Strive to go on from one degree of knowledge to another, that you may distinguish the true plan of salvation from the many pretended ones which lead to eternal death.

E. UMBUGH.

Piercetown, Ind.

LOCAL MATTERS.

Tyrone City, Pa., Sept. 25, 1866.

CORRESPONDENCE.

Our Manuscript Box.

Continued.

We some time ago opened a department under the above heading, which we had intended to continue in succeeding numbers until our “box” should be emptied. But for reasons which we do not think it necessary to specify, we did not come to time.

We desire as much as possible to give each of our correspondents and contributors some satisfaction in regard to their articles. A friend and brother, in a private letter suggests that we should write, by letter, to each writer of rejected manuscript, stating our objections, and pointing out the weak places or points in their articles, and encourage the authors to try it again, giving instructions, &c., &c. To write occasionally such a letter would be possible, but to give all our writers such attention would be absolutely impossible, unless we should employ several clerks, which would be a financial impossibility with us at present.

About the time we were publishing our “Manuscript Box,” a brother also in a private note intimated that there was much in it which had better not be published, so that even this method of satisfaction is objected to. We hope however that generally it will be favorably received.

Where we find fault with articles, or intend to criticize or reprove the writers we shall conceal their names, unless necessity or propriety compels us to reveal them. To continue the connection we will number this as

No. 17. It is headed “Meditation

on evenings of Pleasure,” and we condense it into the following: [It will be noticed that it was written during the Rebellion.]

Oh, what a lonesome and dreary evening, whilst I am meditating here at my window, upon our distressful world of sorrow; as the pale faced moon is peeping in, for ought I know, to pick up some idea of what is going on in this lonely and solitary world; for the evenings are mostly spent in some useless amusement, for there are always some young folks that are seeking to have a gay time, and spend their evenings in parties or dance, which are so numerous in this age of the world.— And I suppose they think there is no use in deadheading themselves in this vale of tears, when they think they can enjoy life as they go. But O! we should enjoy life in a better way, for life is but a vapor that soon perisheth, and we ought to think of our future destiny and the welfare of our immortal souls, and not be enticed by our gay and mirthful friends, for there is danger amidst pleasure. While I am thinking this evening how fleeting earth's pleasures are, compared with that heavenly comfort which is promised to all those that love the Savior, I presume we can not receive that promise by following all those giddy pleasures, which while away so many of our pleasant evenings, and should be spent in spiritual devotion, especially in this present time.

The time is not far distant when our Lord and Master will make his second appearing, and we must watch and be ready, so that day will not overtake us as a thief in the night. And if we amuse ourselves in evenings of pleasure how can we be ready to meet our Lord and Savior Jesus Christ when he comes with power and great glory, to gather his elect together. Will we not be found as the five foolish virgins.— There will be no oil in our vessels, and our lamps will be gone out when the bridegroom comes. Let us watch therefore, and pray that we may be found as the wise virgins.

ready when our Lord comes, that we may say with the poet:

My soul come meditate the day,
And think how near it stands;
When thou must quit this house of clay,
Ang fly to unknown lands.

I am but a young member, set out but several years ago to serve my Lord and Master, and am very ignorant of the right path; and make a great many mistakes and missteps on my road, and I need a great deal of teaching and good instruction to guide me in the path of virtue. I ask an interest in all your prayers dear brethren and sisters in the Lord, that I may hold out faithful and make my calling and election sure."

LUCY HESS.

Polk, Ohio.

No. 18. A criticism upon our "Reflections upon Bible Reading" in No. 32. The sister says:

As I have been a Bible reader from my youth and have never read of more than the two daughters that Lot had, namely, they that went with him out of Sodam, I would like to learn through the *Companion* where we read of any others. According to the German translation, Genesis 19: 14, it appears that they were not married yet. In the *Companion* we find the following: "It was Lot's wife's motherly sympathy and affection for her daughters who remained in the city," that caused her to look back. Now in the 30th verse of the same chapter we read: "And Lot went up out of Zoar and dwelt in the mountains, and his two daughters with him." I never read of any more.

ELIZABETH FREY.

We infer from Gen. 19: 14 that Lot had other daughters besides those two, from the fact that he had sons-in-law, which married his daughters, and we do not find that those two were married. The German, however, is not so definite. We also infer it from the 15th verse: "And thy two daughters *which are here.*" It is only upon the supposi-

tion that he had other daughters that we can make use of the words: "which are here." If our sister has any other answer to the question: What induced Lot's wife to look behind her, we should be pleased to hear from her, upon that point, as well as on any other point in the case.

While upon this point, please notice that the Bible does not say that the pillar of salt remains to this day, as is frequently quoted.

No. 19. This manuscript is in several sheets, part of it having been mislaid, among which was that containing the signature. We give the following and pass the remainder into the "waste box."

Covetousness.

I have often thought if only the brethren would preach more to the members against covetousness, for I think it is one of the basest crimes that a follower of Christ can be guilty of. When we look over the brotherhood and see how this gross evil has rooted amongst the brethren, it makes a real follower of Christ feel like Paul, to admonish such that are covetous. Now my dear christian friends, did you ever think of this? When Paul says, to the Corinthian church. "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world or with the covetous, or extortioners, or idolators, for then must ye needs go out of the world, but now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, &c., such a one no not to eat, &c. Here Paul calls a covetous brother a criminal. Paul says that we shall even not eat with a brother that is a covetous man. Paul admonishes us and says; "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service, and be not conformed to this world,

but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." And Peter admonishes us and says that we should be as obedient children, and not fashioning yourselves according to the former lusts in your ignorance. Be holy, as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy.

We will refer you to another passage of scripture that will show you that covetousness is a crime. You will find it in the letter that Paul wrote to the Ephesians in the 5th chapter the 3rd and 5th verses.— "But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints." Here Paul charges the brethren at Ephesia not to have it once named amongst them. Paul says that a covetous man hath no right in the kingdom of Christ and of God.

No. 20. Asking questions upon a subject which we prefer not to have discussed through our columns.— Writer S. D. Fahrney.

No. 21. Answers to and criticisms on enigmas. Out of date.

No. 22. In reply to some remarks by brother Samuel Garber, of Ill., upon the question of admitting persons of color into the Church, and granting them Church privileges.— The writer thinks brother G. contradicts himself when he contends that colored persons should enjoy church privileges, and yet says that "nature should teach either party to marry those of their own color."— Just to awaken the minds of our readers upon the subject, we will give the brother the following hearing:

"Now cannot I, or any other brother or sister say with the same propriety, that nature should teach those of either party to salute those of their own color. If they are all one in Christ, and God has made no

distinction, why does the brother commit sin by having respect to persons, and indirectly advising the Church and parents to have respect to persons. Why does he argue up Gospel equality and stop short of that equality. Why not just as well stop one place as at another? I contend that we have no scriptural right to object to the negro becoming a member of Christ's Church, but I do claim that we have a right to make a distinction, and the reason that I claim that right is because God has made a wide distinction, and if we make a distinction, we are only sanctioning what God has done and I think when we are doing that, we are doing about right."

We omit giving the brother's name, hoping that ere this time a sheet may have been let down from heaven, with all manner of creatures and that he has become convinced that truly God is no respecter of persons. Such a thing did occur to one of Christ's apostles, and he was not ashamed to confess it.

No. 23. An exhortation written under the title of "Prepare to meet thy God." If there were not so much of it we should not hesitate publishing it; and yet it is so connected that we cannot easily condense it.

No. 24. Poetry—selected—entitled the "Railway to Heaven." As we remember having another copy of it we will pass this one into the waste box.

No. 25. On "Plaiting of the Hair—To mothers." We select the following:

"When I was a little girl my mother used to plait my hair. I remember well what a dread and torment it used to be to me to have my hair combed and plaited, and how I used to cry and see other little girls cry, and getting their ears boxed for not holding their heads still. We did not then know that it was a violation of God's word, or we surely

would not have submitted as patiently as we did. Now I think it just as much a sin to adorn little children contrary to the law of God as if we adorned ourselves, and the more we make them suffer by it the greater the sin. Mothers who are guilty of plaiting their little children's hair should read 1st Peter 3: 3, and 1st Timothy 2: 9."

Announcements.

Brother Holsinger; We purpose, the Lord willing, to have a Communion Meeting, October 12th, 13th, and 14th, at our place, in Wirt Co., West Va. We desire you to publish it in the "Companion" and extend an invitation to the Brotherhood, especially to the ministering brethren. The brethren will be at Parkersburg, at the Depot, on the 11th to convey the brethren out to the place of meeting.

DAVID PROVINCE.

Elizabeth, W. Va.

Errata.—In No. 35, first page, third column, second line from the bottom, read *lowly* instead of "lovely." On the following page, second column, 19th line from the bottom, read *unmitigated* instead of "remitted." Same page, third column, 27th line from the bottom, read *horror* instead of "honor." Page 275, first column, 4th line, insert the word *high* between "the" and "looks."—And in the line following, insert the word *down* between "brought" and "when."

EDITOR'S DIARY.

For the week ending Saturday, Sept. 23.

Quite wet and disagreeable, raining more or less nearly every day. This morning clear and cool. On Thursday evening we had a call by Eld. John Wise, who remained with us over the night. Brother Wise was on his return from the Antietam branch, having been a member of a committee appointed by the Annual Meeting to investigate and settle a difficulty in that church. The committee consisted of brother H. D. Davy, J. Hendricks, J. Wise, D. Snoberger, and John M. Holsinger, D. Snoberger and J. Hendricks taking the places of John G. Glock, and J. P. Ebersole, who failed to attend. We were happy to learn from brother Wise and also by a letter from D. H. Fahrney that the committee succeeded in disposing of the business before it to the satisfaction of all concerned.

On Friday morning brother W. again took the cars, for Indiana station, where he expected the brethren to meet him. We feel thankful for his kind remembrance of us, and hope when occasion offers he will call again, and that other brethren will follow his example.

MISCELLANEOUS.

Intemperance in Wine-producing Countries.

It is commonly believed that there is very little intemperance in wine-producing countries. Rev. E. S. Lacy of California, who has been for a long time traveling in Europe, and is said to be a careful observer, makes the following statement in a letter to the editor of the *Pacific*:

"I wish now to tell you of what I have observed in wine-growing countries, and to give you the result of many inquiries concerning the drinking habits of the people. The testimony of travellers in Europe, as far as I have heard, was to the effect that intoxication was very little known in wine-producing districts, and that if wines were only cheap and unadulterated in America the vices of intemperance would be greatly abated, if not entirely removed. I was so well convinced by such unanimous testimony that I regarded the introduction of the wine culture into California, and its general increase, as a harbinger of general morality.

"I have just spent six months in a country place of Switzerland, where the people do nothing but work in their vineyards; where wine is cheap and pure, and far more the beverage of the laboring classes than water; where none think of making a dinner without a bottle of wine; where all the scenery about is of the most elevating and ennobling character. Here more intoxication was obvious than in any other place it was ever my lot to live in. The common people passing to and fro with loads of hay or wood, or to and from their markets, would become intoxicated before reaching home, the wine shops or cafes along the roads at all hours frequented, and at almost any time of the day might be found full of men.

"On holidays and festal occasions

you might suppose all the male population drunk, so great are the numbers in this deranged and beastly condition. On Sunday afternoon young men go shouting along the street. Intelligent Germans informed me that this is the great social evil of their country, a place where wine is not very cheap, is never adulterated, and where great quantities of it are drunk."

What makes a Church strong.

In our zeal to spread the Master's kingdom, we are prone to overlook the importance of individual development, and think more of making congregations than of making men. The strength of armies cannot be ascertained by only having a knowledge of their numbers; you must know how much their heart is in the cause for which they fight, how well they are drilled, how well they are armed and equipped, and how they are officered. So is it with the strength of a church; it is measured more by the character of its ministers and members than of its numbers.

We once knew a farmer in Baltimore county, Md., who, despite his numerous acres and industry, kept exceedingly poor, his fields yielded the grain sparsely, and fences seemed to be chilled with fear lest some wind or animal should touch them and they would fall; his stables and barns looked as though they had no business to stand, and his stock consisted of animals so lean that they were frightful to behold. The reason of this was asked, and a neighbor answered, "Why, he ploughs too much, and cultivates too little." The spiritual health of many churches would be much better if the churches were better cultivated. — *Christian Recorder.*

DISCONTENT.—Few learn the lesson, learned by the great Apostle, that of contentment. Discontent is one of the greatest sources of unhappiness. Heavy calamities are looked upon as the great sources of unhappiness; but their influence is small compared to that of discontent. The eye is like the storm, which occa-

sionally prostrates the tree; the other is like the worm at the root, constantly preying upon its vitality and causing its green leaves to wither, till at length it is destitute of beauty and of life as if it had been riven by the thunderbolt.

EVERY ONE MUST ANSWER FOR HIMSELF.—No one can stand in our place when we die; and no one can answer for us at the bar of God. — We may perish miserably in the midst of all the gracious influences that were intended and adopted to save us. — *Dr. Greenwald.*

Our thoughts should depend from our souls as leaves from a tree, — so natural, so unconstrainedly, ornamental, so easily stirred, so closely connected, so entirely one in nature. All like leaves upon a tree, when a storm-wind shakes them, we shall see only the sickly, the pale and the dead fall to the ground.

One to-day is worth two to-morrow.

DIED

In memory of my dear brother EMANUEL GRABILL, of Co. F., 77 Reg't., Pa. Vol., who died at Camp Stanley Hospital, Victoria, Texas, on the 10 of Sept., 1865; aged 20 years, 9 months, and 7 days. Disease, Intermittent Fever.

LIZZIE A. GRABILL.

In the Iowa River branch, Marshall Co., Ia., September 11, sister HANNAH MURRAY, wife of Elder John Murray. [Age not given.]

On Saturday she was unusually well, when they went visiting, expecting to stay over night at brother Bullinger's, one mile from an appointment brother Murray was to fill on Sunday. She seemed much cheered up, and ate a hearty supper after 8 o'clock. Soon after 10 o'clock she received the third and last shock. [Of Apoplexy we presume.] After the attack she closed her eyes and was no more able to speak, but lived until after 3 o'clock on Monday night. Her remains were taken home and on the 13th were buried in the graveyard at the New Meeting-house. Services by Howard and Samuel Hilbery, from 1 Cor. 15:20.

"Visitor" please copy.

In Nimishillen branch, Summit Co., O., August 31st, sister SOPHIA MARTZ, daughter of brother John, and sister Mary SMITH; aged 24 years less 2 days. She bore her affliction with great patience, and died in hope of immortality. Funeral services by brethren Cayler and Young.

In the Tulpehocken branch, Lebanon Co., Pa., Sept. 18, of old age, brother HENRY ROYER; aged 76 years 8 months, and 4 days. He left 7 children to mourn their loss. Funeral services by brethren Christian and Geo. Bucher, from 1's. 120:5

J. R. ROYER.

"Visitor" please copy.

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I desire to procure the services of a teacher, to conduct a family school. The following qualifications will be required: First, a man without a family, recommended for strict integrity, high moral character, and steady habits; a member of the church would be preferred. Second, He must be capable of giving instructions in all the branches (or nearly so) of English literature, especially in the higher branches of Mathematics. Any person desiring a situation of this kind can learn particulars and make preliminary arrangements by addressing

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THE

Christian Family Companion,

is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkers."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its precepts; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Holy Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, OCT. 2, 1866.

Number 39.

For the Companion.

My Sister in Heaven.

Sweet sister, when the storms of life
Are over, past and gone,
And when the conflict and the strife
My soul so long hath known,
Shall cease their fury and their rage,
And all my warfares o'er,
Shall I with thee, the wondrous page
Of faith and love explore?
Shall we commune on sorrows past?
On hopes which once we knew?
On how we conquered well at last,
And gained the heaven we view?
Shall we together sing the song
Of Moses and the Lamb?
Shall heart to heart with joy prolong
The grandly thrilling psalm?
Or shall we never know the friend,
With whom we walked on earth,
Whose soul with ours did sweetly blend
Beside the cottage hearth?
Shall we ne'er ponder o'er life's dreams,
And why we thought them fair?
Shall we ne'er wonder o'er earth's streams
And how we left them there?
We shall! we shall! O rapturous thought,
To meet to part no more!
To dwell with those we long have sought,
Along the golden shore!

DANIEL B. SELL.

Plattsburg, Mo.

For the Companion.

Consolation to the Christian.

What are our lives but a vapor that appeareth for a little time and then vanisheth away; at the longest how short it is, and at the strongest how weak. What man is it that liveth here and shall not see death. When a few days are come we will go the way whence we shall not return. God hath decreed it; death's harbingers proclaim it, and we must expect it. There is no discharge in this war; no exemption from death's stroke. Death's messengers are come to warn us that our last hour draweth nigh; the sound of our master's feet is behind us; this clay house must be dissolved; our souls dislodged and our place here shall know us no more. We will be as water spilt on the ground that cannot be gathered up again. O, that we may be suitably exercised in our weak and dying hour, when our flesh faileth and our hearts faint with-

in us. O, that God may be the strength of our hearts and our portion forever! When the keepers of the house do tremble, let God watch over it, and be the keeper of our souls when the grinders do cease, because they are few; let our souls be fed with bread from heaven.—When the daughters of music are brought low, let our souls be disposed for hearing the song of Moses and the Lamb in the temple above.—When those that look out at the window are darkened, let the eyes of our souls be enlightened to behold with the martyr Stephen the heavens opened, and see Jesus standing on the right hand of God, making intercession for us and ready to receive us. We have met with many storms, troubles, trials and danger while here in this world, but we shall be glad and happy when we come to our blessed home in heaven. What though death be the king of terrors, is not Christ the king of comforts; have we not met already with this blessed king, and why should we fear to meet with the other. O, let our strength and support come from Christ our Redeemer. O Lord deliver our souls from death, our eyes from tears, and our feet from falling. O, bring us out of the miry clay, set our feet upon the rock, and establish our goings, and put a new song in our mouths, even praises to our God.

If Jacob went down so cheerfully into Egypt when God said unto him "fear not to go down for I will go down with thee, and I will bring thee up again," why should we, believers, fear to go down to the grave, when the Lord went down before us and rose again, and has said he will bring us up again. Our bodies may be turned into dust, but God is in covenant with our dust, and will not suffer the least particle of it to be lost. Are not the righteous taken away from the evil to come? Do

they not rest in their beds and enter into peace? Why then should we fear at dying when the Lord is to bring heavy wrath and judgments upon the the land. He frequently houseth many of his people in heaven beforehand, and how happy are those that are in the house before the sweeping hail shower, death, falls. A believer needeth not to look for any settled fair weather in this world; it will be nothing but one shower after another, till we be housed in heaven. O, why should we linger in this wilderness! how highly are believers honored in being made an heir of God and a joint heir with Christ, so that Christ and the believers do as it were divide heaven between them. They have the same Father, dwell in the same house, sit at the same table, reign on the same throne, and partake of the same glory! O what great honor is this bestowed upon his unworthy creatures. It is but little that the believer enjoys of the inheritance while in this world; no more than will serve to bear his charges to heaven, where he shall get all; forget his past straits, and remember his poverty no more. O that we could send out faith and hope, those two faithful spies to survey the promised land, or at least to visit the border's of our elder brother's country.—What an encouraging report would they bring back. Our glorious Lord is gone; he hath left the earth and entered into his glory; our brethren and sisters, fathers and mothers, wives and husbands, and children, many of them have arrived there also. How great is the difference between our state and theirs! we are here in this world of wickedness, they are singing God's praise; we cannot see God, they see him face to face. O Lord, how long shall we stay behind when they are gone and so happy. Can we be satisfied to wander in this wilderness, far dis-

tant from our Father and our God, when they are triumphing above in the mansions prepared for them from the foundation of the world. No, we will look still after them with a steadfast eye, and cry O Lord how long shall we wait in hope; yea we rejoice in the forethought of the day when we shall expire; our pilgrimage finished, our banishment over, that we may get home to our country and loved ones above. Though our days be dark and gloomy now, our winter be sharp and stormy; it is but short and near over. The eternal summer approacheth; the long day, the high sun, and fair garden of our beloved above. These visible heavens will quickly make amends for all. Let us get up by faith and visit the new country, view the fair city, and behold the white throne, and the Lamb that sits thereon; that we may rejoice in the hope of the glory of God. Have we such great and precious promises left us, and shall we not live and feed upon them in the time of our need? Shall we not trust the word of God? he is faithful and true. Hath he not said to us, "when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." When the disciples were sore tossed with winds and waves Thou camest to them in the fourth watch of the night, walking on the waters; and when their fears were increased thou saidst "It is I, be not afraid," Thou rebuked the winds and there was a great calm. Our Redeemer's compassions continue, his bowels are not shut up this day more than in the days of his flesh. Jesus Christ is the same to-day, yesterday and forever. Surely the day shall break and the shadows flee away. Our king cometh, our well-beloved is on his way, he has sent his letter before him to warn us of it, saying, "Behold I come quickly." O that we may be like the wearied night-watch, may be looking out for the appearing of the morning star and the breaking of the eastern sky; and may be still

erying, "even so come Lord Jesus." God has said light is sown for the righteous and gladness for the upright in heart. Surely God's seed shall not lie always beneath the clods. The time is at hand when it shall spring and joyful will the crop be at last. O that like David in affliction we would encourage ourselves in the Lord and say, "the Lord liveth, blessed be our rock."—Why should we droop while our Lord liveth and our rock standeth. Our hopes may die, our comforts may die, our gifts die, our riches die, our relations die, our bodies die, but, good news, the Lord liveth, blessed be our rock. The disciples had a melancholy time while Christ was dead and lying in the grave, but that sad time is over; he is now risen and will die no more. He hath proclaimed it for our comfort, saying, "fear not I am the first and the last, I am he that liveth and was dead, and behold I am alive for evermore; amen." When our souls are cast down within us, let us remember God. From the land of Jordan and the hill Mizar that we may reason ourselves out of all our fears and discouragements; for yet the Lord will command his loving kindness in the day, and in the night his song shall be with us, and our prayer to the God of our salvation. Why then art thou cast down, O my soul, and why art thou disquieted within us? Hope thou in God, for we shall yet praise him who is the health of our countenance and our God. Father of mercy into thy hands we commit our souls, by the hands of him who hath redeemed us. May our souls be presented to thee "without spot or wrinkle, or any such thing;" amen.

A. J. CORRELL.
Mountain Valley, Tenn.

Difficulty is a severe instructor, set over us by the supreme ordinance of a parental guardian and instructor; who knows us better than we know ourselves, and He loves us better too. He that wrestles with us strengthens our nerves and sharpens our skill; our antagonist is thus our helper.—*Burke.*

For the Companion.
Reflections

Occasioned by a review of the blessings pronounced by Christ on his disciples, in his sermon on the mount.

What abundant reason have we to thank God, that this large and instructive discourse of our blessed Redeemer is so particularly recorded by the sacred historian. Let every one that "hath ears to hear attend to it," for surely no man ever spoke as our Lord did on this occasion. Let us fix our minds in a posture of humble attention, that we may receive the law from his mouth. He opened it with blessings, repeated and most important blessings.—But on whom are they pronounced, and who are we taught to think the happiest of mankind? The meek and the humble. The penitent and the merciful. The peaceful and the pure, those that hunger and thirst after righteousness; those that labor, but faint not under persecution. Lord! how different are thy maxims from those of the children of this world. They call the proud happy; and admire the gay, the rich, the powerful, and the victorious. But let a vain world take its gaudy trifles, and dress up the foolish creatures that pursue them.—May our souls share in that happiness which the Son of God came to recommend and to procure! May we obtain mercy of the Lord; may we be owned as his children, enjoy his presenec, and inherit his kingdom!

With these enjoyments, and these hopes, we will cheerfully welcome the lowest, or the most painful circumstances.

Let us be animated to cultivate those amiable virtues, which are here recommended to us; this humility and meekness; this penitent sense of sin; this ardent desire after righteousness; this compassion and purity; this peacefulness and fortitude of soul; and, in a word, this universal goodness which becomes us, as we sustain the character of "the salt of the earth" and "the light of the world." Is there not reason to lament, that we answer

the character no better? Is there not reason to exclaim with a good man in former times: "Blessed Lord! either these are not thy words; or we are not Christians." Oh! season our hearts more effectually with thy grace! Pour forth that Divine oil on our lamps! Then shall thy flame brighten; then shall the ancient honor of thy religion be revived; and multitudes be awakened and animated, by the lustre of it, "to glorify our Father in heaven."

FRANKLIN FORNEY.

Stony Creek, Pa.

Correction.

My attention being called to an error in that portion of my article in the *Companion* of June 26th, referring to the debate of Campbell and Rice, page 174, marked as a quotation: *As to the Apostolical practice.* This is my own language, and was not intended to be connected with the quotation, but to belong to the preceding paragraph. Again, with reference to the quotation from the 4th section, page 259, debates, the two sentences: *When we quote an author we usually endorse his sentiments in the main points before us. Baptism is the main point in question in this case,* is also my own language and was not intended to be represented as part of the quotation, and if these passages were so marked in the manuscript it was the result of a want of proper attention on my part, and by no means to mislead the mind of the reader.—The quotation is quite sufficient for our purpose without these additions. I have no disposition to do anything unfairly in the matter. Our cause needs no such help, and if it did I would be one of the first to abandon it. I do therefore most cheerfully correct this error as it appears in my communication in the *Companion*, and hereby say to all the parties concerned, that nothing that they may say shall be allowed to provoke me to a quarrel upon this or any other subject.

Having many duties to perform, I cannot afford to waste my precious time in strife which can accomplish no good. All that I ask in this mat-

ter is, that if anything further is published in connection with this matter, that all that has been published, and this communication, may accompany it, and I am perfectly willing to submit the whole matter to Him who judgeth righteously without respect of persons.

B. F. MOOMAW.

Bonsacks, Va.

Reading the Scriptures.

To some the Bible is uninteresting and unprofitable, because they read too fast. Amongst the insects which subsist on the sweet sap of the flowers, there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty gyrations over the fields, and its minute dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a great deal of ground. But, in the same field there is another worker, whose brown vest and business like straight-forward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting elsewhere, and wherever he alights he finds honey or makes it. If the flower cup be deep, he goes down to the bottom; if its dragon-mouth be shut, he thrusts its lips assunder; and if the nectary be peculiar or recondite, he explores all about till he discovers it, and then having ascertained the knack of it, joyfully as one who has found great spoils, he sings his way down into its luscious recesses. His rival, of the painted velvet wings, has no patience for such dull and long winded details. But what is the end? Why, the one died last October along with the flowers; the other is warm in his hive to-night, amidst the fragrant stores he gathered beneath the bright beams of summer.

Reader to which do you belong? —the butterflies or bees? Do you search the Scriptures, or do you only skim them? Do you dwell on a

passage till you bring out some meaning, or till you bring away some memorable truth or immediate lesson? or do you flit along on heedless wing, only on the out-look for novelty, and too frivolous to explore or ponder the Scriptures?—Does the word of God dwell in you so richly that in the vigils of a restless night, or the bookless solitude of a sick-room, or in the winter of old age or exclusion from ordinances, its treasured truths would perpetuate summer around you, and give you meat to eat which the world knows not of?

A Lesson in the Woods.

Some six years ago there lived on the borders of civilization a man who had an aged, infirm, and blind father. The old man frequently broke the crockery on which his food was served. His son's wife complained of it, and the son at last determined to take a block of wood and hew out a tray or trough, on which to feed his father. Accordingly he took his axe and went to the forest, followed by his little son. He found a poplar that looked as if it would suit his purpose, and he began to cut out a block of the desired size. Having swung his axe a few moments he became weary, and his son said:

"Father, what are you a going to make?"

The father replied, "I am going to make a trough for your grandfather to eat out of."

The little boy loved his grandfather very much, and supposed it all very kind, and said: "I am so glad; won't it be nice? Father, when you get to be old and blind, I will make a trough for you."

The father, conscience-stricken and fearing sorrow for himself, took up his axe, returned home, and ever after seemed to treat his aged parent kindly.—*Christian Advocate.*

The effect of an example of virtue on others varies according to character. In the low and vicious, it begets envy. In the ingenuous, it arouses the spirit of imitation. In the eminent, it awakens gratitude.

*For the Companion.***The Second Man.—1 Cor. 15: 47.**

A doctrine, possibly more strange than that
Which Nicodemus heard, till then on earth
Was never known; nor was a greater truth
Ever revealed to man, than, that "ye must
Be born again." The prophets had foretold
How God would all things now create, but such
A wondrous thing as being born again,
Was yet unheard. Said Rabbi wondered much
How such a thing could ever come to pass,
And, as he laid his broad phylacteries
(That bore inscriptive phrases of the law,)
And sacerdotal garments by, inquired
Of him who was the second Adam, how
This thing could be. Whereon the Pharisee
Receives frank illustration, evident,
In words but few, though touching to the point,
Concerning all this perishable state
Of things; and, that we are by nature, prone
To earth; and earth, whereon there rests a curse
For man's disloyalty, shall be destroyed,
And therewith every unregenerate soul.
He doubtless made him understand, if 'chance
Before he knew not how the carnal mind
Is sore at enmity 'gainst God: since he
Ordained that he will all things new create:
For, Satan on the earth extensive right
By usurpation holds six thousand years,
And sits upon the throne of Adam old:
We therefore *must be born again*;—and how?
Of water outwardly, and of the Spirit
Inwardly, by the will of God: man's will
Submissive to the Father's will, is made
Obedient to his word, and a new will
With strong resolves for truth, created pure
Within; for though the outer clay shall fall,
The inner man eternally remains:
Sublime idea! How, that God foresaw
Before the prime foundation of this world
Was laid, that he could raise a holy race
Of beings pure, above the Seraphim,
Who being proved in tribulation's vale,
And subject to the tempter's trials there
But could not be seduced; for evermore
Would cleave to him. O praise him all ye sons
Of Light! His handiwork ye stars, and all
Ye myriads of created things, extol
His name. The same did God in figure show
To Noah by the flood, how he would raise
A second race of men, who being just
And holy, not as they who were destroyed,
But like those who did the flood survive,
And whose descendants peopled earth again—
Should live by faith and every word of God.
And thus, the second race began by him
Who was of wondrous birth, Immanuel!
Born by a woman of the Holy Ghost,
The woman's Seed according to the flesh,

But from eternity the Son of God;
Created frail as we, though without sin,
Yet took upon himself the sins of man,
God's purpose to fulfill, and paid the debt
For guilty man, which debt he never owed:
For sinful man could not have paid so great
A debt. He, to appease the Father's wrath,
Propitiation made for sinful man,
By laying down his life, the ransom paid.—
The just for the unjust, sore suffered shame,
Reproach and scorn endured, ill treatment bore,
From wicked men, and died that we might live.
For which he is exalted high above
All principalities and powers of heaven,
Sitting at God's right hand with interceedings.
He, as a medium serves in bringing man
To God; that all who wish salvation, can,
Through him who is the door of Paradise,
Find access to the Father's mercy seat;
So is the Father's will, his will be done.
Long time the Spirit through the prophets spake
Of One who was to come; by various names
He went: and when the prophet's years were full,
Messiah came. He, judgment to the line
Laid down, sheer to the plummet, righteousness,
And, in the excellency of his strength,
He sealed it with his blood. For, as he went,
He measured off the way, a narrow path,
On which the lion's whelp has never trod,
The eagle's eye has never seen, nor beast
Of prey gone up thereon: a way so straight
And plain; that fools therein can hardly err;
But souls, way-lost and heavy-laden souls,
In God's own image made, are gladly found
Therein. He brought again from heaven, that life
Which Adam, disobeying lost, what time
He fell with all his progeny unborn.
He also, from the pure, celestial court
Of Infinite Wisdom brought the second law
Which maketh free; the first to bondage led,
And merely was a shadow of the things
To come. For, as the nightly moon receives
Her glory from the sun, so on the law
From Sinai, shone the gospel light with beams
Of love. This second Adam who became
A quick'ning spirit, is the great High Priest
Of God, not after Aaron's creed; and he
The Prince of peace: His kingdom is the realm
Of peace, and all along his path is peace.
And hence, this second race of men whose King
And Priest he is, shall all be kings and priests
To God. These then, are all the second race,
Who being born again, by will of God,
Follow the Lamb in all his path of peace,
Whithersoever he goeth: not as some,
Born by the will of man, and not of God,
Whose sins yet unremitted stand against
The judgment day. But, being born of God,
Obediently, they children are of peace,

And of salvation heirs. His word is sure,
 It cannot fail. Look back to early times
 When faithful Jacob, journeying on his way
 From Padan-aram homeward with his wives,
 His sons and all his earavan; indued
 With peace and love, went humbly forth to meet
 Offended Esau, whom he overcame
 By means of kindness, deep humility,
 And being true to God. Thus did he gain
 His brother, conq'ring him by means of peace:
 And leaving us a bright example back,
 How we, patiently beneath the cross of Christ,
 Should humbly stoop, by kindest means to gain
 Our enemies; save one, the old arch Foe,
 Him never! but our brother enemies
 Should gain, by means of peace, and thus defeat
 And disappoint the enemy of man.
 These then, when standing on the ground of truth,
 The feet well shod with sandals of his word,
 And girt about with God's whole armor bright,
 With peace, with patience, love, good will to men,
 And righteousness; the shield of faith divine,
 The word, the double-edged sword of God,
 And Spirit of the gospel tidings pure,
 Are all the weapons of the Church militant
 On earth, which spiritually is at war—
 Though not with flesh and blood, but fights against
 Dominions, principalities and powers
 Of darkness from the nethermost abyss.
 For, since the first man Adam fell, to whom
 Dominion over all the earth was given;
 Satan sat with sin and death on Adam's throne,
 And swayed their scepter over all the earth—
 Over man, beast, and every living thing,
 And kept them subject unto death, till God,
 In space of time, upon a ruined world,
 Determined his own kingdom to erect,
 By his dear Son, who burst the bars of death,
 Established life, eneroached on Satan's realm,
 By making prisoners free, and through the air
 Triumphantly, captive led captivity:
 And on the Rock of Ages built his Church,
 Which is his kingdom strong, in such a way,
 That in the end, the latter shall prevail:
 And all the evils Satan brought upon
 This earth, shall then redound upon his own
 Rebellious head, till he shall be compelled
 To bow his knees, and shall confess to God
 The Father Infinite, that Jesus Christ
 His Son, is *Lord of Lords and King of Kings.*

JAMES Y. HECKLER.

Harleysville, Pa.

For the Companion.

The Progress of a Christian in this Life.

"Therefore being justified by faith we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God: and not only so, but we glory in tribulation also. Knowing that tribulation worketh patience; and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is

shed abroad in our hearts by the Holy Ghost, which is given unto us."

Here the apostle gives us a beautiful and interesting description of the work of Christianity in the heart.— He starts out with the very beginning of the alphabet, the first principles of Christianity: experience.— "Therefore being justified by faith we have peace with God." Justification by faith is the very foundation of reconciliation between God the sovereign and law giver, and man the subject and offender. It is not justification for right doing and right living, or obedience to law and submission to God as some believe and teach, but justification from past sins and crimes. There must be a settlement of old accounts and past offenses, not by inflicting appropriate punishment upon the sinner for every sin committed, but by the exercise of God's forgiving mercy towards the sinner. As sin is universal in its influence and effects, extending to the whole human family, and affecting the legal as the spiritual relations of every one, so must justification, or pardon be attained personally by every sinner. And all higher Christian attainments, however beautiful and desirable, are clearly beyond our reach until we pass the stepping stone in our Christian experience. As well might a person undertake to read without first studying the alphabet, or to become eminent in any of the professions without first studying the rudiments of such profession, as for a person to attempt to attain to a high state of intelligent Christian experience without first obtaining the pardon of past sins. When this necessary foundation for a good Christian experience is laid, and we have been justified by faith, the result is peace of mind, "peace with God through our Lord Jesus Christ," peace deep, wide, and continuous; peace flowing like a river. To the wicked there is no peace. Their minds are like the troubled sea, which can not rest. The only way to obtain real enjoyment and lasting peace, is through the pardon of our sins: When this state of mind is attained, then the soul is led a step higher in its spiritual progress, and is enabled to rejoice, not in any ordinary objects, but in the hope of the glory of God. There is no such rejoicing without peace and there is no peace without justification. But when these promises have been made, we are enabled to rejoice in God our Savior; then the soul is sufficiently advanced in spirituality to submit willingly to and profit by an entirely different kind of teaching which would not be willingly submitted to under the former state of mind. Now we are prepared to glory in tribulation also. Thank God for that religion which enables us to glory even in tribulation, not for tribulation's sake, but for the results it produces. Then the soul is led another step higher in its spiritual advancement, for tribulation worketh patience, a disposition of mind essential to our life in this world. By the development and constant exercise of patience we conform to the example of our blessed Savior. When he said, "He that loveth me keepeth my commandments," and "happy are ye if you do them," and the soul progress continually, and from experience the soul mounts

still another step higher in hope.—This hope makes us exercise faith in Christ and obedience to his commandments. Christian experience is always unsatisfactory until it is accompanied by a lively hope in Jesus Christ, a hope in immortality and eternal life. For if we have only hope here in this world we are of all men most miserable.

BENJ. F. EBY.

Nora, Ill.

The Death of an Infant.

Those who have never lost a child are unable to understand how great a void the death of one little one can make. There is, we think, nothing on earth that can cast so long, and wide, and black a shadow as a small coffin.—It is emphatically the shadow of death which freezes the parent's heart.

Small as is an infant's tomb, it sometimes is capacious enough to hold all the brightest hopes and dearest joys of a whole family circle. The little child is often the bright focus where all the rays of gladness in a household centre, and from which they are reflected again over happy hearts; and when this central light is eclipsed, great darkness falls upon all.

How many there must be in heaven, gathered up from all climes, even from heathen shores, who have died so young as to retain no memory of earth, and to whom that world of glory seems as their native land; whose souls were washed and regenerated so early that no stain of this world was ever visible upon the soul!

Whatever wound of sin there may have been, has healed without a scar. Their every thought has been moulded by the society and scenery of heaven; and they stand continually before the face of the Father. In a large sense we may say—"Of such is the kingdom of heaven."

Visit the Bible to learn wisdom, the throne of grace to obtain strength, the sick, the dying, and the poor to cure discontent, Calvary to augment love, and hell, heaven, and judgment to crush a worldly spirit.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 2, 1866.

CORRESPONDENCE.

Warning and Encouragement.

Dear Brother Holsinger; Being deprived of filling an invitation of attending a church meeting in an adjoining congregation, on account of very much rain and high water to-day, which is Thursday, Sept. 20, and being at a neighbors house this morning, where I related part of a circumstance which I witnessed a short time ago, it was thought to be interesting to the church here; and elsewhere, and to the world around to know in full, I promised to write it out for the readers of the *Companion*, hoping in so doing we may not be altogether useless on this cold rainy day.

When we look up to the commencement of this article we see "warning," and we do hope that the incident which we are about to relate may prove to be a solemn warning to all who were present, and to all that may hear it, especially those who enjoy health and strength of body, and who have not as yet complied with the requirements of the Gospel of Christ, that they might embark in the ship of safety, and finally anchor in the haven of eternal rest.

When we look to our starting point again, we see that to warning is added "encouragement," by which we mean that none, let them be believers or unbelievers, should be so faint-hearted as to think it too late to obey the commandments of God, even in the lowest condition of this mortal life, as the circumstance will show. We will go on, then, to relate and hear the solemn story.

On last Saturday afternoon while out in the field sowing wheat, a brother came to me, and informed me that a brother of his was sick and not expected to live, and that he desired to be baptized for the remission of sins before he would be called from time to eternity. This call with regard to myself could only be complied with by denying much of self, but remembering the charge "go and

preach and baptize," I made no excuse but promised next day, Sunday, to come if I could. Sunday morning, while many were enjoying their rest in a sweet morning sleep, could be seen on the highway on horse-back by himself all alone, one whose heart was full of things past, things present, and things to come, which cannot be written, but under the protection of a higher power passing along some 20 miles, before 11 o'clock could be seen by the bedside of the afflicted man, who had been reduced to almost skin and bone by the fatal disease, Consumption, which seemed to make a redoubled progress during the last few days. Imagine the solemn sight before our eyes: a man once strong but now so weak that he can scarcely raise his hand, his voice so faint and feeble that sometimes it sinks down to a low whisper; his body is swollen and full of pain. He desires to be baptized. A small congregation of members and others had collected. We opened meeting in the usual manner, and then spoke in my weakness about one hour on John 6: 44, 45, to a very attentive assembly. At the close of the meeting we announced to the people that after a bite of refreshment we expected to go to the water, to baptize the sick man according to his own request. After dinner we again collected to the bedside of the sick for ascertaining his mind, on non-conformity to the world, non-swearing, &c., and finding an agreement we proceeded to read that part of Matt. 18th to which we are all bound, and again we knelt down at the bedside of the helpless man imploring our Heavenly Father to have mercy upon us all, to give strength to the weak and sick and bless the undertaking, and the feeble and unworthy hands of the administrator; that all might redound to God's honor and praise and the comfort and happiness of the longing soul. Next, arrangements and preparation were made for conveying the sick man to the water which was 3 or 4 miles off, and a very rough road. We were now getting to a critical time, when the faith of believers must be tried.

The man was so low that near and dear friends concluded he could not bear to be conveyed to the water, and wondered whether a trough or box could not be filled with water and the man baptized therein; but your inexperienced writer, who was to administer baptism, did not feel to consent to baptize in something of which he knew of no scriptural precept or example, and remembering the counsel of our Annual Meeting to avoid baptizing in a house if it is possible to go to the water, and all things being possible with God, my advice was to make a trial and see. A sister asks: do you think he can stand it, and is answered, we must have faith in God; if it is his will he can. Should the man die in the trial, he dies in the act of obeying his God, and of course dies in a good cause.

A one horse spring wagon was brought, well furnished with bed-clothes. The applicant was tenderly laid upon it, and all being ready we started. The train of wagons moved on slowly. At a little distance a messenger came to inform me that the train had made a halt; that the sick man could not bear being hauled. I went out to see him, when he told me "I can't stand it; it seems like tearing me to pieces." I told him he must be the judge as to whether he could or could not. We could not tell, but greatly wished the object could be accomplished. While we were thus consulting what was to be done, some again thought of the box or trough; some thought he could be carried to the water, some thought he could stand it better on a wagon without springs; all seemed greatly to feel and sympathize with the poor man, and all seemed desirous that he could be baptised. A friend stepped up, not a brother, and said he knew a place not half so far to go, and better roads, where he could be baptized in running water. We replied, then we will try to go there. The sick man consented and again the train started. A brother is walking behind the spring wagon holding it from jolting, over the rough places; thus we are passing through woods and farms, neigh-

bors are leaving their houses; men, women and children are going along expecting to see a sight they had never seen before. I have followed many funeral processions in my time yet a more solemn moving along I never saw. It is getting well on to 4 o'clock in the evening, and clouds are gathering up. The voice of thunder is heard in the west, and we are threatened with a rain, and are not yet at the water; but let us trust in Providence and say his will be done.

We are now at a little stream called Sugar Creek, and the train halts. All right enough. But who told the people that we were coming here to baptize, for a number are standing here already, and many more are coming. The sick man after some toil and trouble to get close to the water is taken out of his bed and placed upon a chair, and by the help of four is carried down to a suitable place in the stream, and then let down from the chair upon his knees. While sinking down in the water it seemed to take his breath but as soon as water was put to his face he became composed. After the necessary questions were asked, which he had scarcely strength enough to answer he was baptized for the remission of sins, "in the name of the Father, and of the Son, and of the Holy Ghost," with as much ease almost as any one can be baptized. After laying on of hands and prayer he was taken up and replaced on the chair and carried to the shore, where he was undressed and dry clothes put on, and again placed upon the wagon on his bed, and then returned slowly again towards home where he arrived about sunset or a little after.

So, my dear readers, you see the labor of a Sunday afternoon in the vineyard of Christ, and only one sheep added to the flock. O, if the unconverted only were wise, that they would embrace the privilege, in the days of health and come to the fold of Christ. Then a hundred could be baptized with less trouble, and in less time. O, delay not, delay not, sinner to be wise, for tomorrow death may come and hurl

you into eternity. Come while it is called to-day; come in the days of your health; come in the days of atonement; come before all the balm in Gilead is used up; come and drink of the water of life before the river runs dry for you; come while there is yet a handful of meal in the barrel, for the man of God said it should not be wasted till the Lord will send rain from heaven.

Once more, in the conclusion, let me say, warning to the sinner, and encouragement to hundreds of watchmen upon the towers of Zion. Call aloud, sound an alarm, direct the erring stranger to the good old way; tell him to walk therein that he may be happy in eternity, and the King of peace will be with you. Amen.

DANIEL NEHER.

Rossville, Ind.

Indiana State Meeting.

Brother Holsinger:—You will remember that you published, according to request by Elder Jacob Miller, and other brethren, a State meeting to be held at Antioch, Ind. After consulting the church here at Antioch, and many other brethren, a change of the time of holding said meeting has been agreed upon. It will be held at Antioch, Ind., on the 25th of October, *inst.*, the Lord willing. The reason for the change is this: There are but few members close to the meeting-house, and expecting a general attendance of delegates, we could not make them comfortable in cold weather.

By order of the church and many brethren.

Eld. SAML. MURRAY.

Antioch, Ind.

Brother Holsinger:—I have been waiting for some one to correct brother D. Bosserman in his article on "Insurance, Lightning Rods, Secret Societies, &c." but as no one has done it yet, I shall kindly call attention to the error.

On page 252 we read; "before they partook of the tree of life and became infallible." My Bible does not read so, but it reads that it was the tree of knowledge, of good and evil, and thereby became fallible.—

Consequently they were driven from the garden, in order to prohibit man from eating of the tree of life and live forever.

Yours with respect.

E. B. CUMP.

Upton, Pa.

Announcements.

Brother Holsinger:—Please announce through the "Companion" that we intend, the Lord willing, to hold our Communion in the Aughwich branch, Germany Valley, Huntingdon Co., Pa., on Sunday the 28th of October, commencing at 1 o'clock, preaching on Monday 29th, till noon. We extend an invitation to all who feel to be with us, especially the ministering brethren.

By order of the church.

GEORGE EBY.

A Communion Meeting in the Solomon's Creek branch, Elkhart Co., Ind., in the meeting-house, ten miles South of Goshen, on the 20th and 21st of October. A general invitation.

DANIEL SHIVELEY.

Appointments for meeting in the Valley of Virginia.

In Augusta, Oct. 11th and 12th; Mill Creek, 13th and 14th, lovefeast; Old meeting-house, 15th; Ban Creek, 16th and 17; Green Mount, 18th; Linwell Creek, 19th, lovefeast; Cedar Grove, 20th, lovefeast; Flat Rock, 21st; Brooks Gap, 23rd, lovefeast; Lost Run, 25th, lovefeast.

A general invitation is given to all our beloved members who can conveniently attend, and especially to brethren in the ministry.

SAMUEL KLINE.

EDITOR'S DIARY.

For the week ending Saturday, Sept. 29.

Wife not being well we did not get to meeting on last Sunday, which was some 8 to 10 miles distant.

Owing to the inconstancy of our landlord we were obliged to remove our office, and that within thirty days from the 3rd of last month, and being unable to find a suitable room in town, were compelled to purchase a lot and build. To do this in so short a time required considerable energy and perseverance, and engaged no small portion of our time. In fact we found it necessary to throw off our coat and help the mechanics. We are happy to inform our readers that we shall be able to remove within the specified time.

Some of our readers will no doubt remember that we mentioned being engaged with building in the forepart of the summer, and may wonder why we are at it again. We have only room to say: We did not "first sit down and count the cost," consequently commenced too large and hadn't money enough to finish, and so had to sell, which we did, however, fortunately, without the least sacrifice. This time we commenced smaller, and on a cheaper scale. Still it will be necessary that we have all the money that is due us to see us safely through, and if any of our patrons know themselves indebted to us, and have the means of paying, it would be very acceptable. And if any of our friends in Pennsylvania have money to give out, on mortgage security if desired, we would accept several hundred dollars, as we wish to build a dwelling house also.

The above, we hope, will be sufficient apology for our lack of variety this week.

D I E D .

In the Conemaugh branch, Cambria Co., Pa., Sept. 17th, brother DANL. STUTZMAN; (husband of Sister Mary Stutzman, deceased Aug. 23, already notified) aged 60 years, 9 months, and 7 days. Thus we see that in a few days time, the children lost both their kind parents, and the Church two faithful members. But we hope our loss is their gain. Funeral services by brother Solomon Benschopf and the writer, from Rev. 14: 13.

STEPHUS HILDBRAND.

In the Smiths Fork branch, Clinton Co., Mo., Aug. 22, of Consumption, our much beloved sister CATHARINE ANN SELL, wife of brother Wm. B. Sell; aged 23 years, 11 months, and 9 days.

She has been a consistent sister for five years. She suffered much, and when she found her end had come she folded her hands and sweetly resigned her spirit in her Heavenly Father's hands, until the morn of the Resurrection, when God will call all his saints together to reign with him a thousand years, and forever and ever. She leaves a husband and two small children to mourn their loss!

ABRAHAM SELL.

In the Antioch branch, Huntington Co., Ind., Sept 17th, of Typhoid Fever, Eld. JOHN BOWMAN; aged 63 years, and 6 days.

We can not forbear saying a few words in memory of Eld. Bowman, who was loved by all who had the pleasure of forming his acquaintance, and as he was extensively known, and had many warm friends, all over the State. We will say to them as a comfort, that, notwithstanding he was confined to his bed for over three weeks, he never murmured or complained at the Providences of the Lord; but his conversation was, while able to talk, on church matters, in which he had as much to do as any brother in our State; and the brethren will bear me witness that he was as successful in adjusting difficulties as any one else possibly could be, never becoming excited, but always calm; and never spoke until he had weighed the matter well. Oh, brethren, could we all learn to subdue our passions as he did, how much more good we might accomplish in the vineyard of the Lord. Elder Bowman was the first Bishop of the church at Antioch, and the Salem church, East of Antioch. The brethren of these two churches will miss him much, as will many others who so greatly needed his wise counsel. He died in full hopes of a blessed immortality beyond the tomb.

DANIEL SMITH.

"Visitor" please copy.

In the Antioch Branch, Franklin Co., Pa., Sept. 13, ANNIE, daughter of brother Isaac STRITE, dec'd.; aged 19 years 2 months, and 13 days. Funeral Services by brethren David Bock and Dan'l. Holsinger, from Heb. 9: 26, 27.

We sympathize with the bereaved mother and her family, inasmuch as they have been so sorely afflicted heretofore. At the time Gen. Lee invaded Pennsylvania, in 1863, three of his soldiers came to the house of brother Strite and after threatening the family with violence, took brother S. to his barn where they brutally murdered him leaving a wife and a large family of children to mourn their loss.

D. H. FAHRNEY.

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do for Sallie McNeal	
Bousacks, Va.	1.00
Joseph Russell, Hillsdale, Pa.	1.85
C. P. L. Roberts, Conemaugh, Pa.	1.50
Samuel Kuepper, Mt. Alto, Pa.	.90

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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Thinkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, OCT. 9, 1866.

Number 40.

Selected for the Companion.

The Angel of Patience.

To weary hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain,
Or give us back our loss again;
And yet in tender love, our dear
And heavenly Father sends him here.

There's quiet in that angel's glance;
There's rest in his still countenance;
He mocks on grief with idol cheer,
Nor wounds with words a mourner's ear,
He kindly trains us to endure.

Angel of patience! sent to calm
Our feverish brow with cooling balm;
To-day the storms of hope and fear,
And reconcile life's smile and tear;
Thy throbs of wounded pride to still,
And make our own our Father's will.

O thou who mourest on thy way,
With longings for the close of day;
He walks with thee, that angel kind,
And gently whispers: "Be resigned."
Bear up, bear on, the end shall tell,
The dear Lord ordereth all things well!"
W. J. H. BAYMAN.

For the Companion.

Ministerial Support.

DEAR BRETHREN—I feel it my duty again to advance a few ideas on this important subject. Brevity is my rule, and precision of thought and expression my constant aim, and therefore I shall proceed at once with my subject.

On page 268 of the *Companion*, I find an article on this subject from the pen of brother E. Umbaugh, which is in the form of a criticism on my former article. In that article brother Umbaugh makes "the bold assertion, that speaking in favor of a *supported* ministry is only a sly way of contending for a *paid* ministry." Yes brother, this is a *bold* assertion; and, it is not only a *bold* assertion, but, it stands unsupported by either logical reasoning or Scriptural proof, and, to my mind, it is susceptible of neither. We agree, that when Paul wrote to Timothy in regard to relieving certain widows and providing for them, he had reference to their temporal support—to the supplying of their temporal necessities. Would any brother be *bold* enough to assert, that

when Paul was "speaking in favor of" *supporting* widows, he was only "in a sly way" "contending for" *paying* those widows? I think not. Well, there is a parallel difference between a *supported* ministry and a *paid* ministry; and, if I *would not* make the assertion in one case, I *should not* in the other.

I said: "I cheerfully admit that Paul did sometimes labor with his own hands, but that he did so all the time I do deny." I am thankful to the brother for his criticism on this sentence; for, to say the least about it, it but meanly expresses the sense intended. I think, however, that less critical readers understood what I meant. I wished to convey the idea, that I cheerfully admit that Paul did sometimes support himself by laboring with his hands, but that he supported himself all the time by manual labor I do deny. While Paul asserts that he preached the Gospel to the Corinthians without being chargeable to them, he also declares that he took wages of other Churches to do them service, and that what was lacking, the brethren which came from Macedonia supplied. (2 Cor. 11: 7-9.) Thus my position is fully proven by Paul's own declarations. Paul tells us plainly why he labored to support himself, and took donations from others while he preached the Gospel to the Corinthians. The following are the reasons as given by himself:

1. "Lest we should hinder the Gospel of Christ." 1 Cor. 9: 12.

2. "That I abuse not my power in the Gospel." 1 Cor. 9: 18.

3. "That I may cut off occasion from them, which desire occasion." 2 Cor. 11: 12.

If our minister, by being supported by the church, should be a hindrance to the Gospel, or if they should abuse their power, or if they should give occasion to others to

boast or to conduct themselves in an unscriptural manner, they should follow Paul's example by laboring with their hands and receiving donations and supplies from such as were able and felt a disposition to minister to their wants. Under other circumstances, Paul's example under the above named, has no binding power, and, I re-assert, "*It is not proper to make it a rule for our universal, or even general practice.*"

The brother says: "There are those standing outside who have confidence in our ministers, because they are not paid for their preaching." If the confidence of such persons were worthy of the name, they would not be "standing outside." Again he inquires: "This confidence being in those who are yet of the world, shall our ministers be justified in receiving their earthly support from the church?" I answer again, there are others of the world who profess to have no confidence in our ministers because they have no advantages to inform themselves." This confidence being in those who are yet of the world shall our ministers be justified in opposing ministerial support? This outside confidence goes about as far in one direction as in the other, and must not be too much relied upon. "For without are dogs, and swine, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

And again he asks: "If this confidence in our ministers is lost, by introducing into the church a rule for supporting the ministry, who will be responsible for those who will lose all confidence in the church on this account? Let me remind you, my dear brethren, that our confidence, to be of any avail, must be based on the word of God which liveth and abideth forever. That confidence in the church, which is based on the abstract fact that the

church does not support her ministers, is little worth.

But I am not pleading for the *introduction* "into the church," of "a rule for supporting the ministry;" but for an observance of that which the Lord ordained—"That they which preach the gospel should live of the gospel." Viewing it, as it is, an ordinance, instituted or ordained by the Lord, the head of the church, it is a very easy matter to decide "who will be responsible for those who lose all confidence in the church," on account of its observance. According to brother Umbaugh's explanation of the matter, when Paul said: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," he meant that they should "spiritually partake of and digest that spiritual food that they may grow in the knowledge of divine truth." How any one can come to such a conclusion I am at a loss to know. Brethren must know, that this is as much the duty of every other member, as it is of those who preach the gospel. Paul would have placed himself into a strange position by enjoining such important duties, and then saying, "But I have used none of these things." It is useless to attempt to change the plain meaning of the Scriptures.

Although I see a world-wide field open before me, I must close for the present. Come and let us reason together my loving brethren. Let us in meekness and love correct, instruct, and encourage each other.—"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand."

J. W. BEER.

Shelbyville, Ill.

A Reply to S. Z. Sharp.

In a July number of the *Companion*, on page 239, a proposition has been made by brother Sharp, relating to the building of an institution of learning on the higher order, upon which I will try to give my views as nearly as I can; without minutely detailing the individual benefits which may be derived from such an institution. But in so doing I feel that my views will widely differ with a great many of the brethren.—Nevertheless I hope that when they come to examine them closely, they will not condemn me too hastily.—I know that a great many of the brethren are opposed to giving their children a good scholastic education. And the only argument that they can bring forward to maintain their theory is, that it has a tendency to lead them away from the Church, into the ways and vanities of this world; thereby endangering their soul's salvation. Now this may be so with some but not all, and as a general test their argument can not have much weight on this subject; at any rate it does not remedy the evil, for it is an observable and painful fact that in every branch of the Church some of the brethren's children who will grow up and get a scholastic education in the face of all the opposition that their parents can raise against education. And those parents should remember that while they are opposing their sons' education from motives of the aforesaid ideas they will generally find to their sorrow that the ends they have in view are diametrically opposed, and will seldomly be obtained. They will find their children going to institutions, based upon various sectarian principles; which they generally, and very naturally, imbibe, and thus remain outside of the Church when they might have been shining ornaments and substantial pillars, thereby advancing the cause of the true followers of the cross. Now then I think that those seeming evils are all materially reduced to insignificance by brother Sharp's plan, which is certainly another step in the right direction towards the advancement and diffu-

sion of useful knowledge amongst the human family. In the first chapter of the Book of Genesis we find that after God had created the various beasts of the field he "created man after his own image, and breathed into his nostrils the breath of life, and man became a living soul." But at the same time he bestowed upon him certain peculiar mental faculties which are capable of endless improvement and culture; whereas, the beasts of the field received none. And after the creation of all things, "God beheld his work and said it is very good."—The language has a peculiar emphasis and intimates that it was not only good, but very good. Hence it appears to clearly demonstrate that it was intended for man to develop his mental faculties. If he had not intended that it should be so, he would never have bestowed them.—If we do not develop them they can be of no use to us; and God never created anything without its use.

C. BIGLER.

Webster, Ohio.

Every Day Piety.

There is too often a difference between our Sabbath and our weekday piety, the influence of the latter sadly counteracting that of the former. The world takes a keener notice of the religion we practice in our daily life, than of our Church profession or Sabbath observance. The irreligious rightly judge that a piety that does not control a man in his business relations, that does not enter into his daily walk and conversation, that is not manifest in his bargains as well as in his prayers, is but a mockery, an insult to God, and an imposture among men. This is correct judgment, and they cannot escape it. It meets them at every turn, it follows them in their business, it enters into their homes, and measures them in their social intercourse, and the sad fact is, that few can stand the test thus applied.—*Congregationalist*.

The only true secret of assisting the poor is to make them agents in bettering their own condition.

Selected by S. Z. Sharp.
Caution to Christians.

BY THEO. L. CUTLER.

Every one—whether within or without the visible church—is in danger of falling through temptation. No church-wall can be built so high as to exclude the tempter. And there is no one who has not weak points—some one or more combustible spots, on which the stray sparks of temptation may alight and kindle into a blaze. However far any Christian has traveled on his spiritual way, he has not got beyond the reach of danger. However firm he may stand, he will stand all the firmer if he feels constantly the need of caution, the need of prayer, and the need of clinging close to Christ.

Young converts, in the ardors of their "first love," are in danger; so are all who are enjoying peculiar spiritual prosperity. It is the sunshiny day that brings out the adders. Every state of mind that tends to breed vain confidence and good opinion of ourselves is a state of peril. Peter boasted that he stood impregnable when he uttered the vaunt, "Though all men forsake thee, yet *will not I*." Hark! listen for a moment, after that presumptuous boast, and you will hear a *fall*! "Then Peter began to curse and to swear, saying, I know not the man." Poor Peter! bruised, bleeding, crest-fallen! as he goes away weeping into the garden, methinks some one might whisper into his ear, "Let him that thinketh he standeth take heed lest he fall."

Worldly prosperity is always a state of danger. A man is led to feel rich, when in heart-graces he may be really becoming poorer every hour. He wins friends, and feels strong. He has a high-standing in society for wealth, popularity, or culture; and yet all the time he may be waning in his spiritual life. He is growing less humble, less devout, less dependent on God. He is being gradually undermined—and leans slowly over more and more from the perpendicular, like a dwelling whose corner stone has been washed away. Let him who thinketh he standeth on

such a quicksand take heed lest he fall.

A presumptuous spirit is always perilous. "Who is afraid?" is the vaunt of the presumptuous professor. "Who fears?" says every self-confident Peter in the Church—"others may fall, but I am in no danger."—Yet Peter was the very first disciple to desert his Master. I always feel apprehensions for those who, on entering the church, make a very fluent, showy profession, in which the little word "I" is painfully prominent. They are often the first to backslide. I had rather hear more self-distrust and less of complacency. Poor "Mr. Fearing," in Bunyan's allegory, managed to reach heaven at the last, though with a very poor opinion of himself; while self-conceited "Mr. Presumption" was left on the road fast asleep, with the fetters of sin upon his heels. When a church-member says "Who fears?" I am ready to answer "I am afraid for you, as your pastor." I always expect to see men stumble when they hold their heads too high. I am always anxious for those who have an unbounded self-confidence—who are glib in self-commendation, or else most suspiciously severe in denouncing themselves as the very "chief of sinners." Self-conceit has always been the intoxication that preceded a fall, ever since the days when a backsliding church boasted—"now we are rich, now we are increased in goods, now we have need of nothing." My brother, when you begin to expose yourself to irreligious influences, and feel no fear, then may your Christian friends begin to tremble for you. When the pilot, in steering his ship along the coast of Sicily, finds that she will not obey the helm, he knows that he is within the suck of the whirlpool of Charybdis. It is an under-current of tremendous power on a ship's keel.—David was in such a spiritual under-current when he swept into the maelstrom of adultery with Bethsheba. Conscience did not hold the ship.

What is the safeguard at such times? you ask. We answer, Keep out of the currents. Avoid the region of danger. Do not nigh it.—

Where the ice is thin, keep off it, and you will never be drowned.—Whenever you feel a sinful inclination drawing you toward any object, or pleasure, or pursuit, then brace your foot down, and say to yourself, "*No! I'll not go one inch.*" A church member, or any man, who finds a glass of wine *tasting good*, has no business to touch another drop. He is in danger. He does not see it yet; but there is an adder coiled in the bottom of that glass for him. No Christian, no minister of God, no saint, however saintly, has any right to tamper with that cup that has sent millions to damnation. If God says to me, "*Look not on the wine when it giveth its color in the cup,*" what right have I to sip where the serpent lies hidden in the ruby depths? If a Christian finds a card-table *pleasant*, let him never sit down there again: he is in danger. If one visit to a theatre or ball-room makes him want to go again, then let him stay away. He is getting into the under current.—He will be wrecked on the rocks before he is aware. The safest ride for the child of God is to practice a total abstinence from the glass, from the theatre, from the card table from the dancing-hall, from everything that leads the footsteps into slippery places. A Christian should never go where he is not willing to pray to his Savior to keep him!—How would it sound for a young church-member to say, "Oh, Lord! I am going to take a social glass with some of my companions to-night; I pray thee to keep me from loving the drink or from setting a bad example?" We close these few familiar cautions with reiterating this one safe rule—*Never do what you cannot ask Christ to bless; and never go into any place or any pursuit in which you cannot ask Christ Jesus to go with you.*

Two things we need not fret about; one, that which we can help, and the other, that which we cannot help. If we can help a matter, it is our duty to do it without fretting; if we cannot help it, fretting will not mend it.

For the Companion.

"Thou God see'st me."—Gen. 16: 13.

Let us now hear the conclusion of this matter. Since the presence of Jesus is valuable in itself, and so much an object of desire by the believer, it becomes us to be always ready to use the privilege for our spiritual comfort and profiting.—Then Christ's presence with us should be realized. When men worship God it must be through a Mediator, and if we would have our worship accepted that Mediator must be realized, for it is written: "No man cometh unto the Father but by Christ the Son." And again: "In his temple doth every one speak of his glory." This being admitted, it is evident that we must have him distinctly before our minds, or endure as seeing him, while adoring him. Nothing, of whatever pomp and pretension, is worship which is not offered by faith in Christ. He himself declares it, "I am the way, I am the door." In all our approaches to God, whether in secret or in public, there must be positive recognition of our surety. We must place our hand upon his head as we pass onward to the footstool, and make mention of his righteousness, even of his only. If we have no respect to his presence as Mediator, then we sing, pray, preach, hear, and communicate all in vain. There are two ways particularly in which his presence in ordinance is indispensable. It is first indispensable to make the religious service acceptable to God, and second to make it available, for our own spiritual edification. What poor barren affairs are ordinances. To many they come to and go from them alike poor and blind. This is because no Savior is ever recognized or embraced in them. They know not God. To them the Lord is not there. It is presumed that when we go to worship God, we previously recognize the necessity of the presence of God to be with us. Is it not then our duty and our interest, when actually engaged, to believe that the Lord has heard us, and that he is actually beside us? O, what a help is this to solemnity of mind; to devo-

tedness of soul, and to spiritual improvement. It is upon the mount of ordinances that his glory and beauty are revealed, and when these are seen they can never be forgotten. "O Lord, thou art my God," the true Christian exclaims, "early will I seek thee. My flesh longeth for me in a dry and thirstily land, where no water is; to see thy power and thy glory, so as we have seen thee in the sanctuary. Indeed ordinances are just profitable in proportion to the degree of faith exercised in the Divine presence. Happy is the Christian who in his closet can so realize Christ as hearing his every whisper, and as giving in reply all needed grace. Happy are we, when in the courts of the Lord's house we feel conscious that God himself is in our midst. Happy are we when at the baptismal waters, or at the Lord's table, if we can lose all thought of the presence of others, and keep our minds from all sinful cares, and are fully absorbed in grand and thrilling convictions that we are with Jesus and that Jesus is with us. Such indeed is an accepted time. Every text then becomes precious, for Christ is there. Every promise is sweetness, for Christ is there. Every precept is good, for Christ is there. Every fellow saint is beloved, for Christ is there. Every prayer is fervent, for Christ is there. Every sermon is good, for Christ is there. And all the services of God rise higher in our esteem, for Christ is in them all. But for this realization not only would not God accept the offered worship, but the entire service would be felt to be alike cumbersome and insipid. Paul himself might be the preacher, the eloquence of Apollos might fill the edifice, the doctrines taught might be sound, and all the encouragements given might be of the highest order, but if Christ be not in them they become as sounding brass or a tinkling cymbal. Hence it is that thousands derive no benefit from ordinances. They never think of Jesus. He is to them, or in their experience, not there. And it has often happened that where all the adjuncts and appurtenances in the

sanctuary have been exceedingly plain, where neither poetry nor painting are in any way employed to aid and excite devotion, where the preacher is amongst the most unpretending of men, perhaps the persecuted, though patriarch pastor of the locality, where the place of worship itself is the "hole in the rock;" the audience unpolished mountaineers; and the whole insignia of the service is a perfect contrast to the imposing solemnities of the cathedral, hence I say it has often happened that, notwithstanding these, the finest minds have been produced and educated, the noblest characters formed and developed, and the most illustrious and spiritual heroes called into being and action; Christ was there. If then we would get good out of ordinances; if we aspire to more devout thoughts in them; if we would acquire a greater relish for plain and faithful preaching, and for honest God fearing and soul loving ministers; if we would be less tormented with intruding worldly thoughts, and not so easily put about with trifling occurrences in the audience or occasional slips in the preacher; if, in short, we would more richly and fully experience the goodness of the Gospel, we have but one thing to do, and to do it heartily and always: we have but to invoke the presence of the Lord to exercise full assurance that he himself is among us, and is waiting to feed our souls with saving grace." Yes, "thou God see'st us" in temptation also. Christians are more frequently and powerfully tempted than other men, and their temptations are among their bitterest afflictions.—Other trials we can trace directly to our Father's hand, but these can only be forthcoming from our own depraved nature, and the artifice of the wicked one. We do not consider ourselves to be without sin because we believe in Christ, neither do we think that we are perfectly free from danger. We accede to Paul that it is possible for us to grieve the Holy Spirit of God, wherefore we tremble at the idea of temptation, and watch and pray

that we may not be led into temptation, but that the Lord may keep us from the evil.

We, as believers, sometimes are apt to think that if we were only not tempted to sin we never should sin, or though we might indicate occasionally our innate depravity, yet would our errors be of a venial order compared with those into which we so often fall. Freedom from temptation however we must not expect. While here we are still in the flesh: still within the sphere of the devil's influence, and therefore tempted, we shall be, and that often grievously. To resist and flee from all temptation is our duty, and duty which is never so easily and effectually discharged as when faith brings the Savior himself upon the darkening scene. When this is done Satan flees and the temptation loses its power. The solemn thought just at the very moment of weakness, and when we are on the eve of surrender, that the eye of the holy one of Israel is upon us has an irresistible influence at such a time.—“Thou God seest me.” May we also look after Him that seeth us, in my prayer.

A. J. CORRELL.

Mountain Valley, Tenn.

Watch.—No. 4.

“Watch thou in all things.” 2 Tim. 4: 5.

In our concluding article upon the subject of watching, we ask who of all men (if there be any difference) need this exhortation most? Answer the Christian. Why?

1. *Because he is a soldier* surrounded by enemies, who are waiting to destroy his soul. They are ready to take advantage of his carelessness or neglect of duty; they are numerous; they are subtle.—Therefore he should watch.

2. *Because he is a pilgrim*, traveling through a hostile land. There may be snares in his way; stones over which he may fall; enticers who would strive to make him linger on his way, and lure him from his heavenly home. Therefore he must watch.

3. *Because he is a steward.* He

has precious treasures to take care of—his own soul, his talents, his time, his Master's honor. He must take care that he does not lose the first, misuse the second, waste the third, and endanger the fourth.—Therefore he must watch.

4. *Because he is a servant.* His Lord is now absent; the time of his return is uncertain; it may be years hence, but it may be to-night.—When he comes back he will expect all to be in readiness for his reception—each one at his post, each one looking out for him. Therefore the Christian must watch.

“My soul! be on thy guard,
Ten thousand foes arise,
And hosts of sin are pressing hard,
To draw thee from the skies.

O watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help Divine implore.

Ne'er think the victory won,
Nor once at ease sit down,
Thy arduous work will not be done,
Till thou hast got thy crown.

Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting breath,
Up to his blest abode.”

SOL. W. BOLLINGER.

McVeytown, Pa.

For the Companion.

What is your Life.

Life is but a vapor, soon gone.—It is but a tale soon told. It is like the swift ship, it soon sails by. And yet how much depends on life, on one life! how much that is personal—how much that is relative! Life is the bud of being, the commencement of an endless existence,—the introduction to eternity. In life we sow: after death we reap. In life we plant: after death we gather the fruits. Now, if ever, we must be born again. Now, if ever, our sins must be pardoned. Now, if ever, our natures must be sanctified and made meet for heaven. During life, mercy reigns. During life, the gospel invites us to come to Jesus, and be saved. During life, God waits to be gracious, and is willing to show mercy unto us. But, as life is so brief and so uncertain, and as eternity is so solemn, and may be so near, it becomes us to seize the present moment, and at once make our calling and election sure.

If on any point we should seek certainty and be determined never to rest satisfied without it, it should be on this—the salvation of the soul.—We ought not eat with pleasure, or sleep with comfort, except we know that we are saved in the Lord, with an everlasting salvation. If the thread of life should suddenly break if the lamp of life should be unexpectedly extinguished, and our souls are not saved, how fearful would be the consequences! Let us then make sure work for eternity, and give all diligence to the full assurance of hope unto the end.

“Man cometh forth like a flower,
and is cut down; he fleeth also as a shadow, and continueth not.”

S. F. BEHM.

Derry Church, Pa.

For the Companion.

Word Language.

There are words in every language that are a history in themselves.—The very letters forming them, convey to the mind pictures of far off scenes and events wrapped in the mystic foldings of thought. Who has not in the course of his life, come across the name a loved one has borne, and has not felt his pulse quicken and his eye brighten with memories of “auld lang syne?”—The letters seem to blend and run into each other in harmony, and the name as it echoes through the heart's deep cells, carries a melancholy music in its silvery chime. “Home;” no word in the English language is so full of poetic sweetness. Every thought of earthly happiness is embodied in it, and around it lingers the true joy of our lives. Away back in the misty dawn of childhood, in the vine wreathed cottage we linger, and beside the gurgling brook, or in the forest's deep shade, where the wild flowers grew and the clematis twined in rustic bowers, we seem to roam again. Barren indeed must his life be, who has never known home influence, for its pure joy and purer associations are the “pole star of life.” Other lights may pale and vary, but in constant stillness the star of home burns on, never waning, never setting.

Closely connected with "home" is another word that "soothes our sorrow, heals our pain." "Mother;" sad and sweet are the linked memories that float around that dear name. All that is beautiful in life,—all that is true and good and excellent in woman enfold her as in a robe of light. Love and peace cluster a round and center in her, for where mother is there is home. Vision succeeds vision, thought crowds on thought, memory treads on the heels of memory, passions run riot and tumults rage, yet in the pauses of life's battle the sweet wild voices of early days and youthful sports, call the wanderer back to the beacon light of home, where the heart flowers grow and blossom and drop their yielding fruit.

But to the Christian's eye there are words dearer than aught earthly. "Jesus and Heaven." They speak of joy divine and love unutterable. Through them the eye of faith penetrates the veil, and gazes beyond the river into that goodly land, where peace flows like a mighty river.—Events connected with the life, death and resurrection of our Savior and our God crowd thick and fast, and our souls arouse, as if an electric shock had passed by. The deep waters are stirred, as by an angel hand, and thought runs back and forth, gathering up here and there the threads and weaving them in the bright fabric of his holy life. A halo of glory seems to encircle that name, and we love to linger over it, and in grave meditation feel that we may grow more and more into the perfect image of him, our Master in Israel. Blessed words, and thrice blessed the unfolding visions! "Mother," "Home," "Heaven," grand trio—triple cord uniting souls above to souls below in *Our Father's* universal family.

L. H. MILLER.

Valley Farm, W. Va.

Everything that a man leans upon, but God, will be a dart that will certainly pierce his heart through and through. He who leans only upon Christ, lives the highest, choicest, safest, and sweetest life.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 9, 1866.

CORRESPONDENCE.

Tenn. Mission Fund—Indiana.

It will be remembered that John Bowman, of Indiana, was appointed by the Annual Meeting as one of a committee to go to Tennessee to adjust matters that concerned the Church at large. He had made very nearly all necessary arrangements, and was to start in less than a week, to meet brethren J. Metzger and C. Long, of Ill., when he was taken down with Fever and in about three weeks died. Truly one of our best brethren has fallen asleep in Jesus. As a counselor he stood in the first rank, and as a plain, common sense, practical preacher had not many superiors. We do not design this for an obituary notice, but as I have received money from various brethren to defray the expenses of brother J. Bowman to and from Tennessee, and in consequence of his death the money has been left in my hands, and as the State Meeting of Indiana is to be held here with us, at Antioch, I would notify the brethren interested in said money that at that meeting I will make such disposition of the money, either by refunding it back to the donors, or otherwise, as they and the State Meeting shall agree upon.

The following amounts have been received for the above purpose:

D. Bowman, Hagerstown,	\$10.00
E. Caylor, Arcada,	5.00
J. E. Shively, Peru,	8.00
L. Himes,	3.00
J. Wampler,	4.00
D. S. Caylor,	5.00
North Fork of Wild Cat,	1.90
Batchelors Run,	5.00
Deer Creek,	5.00
Montecillo,	4.00
G. Hoover,	6.00
H. Hamilton,	6.00
M. Neher.	6.00

Total, \$68.90

I take this method of acknowledging receipts to save writing letters to each of those places, which will save some trouble and some expense.

A. LEEDY, JR.

Antioch, Ind.

District Meeting

OF THE WESTERN DISTRICT OF PENNA.

OAKLAND, Oct. 5, '66.

Brother Henry:—I received a note from brother E. Cober, of Berlin, Somerset Co., Pa., informing me that the Berlin branch has concluded to receive the District Council of the Western District of Pa., and requesting me to publish a notice of the same in the *Companion*. Therefore I publish the following

APPOINTMENT.

The District Council of the Western District of Penna. will be held, the Lord willing, with our beloved brethren of the Berlin branch, Somerset Co., Pa., on Monday, the 5th of November next. The delegates will meet at the Berlin meeting-house on the morning of the 5th of November, early in the morning, in order to commence the business of the Council as early as possible.

It will be remembered that all congregations in Penna. West of the Alleghany Mountain, constitute the *Western District* of Penna.

We hope to see a general representation of the churches at the Council. Each congregation may send two delegates to the Council. The house keepers, or overseers of churches will please act promptly, as the notice is short.

We extend an invitation to our brethren generally to be with us and assist us in our deliberations.

Written by order of the Berlin branch by

JOHN WISE.

To all the beloved brethren and sisters in the Lord greeting. We appointed our Communion meeting yesterday to be on the 23rd of October, in the middle fork branch, and wishing to extend our invitation to the members generally and to the laboring brethren in particular, and not knowing the post-office addresses of many of the laboring brethren whom we would like to have with us we thought by publishing it through the *Companion* many brethren, far and near could be notified and invited thereby at once; so we hope sincerely that at least some foreign

brethren will be with us at our communion, to labor for us in the cause of our Master for the good of souls. Those coming by Rail-road will come to LaFayette on Monday the 22nd, and we expect to have conveyance there to bring them to the place of meeting. If any should wish to come sooner, let us know.

There are also two communion meetings appointed on the 25th day of October, one with our beloved brethren on Deer-creek, Carroll Co., Ind. Their Rail-road stations are Delphi and Rockfield on the Wash Valley road, the other on the waters of Raccoon, Montgomery Co., Pa, with the brethren whose Railroad-station is Ladoga, on the Albany, Salem, and Chicago road.

May the Lord bless his church and people everywhere that they may have joyful seasons at all their Lovefeast-meetings, is my prayer; so that the weak and humble followers of the Lamb of God may be strengthened and encouraged and bound together in love and gospel affection, as members of the body of Christ should be, to help one another bearing the cross, marching in a beautiful order under the yoke of Jesus on the narrow way that leads to life everlasting.

And when the wheels of time shall cease to roll,

And we have purified our never-dying souls,
We will meet in mansions far above,
Where all is peace, and joy, and love.

DAN'L NEHER.

Rossville, Ind.

District Meetings.

Should there not be some correspondence with the other Districts of Penna., and also with other States, about the number of Congregations to compose a convenient District? Our Middle Penna. District is now composed of 22 organized churches, which we think is more than a convenient number for one District meeting; therefore we ask advice so as to come something near forming the Districts of each State alike. As the late Annual Meeting recommended that each State form itself into convenient District Meetings, we think it would be good if we could come to something near of one

number of churches to each District. We know that we can not just come alike, but so as not to differ too much. Our District I think is composed of 12 counties—22 churches; this gives us a pretty large territory. Now if we could be divided into two, or even three Districts, would it not be more convenient, if it does not conflict with other Districts or States.

If this could be published in the *Companion* soon, so that the matter could be taken into consideration at our District Meeting in October, something might be done.

Now as to the time of holding our District Meeting, it used to be held in the Spring, on Easter Monday. We think it would be better to have it two or three weeks before Witsuntide. Then if some difficult case comes up that can not be settled there, in two or three weeks it can be brought before the Annual Meeting and settled. Now suppose some difficulties should take place that cannot be settled at home, soon after our October District Meeting, it would then not be a proper question to bring before our next Annual Meeting until it would have been acted upon at our District Meeting in October 1867, and if then not settled it would have to lay over until Pentecost, 1868, before it could be settled. Now if our District Meeting could be held in the Spring, then business could soon be settled, and the sooner the better in most of cases.

Your weak but loving brother in the Lord.

Wm. PANEBAKER.

A Summer in the South.

Brother Holsinger; From the Annual Meeting I returned to Augusta Co., Va., where I had left my companion with her friends whom we came to visit. Here we found a few scattered members belonging to the upper part of the Augusta church. We had several meetings at different places in the neighborhood. We found much interest amongst the people. Soon, we had applications for baptism, and soon others followed, and so it continued from time to

time, up to the 26 of Sept. We have received twenty-nine by baptism. Brother Daniel Brower and other ministering brethren have been with us occasionally. On the 12th of this month, we had a Communion meeting at the place of brother Jacob Stover, and I think one of the most quiet meetings that I ever witnessed; and it is due to the people of this country, to say that we have had good order all the time, altho' most of our meetings were out of doors, as the school-houses were too small to accommodate the people.— On the 22nd we held an election for two visiting brethren or Deacons.— The lot fell on brethren Jacob Stover, and Samuel Keyser. Our labors are now closed in these parts, although there are still many more that are almost persuaded to be Christians; so we can only direct our humble prayer to God that he will still carry on his work of grace in this part of his moral vineyard. And unto Him be all the praise.— We expect to start, the Lord willing, to our home in Woodford Co., Ill., on the 2nd of October, having been absent since the 20th of last December. My health is not as good as usual; I have been suffering for several days with a severe pain in my left lung; perhaps caused by preaching in the open air. May God in his mercy bless and protect all his faithful children in time, and finally gather them all home where parting will be no more.

Yours in love.

JAMES R. GISH.

Augusta Co., Va.

Brother Holsinger:—The members in the Valley of Virginia are in general good health, and are much cheered in spirits. Our first series of lovefeasts and meetings have come off. Brother Sayler of Maryland, has traveled down the Valley on his return from the Tenn. mission, and has attended five lovefeast meetings, which were numerously attended, with good order and attention, and we are not without hope of much good.

SAMUEL KLINE.

Bowmans Mills, Va.

Mt. VERNON, Ohio, }
Oct. 5, 1866. }

For the satisfaction of those whom it may concern, I wish to say, after a journey of about 2000 miles, I arrived safely home from my Tennessee mission, and found my family in better health than when I left. I have to say also, we were kindly received, lovingly cared for, and hospitably entertained, in every place we called, and I think we have great reason to thank God for his Fatherly care over us on our journey; and we think He was with us on our mission of love, and in the business brought before us.

The honor and praise belongs to Him both now and forever; Amen.
H. D. DAVY.

Notice.—In looking over our books we notice that a number of our subscribers whose term of subscription has expired, are still receiving the paper, we having neglected to strike off their names. This will be all right if they wish to renew. But should they not wish to renew their subscription, we must be the losers. Those who know themselves concerned in this matter will please respond soon, as we shall be obliged to strike off all names not ordered to be continued, as we do not wish to force our paper upon any one that does not wish it.

No. 37.—Some of our patrons have requested us to send them another copy of No. 37, having had their No. lost or destroyed, or having received an imperfect copy.—We cannot send that No. again, as the issue has entirely run out; indeed we were obliged to send several imperfect copies in order to fill our list. Of the other Nos. we have still a few copies, except 12, 17, 27, and several others.

We shall be pleased to receive orders for specimen numbers for distribution, with a view of introducing

the paper. Will not our friends aid us in circulating them. We send them free, postage prepaid.

As one single drop of black ink will tinge and pollute a vessel of crystal water, so one little act of faithlessness may irredeemably poison a whole life-time of the purest friendship and confidence.

TEARS are nature's lotion for the eyes. The eyes see better for being washed with them.

In this cruel world, every rose has its thorns, but not every thorn its rose.

If a man flatters you, calculate that he considers you a fool.

It is difficult to grow old gracefully.

EDITOR'S DIARY.

For the week ending Saturday, Oct. 6.

On Sunday evening our eldest daughter was very violently afflicted with a pain, or stitch in the side, and it was not until 3 hours afterwards that she obtained relief. She continued quite ill for several days, and is still far from being well.

Wednesday and Thursday were employed in moving our press, which was quite a burden, and we hope we will not soon be obliged to move it again.

Friday, attended our council meeting. A goodly number of members assembled. Bro. Graybill Myers absent, which was much regretted. When I returned home, I met him at our house, having been delayed by the giving out of an engine, so that he failed to make the connection at Altoona. Excuse quite sufficient. He remained with us over night, and this, Saturday, morning took the train for Alexandria, expecting the brethren to meet him there to convey him to McElvey's Fort.

At our council meeting it was resolved to hold our next Lovefeast, God willing, on the 27 and 28 inst., meeting to commence at 1 o'clock of the 27th and continued next day. An invitation is extended.

It was also resolved that Graybill Myers and H. R. Holsinger be appointed delegates to our approaching District Meeting.

D I E D.

In the Libertyville branch, Jefferson Co., Iowa, Sept. 10th, MARY ELLEN, infant daughter of brother Samuel M. and sister Della GOUGHENOUR, aged 1 year, 2 mos., and 1 day. Disease, Cholera Infantum. Funeral discourse by the brethren, from Matthew 24:41, first clause, Therefore be ye also ready.
D. H. GARNER.

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List of moneys received, for subscription to the Companion, since our last.

Gatharine Ferry, Fricksburg, Md. 1.50
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A. Miller, do 1.50
D. Hiney, do 1.50
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THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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"Whosoever loveth me keepeth my commandments."—JESUS.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, OCT. 16, 1866.

Number 41.

Selected for the Companion.

The Rich Man and Lazarus.— Luke 16: 19—31.

Riches are frequently a weight,
The curse and ruin of the great,
For many sunk beneath their load,
To misery's last and long abode.
A rich man clothed in garments gay
Eat'd sumptuously every day,
A pious man but sadly poor,
Lay starving at the rich man's door.
Covered with sores from head to foot,
And to his bounty made his suit,
Desiring only to be fed
With a few crumbs of wasted bread;
While hungry dogs his limbs surround,
And thrust their tongues in every wound.
Who had not wished to have his state
Rather than share the rich man's fate,
But lo, the poor man worn with grief,
In death obtains a sweet relief,
And angels bear his soul away,
To realms of everlasting day;
When he doth safely sink to rest
Upon his father Abraham's breast.
The rich man, too, drops in the grave,
For wealth from death can never save,
And pompous rites prepare the way
To where his mortal part must lay.
But ah, how different is his fate
From that of him who at his gate
So lately ask'd the scanty boon—
How greatly chang'd and chang'd how soon,
For in his splendor he ne'er thought
Of that blest heaven the poor man sought,
Now from the gulph of endless pains
In agonies his soul complains,
And seeing Lazarus' joyful fare,
And Abraham at his father there,
He asks if he, the happy sire,
Would pity him in rack'ing fire,
And 'mid his awful sorrows send
Lazarus, but once to be his friend.
Nor more he pleads, but that he dip
In cooling drop his fingers tip.
That he his raging thirst may slake
Tormented in the burning lake.
But Abraham answers, sinner no,
Unalterable is thy woe;
The world has been thy choice and lot
When heav'nly pleasures were forgot.
Thy days of pleasure now are past,
And Lazarus shares his bliss at last;
Besides a gulph is ever fixed,
And none can come or go betwixt.
There rest in quenchless thirst thy soul
While everlasting ages roll.
"Thou father Abraham wilt thou tell
My thoughtless friends what hath befall
The wretch that lifts his eyes in hell.
Five of my brethren still behind,
In yonder world in sin inclined;
Pursue the path which I have run,
O warn them ere they are undone."
"They have the means," the patriarch cried,
"Those means had I," the rich man sighed,
"O, but I neglected them, and now
Must perish in these flames below,
Perhaps were one sent from this world
To preach, their souls would not be hurld
Into the misery I endure,
And it would make their safety sure,
Pardon me more, for God hath given

Sufficient means to lead to heaven,
And those on sin and folly bent,
Would not believe though one were sent
With solemn warnings from the sky,
To teach them how to live and die.

D. D. SHIVELY.

Rossville, Ind.

For the Companion.

Review of "Baptismal Regeneration."

Brother Holsinger:—In the *Companion* of February 6th I find an attempted reply to mine of August previous, and would have been noticed long ere this had I known of such reply. I accidentally came across the No. containing it while traveling in the state of Iowa, and I hasten to reply to some misrepresentations therein contained. I no more delight in controversy than does my friend G. W. English, but I feel it to be my duty to set myself right before your readers and the world.

In the first place I have endeavored to show that Faith, Repentance, and Baptism, were for, or in order to the remission of sins. I gave the word of God, chapter and verse, sustaining the proposition, all of which remain unanswered and unanswerable by my friend. He corrected me in regard to his belonging to a Baptist Church having a discipline. I did not say your church had a discipline. But that even the Baptist discipline was against him. He claims to be a *Regular* Baptist. I did not know to what order of the Baptist he belonged hence I only referred to the Baptist discipline which I again say is against him. He accuses me of putting undue stress upon the act of Baptism. I am well aware of that fact, that if your construction of my language was correct I would have put an undue stress upon it. But how you or any other man can come before the readers of the *Companion* and indicate that I have been teaching the doctrine that Baptism alone was sufficient I am unable to comprehend,

and saying "surely such perverters of the right way of the Lord shall (unless they repent) be banished from the presence of the Lord forever." I think it will appear who are the perverters of the right way of the Lord before this controversy ends. You who require more of a believer than the word of God requires, or those that require only what the word requires. You will not baptise a person that can not tell an experience in which he must give satisfaction to your self-constituted judges, that God has indeed spoken peace to his soul. Now I ask you to give us some Scriptural examples of this *Modus Operandi*. Surely if there be such examples in the New Testament they will be easily found. The Prophet says truly that "Every word of God is pure; see that thou add not to his word lest thou be found a liar and he reprove thee." The Apostle Peter seems to put great stress upon Baptism when he says speaking of the preparing of the ark by Noah wherein eight souls were saved by water, the like figure where unto Baptism doth also now save us, (not the putting away the filth of the flesh but the answer of a good conscience toward God.) Now, sir, two things here are clearly taught. First; the act of Baptism with its antecedents is likened to the salvation of Noah and his family in the ark, while the deluge destroyed a sinful and gainsaying world, whereby they were transported from the antediluvian to the postdiluvian world.

Thus it is with the sinner, when he renounces the pernicious ways of this world, having truly repented of all his sins, having, in exercising faith in the Lord Jesus Christ, been *buried with him by baptism* unto death, that like Christ rose from the dead by the glory of God the Father, or, he is to walk in newness of life,

becomes transposed from the world of sin, and enters the covenant of grace, and is saved from his past sins, and all their consequences, as Noah and his family were saved from destruction by obedience to God's word in building and entering into the ark. Now if the doctrine the gentleman advocates is true, Noah and his family were saved from the waters of the deluge *before he entered the ark at all*, and God might have required him to give his experience of that mighty change. Would not Noah have been one of those that my friend alludes to who cried peace, peace when God had not spoken peace? Had God spoken peace to the souls of the Pentecostians, when Peter preached: "Repent and be baptized for remission of sins, and ye shall receive the gift of the Holy Ghost?" Had God spoken peace to Paul's soul when Ananias said: "Why tarriest thou, arise and be baptized, and wash away thy sins, calling on the name of the Lord?" No sir, he had not. Do you suppose the plan of salvation is changed since then? If it has I ask for the evidence. If there was ever a case where God would speak peace to a man's soul outside of obedience might it not have been in the case of Saul, when he was miraculously stricken down in his career of wickedness and crime? God did not do it for Saul; neither will he do it for you, or for me, my dear friend, unless he has changed the system of salvation, which neither of us would dare affirm.

I will next notice some remarks with reference to the conversion of the Eunuch. He says: "But if the Eunuch had not related his faith in the Lamb of God Philip would not have baptized him?" Now upon that we are perfectly agreed. Philip asked him if he believed with all his heart, upon which he answered: "I believe that Jesus Christ is the Son of God;" and upon this confession he baptized him. But there be those at the present day that would not have baptized him on this confession. They would have exacted an experience from him that God had

already pardoned all his sins. The Bible is too old a book for such new fangled preachers. It is appealed to in vain to prove that man can be (or is) saved before he yields obedience to the high commands of heaven's eternal King. Oh, such perverters of the word of God, will they not have a fearful account to give at the judgment seat of Christ? Jesus says: "I judge no man, but the words which I speak will judge you in the last day."

I here rest the case for the present, leaving it in the hands of God and the candid reader.

D. B. GIBSON.

Goshen, Ind.

For the Companion.

Where art Thou?

"And the Lord called unto Adam, and said unto him, where art thou?" Gen. 3:9.

This is the first question that God ever put to man. Adam had yielded to temptation. He had broken God's law. He was ashamed to look God in the face. When he heard his Maker approaching he fled. He vainly endeavored to hide himself from God's omniscient eye. He foolishly thought to escape from God's terrible justice. He fled! But where? He tried to hide himself! But what would conceal him? Nothing. He is summoned. He must appear. He is questioned.—He must reply. But what can he say? He has sinned, sinned foolishly, sinned wickedly. He can not with any show of reason or justice excuse himself.

This is just the case of every one of Adam's descendants. We have all sinned, sinned without any reason for doing so. We have broken a law which is holy, just and good. In addition to this we have rejected a gospel which is gracious, merciful, and full of compassion. We have refused to accept a pardon—a pardon procured at the expenses of the sacrifice of God's only begotten son,—a pardon freely offered, and urged upon us by everything kind and winning. We have refused to be reconciled to God, though he has sent his servants and his ambassadors to us beseeching us to be so. We turned

him the back, and not the face, we have wandered far from him; and now he comes near us and asks,— "Where art thou?" Where Lord! among thine enemies, afar from thee by wicked works, and fearing to see thy face. Where?—in sin, under condemnation and doomed to endless woe.

"We must all appear before the judgment-seat of Christ; that every one may receive the things done in the body. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. Guilt always dreads the eye of justice. The criminal always seeks concealment. From man we may hide, but who can hide himself from God? The eyes of the Lord are in every place, beholding the evil and the good.

Adam tried to hide but he could not. Aham tried to conceal his sin, but he could not. Hosts of great men, and rich men, and mighty men, and men of all classes, will beg of the rocks and mountains to hide them from the face of the Lamb, but all in vain. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

There is no place in God's universe that can hide us from the face of God. We must meet him. We must stand naked before him. We must account for every sin, of thought word, and deed unto him. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.— Oh, let us think of that day, when God shall single us out from among millions to stand alone before him, to be judged by him, when the history of our lives will be enrolled, and we shall be required to answer for every day, every hour, every minute, of our lives. In an unprepared state, what would we give for a hiding place then? How would we feel? What would be our reflections. God's eye will pierce us through and through; and conscience which perhaps slumbers now, will be wide awake then, and will take God's part against us on every charge.—

Then he will set our iniquities before his face, our secret sins in the light of his countenance. Then we will have no advocate, no friend, no way of escape, but be speechless before his glorious throne.

"Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there."

SAMUEL BEHM.

Derry Church, Pa.

For the Companion.

The Old Man's Thoughts.

A few thoughts upon this subject were suggested to my mind a few days since as I passed a very old man. He had hobbled out a few steps from his door, and seated himself on a block. With his staff he was tracing the ground at his feet, and a bright smile lit up his time-worn features. I would have given a "penny for his thoughts;" but for many shillings I would not have asked him for them—for there is always something so venerable, so reverential that one feels a natural inclination to treat with fatherly respect the man whose locks are silvered o'er with age. But it seemed to me that I could read those thoughts, for the old man's face, I said, was lit up with a smile, and, mirror-like, reflected the very broodings of his soul.—Let me see if I can divine those thoughts. They dwell not on those marks he makes upon the ground; this he does unceremoniously,—perchance 'tis force of habit, but his mind has gone far back to the scenes of his childhood. He remembers the time when his father imprinted soft kisses upon his cheek; when his father took him upon his knee, and recounted to him his adventures with the fierce wild beasts of the forest; his encounters with the red man, or his struggle for freedom with the sons of Britain; he thinks of his playmates who ran and wrestled, fished and hunted with him.—He comes to the time when his heart first throbbled with strange emotions—emotions, the promptings of first love for some fair creature of the land. How bright his face is now;

what pleasant workings of the imagination as he thinks of the wooings and winning of that fair one's hand; and still his face is bright as he traces the pathway of his married life, recounts the joys and sorrows his wife has so faithfully shared till death came and tore that wife away! Look at him now.—See one tear, another and another roll down the furrows of his cheeks, and we hear him soliloquise, *she's gone! she's gone!* May God bless her and have mercy on me!

Some moments pass! A dark shade rests on his countenance.—Now it begins to break away: his thoughts have turned to his children. He has still something to live for. They are dependent upon him for counsel and training, and he thinks how he has led them on. Now his face wears frequent changes. This child has done ill, speaks sorrow; this one has done well, speaks joy, gladness, even exulting pride. These laid aside he looks over his business transactions. This I did as became me; that I would that I had never done; this one has acted honestly, and as a true friend; that one has duped, deceived me! He casts a glance over his frame and seems to feel a conscious pride in what these limbs, these once active limbs have done for him, and can hardly realize but that he still is young and active. But the sun which never rests, has moved along, and the shade has left the old man, and as we see him strive to rise, the tale is told. We hear him groan with pain as his frame only yields to half erect, and he totters as he walks back supported by his staff, where into the house we shall leave him; expecting soon to hear that "his race is run"—that "he has finished his course," and has gone to join the unnumbered dead!

J. S. GITT.

Adams Co., Pa.

For the Companion.

The hour of Devotion.

When the day with its cares and perplexities is superceded by a tranquil eve, and the last rays of the setting sun gild the fleecy clouds

that linger lazily in the West, and Nature gathers her faded robes around her and sinks to repose, what feelings of gratitude and devotion awaken the soul at such an hour? Not only does it recall the many pleasant interviews which in the past, and at a similar time were enjoyed with dear and devoted friends, but an eve fraught with the most profound interest, for all true believers both of that age and of this. The one on which our Savior instituted the ordinance which he commanded to be observed by his disciples as a memorial of his sufferings and death until he should again appear; and after which he in company with the faithful few repaired to the garden of Gethsemane.

"That hallowed spot: resort of one who died
Our souls to save,"
And make them meet for a blest inheritance
Beyond the grave.

'Twas there that he in agony petitioned to his heavenly Father, not so much for deliverance from his pending sufferings as for strength to endure and fulfill, to a letter, every prophecy respecting his career upon earth, thereby setting an example for all believers, who, when assailed by evil on every side, should commit ourselves to his guidance, firm in the belief that when the object of his sufferings is accomplished in us, he will receive us to glory, whither he has gone to prepare for the faithful of every generation a habitation fairer than imagination can conceive, and durable as his own existence, which is from everlasting to everlasting.

S. A. MORT.

Dayton, Ohio.

GUILT, though it may attain temporal splendor, can never confer real happiness; the evil consequences of our crimes long survive their commission, and like the ghost of the murdered, forever haunt the steps of the malefactor; while the paths of virtue, though seldom those of worldly greatness, are always those of pleasantness and peace.

THE remembrance of duties, heartlessly performed, gives little satisfaction.

Selected by W. G. Schrock,

"The Union of Believers with Unbelievers."

In reply to a query proposed in No. 22 of the Companion.

When God separated a people for the glory of his name, he purposed that the separation should be complete; hence, witness the laws he gave to Israel. He had called them forth from bondage, and given unto them a code of righteous laws, the observance of which would insure life and happiness to those who had received them. But although he is "plenteous in mercy" yet he also tells them that he is "a jealous God" and warns them that he alone must have their affections and worship. Seeing the dangers that beset their path in going amongst worshippers of strange Gods, he interposed barriers in the shape of commandments against any unions being formed between the sons and daughters of Israel and those of the non-separated people or nations.—He foresaw that such unions would inevitably tend to lead astray his chosen people from that undivided worship of himself, that alone can please him. Listen to the words of his covenant: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall destroy their altars, break their images, and cut down their groves; for thou shalt worship no other God; for the Lord, whose name is jealous, is a jealous God; lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." *Exod. 34:12-16.* It is plain that the Lord would not allow a division of the affections of his people, and it is equally plain that it was to guard against this fatal step on the part of his chosen ones, that he warned them against intermarriage with aliens.

As a result of the departure from this law to Israel, witness the case of their noble and wise King: "Solomon loved many strange women together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Idonians, Hittites."

"It came to pass when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God as was the heart of David, his father." *1 Kings 9:1-4.* Israel was a peculiar and separate people from the rest of the world. In like manner hath God chosen us out of the world, and not to mingle with it, especially when it comes so near home as the marriage relation is concerned.

Hear the apostle Peter on this point: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

Seeing that we are as much a separated people as Israel was, the query now presents itself, can we with impunity and at pleasure, again mix up with that from which we have been separated? Can we take to our bosoms, and love and cherish that from which we are cut off? We are cut off from those of the world as affectually as Israel was cut off from foreign nations.—They were frequently mixed amongst these nations, but were none the less a separate people, and when they came in contact with these aliens was the time for them to be tested, to see whether they would obey the commandments of the Lord, or follow out their fleshly inclinations. When we become "God's people" we are under God's laws, and can no longer consult our own expediency, or likes and dislikes, but regardless of all consequences, however severe, we are bound to consult the law and do it. Let the reader compare *Deut. 7:1-4* with *2 Cor. 6:14-18.*

If language can be framed that will more effectually exclude the people of God, from forming a reunion with that from which the Lord has separated them, then we would like the task undertaken.—

On the part of Israel the Law says, "Thou shalt make no covenant with them," "neither shalt thou make marriages with them." On the part of Christians the Law is equally imperative: "Be ye not unequally yoked together with unbelievers."

In order to place the matter beyond all dispute as to whether the Lord's people are bound by the law as quoted from *2 Cor. 6:14-18* we will refer to another portion, where Paul makes an application of the law in the case of marriages. This is found in *1 Cor. 7:29-40.* "The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, *only in the Lord.*"

One thing is clear, that a member of the Corinthian Church was allowed her own choice of a husband, but that choice was limited to a certain company known as the people of God, for they alone are "in the Lord." If she married an unbeliever, then is it not equally clear that she disregarded the law, and married one who was out of the Lord: never having come into covenant relationship with him, or taken upon him his name.

Again, in order to place the matter beyond further dispute refer to *1 Cor. 7:12-14:* "If any brother hath a wife that believeth not, and she be pleased to dwell with him let him not put her away. And the woman that hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.—But if the unbelieving depart, a brother or sister is not under bondage in such cases. The apostle here provides, we see, for those cases where believers at the time of their conversion were already united with unbelievers, and they, knowing the law, both as given to Israel and to followers of Christ, were at a loss what to do in such a dilemma.—They knew that there was no fellowship between righteousness and

unrighteousness, nor any communion between light and darkness; they were sure also that a believer had no part with an infidel, and in this position, the question of separation had arisen. The apostle provides for such cases as we have read above, and from this we learn that it was a settled point with believers in those days that no one, who was called out of the world, being unmarried, had a right to unite himself with a worldling in this most binding of all social ties. No doubt in the cases as above provided for, the believers, seeing that they had been separated from the world, look back to the days of Ezra and Nehemiah, when Israel returning again to their allegiance to God, were compelled to "put away their strange wives" ere God would turn away from his fierce anger, and reasoning from this they evidently thought that they too had a duty to perform in this respect. But in case of Israel it was a direct violation of God's command, whilst in their case it was an emergency resulting from their adoption into the new system that had supplanted that which was vanishing away. But it goes clearly to establish the law in relation to marriage, at least as understood in those days. There was no such thing as yoking believers with unbelievers or marrying out of the Lord then. Why should there be now? Is it because the same law is not in force, or is it because believers now are less mindful to regard the law? We think it must be the latter.

It is a lamentable fact, that the believers of to-day, in many instances, consult their own fleshly inclinations more than they do the law of Christ. If they do find some law that conflicts with the course they desire to pursue, we are pained to know that they attempt to spiritualize away the plain testimony and thus quiet their consciences in the matter. We are free to confess, for our part, that we cannot see what reason a person can give for seeking a union with an unbeliever, even apart from the positive prohibitory laws given for their govern-

ment in such cases. It surely is a mistaken idea, for there cannot exist that sweetest of all fruits, which the marriage relationship should yield, viz: *a perfect union of sentiment and purpose*. The aim of a Christian in this life is to so live as to perfect a character for the age to come; to work out our salvation with fear and trembling, and in order to do this we need all the assistance possible. Is this to be obtained by marrying a spiritualist, an infidel, or a worldly minded individual? Can the time of their union, the long evenings of winter, or the other opportunities of converse, be pleasantly and profitably spent in talking of the glorious hope of the coming age, with the share that each is to possess in its glories? No, alas, no. One has a hope while the other has not. One is in Christ, but the other not. "One shall be taken, but the other left." One will sit down in God's Kingdom, but the other will be shut out. What a prospect to look forward to, to say nothing of the great and insurmountable difficulties such unfortunate unions (often) produce in this life. It is a poor excuse for brethren to say that their partner is interested in the truth, and they will marry them feeling confident that afterwards they will come to a full knowledge of the truth and obey it. As well might Israel have conjured up excuses for violating the law of God in their cases.

Allow us then to lift the voice of warning to our brethren and sisters, especially to those who are yet young, and to such we say be very careful where you place your affections, and never entertain for a moment the thought of setting aside the commandments of God for the sake of gratifying your fleshly inclinations. If you consult your highest happiness in this life, and your certainty of title to that which is to come, obey the commandments and keep your necks under the yoke of Christ, but never join yokes with an unbeliever.

It costs us more to be miserable than would make us perfectly happy.

For the Companion.

Our Title.

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Dear reader: Have you ever reflected deeply and prayerfully upon the above lines of an old and popular hymn? Can you read your title clear to the mansions above? If so, you can bid farewell to every fear, and wipe your weeping eyes. Every one of us that has entered into covenant with God, through baptism, has a good title. But, dear brethren and sisters, let us carefully examine our title and see if it is clear. Perhaps there may be a mortgage or a delinquent tax unpaid. If so our title is not clear, and we should go to work to redeem it, or the mortgage may soon be brought to a close and our title taken from us; and O, how lamentable it would be if we should lose our title to the Heavenly Canaan.

J. G. NEHER.

Delphi, Ind.

For the Companion.

A Fragment.

It is of particles that everything is made—every drop is that which added to the ocean: the stream that winds along the hillside, flows on until it reaches a larger, and thence on to the great body of waters. So in religion and science, a gem of sentiment added here and there, helps to swell the onward current that flows toward the seat of wisdom and knowledge. A word, a thought is a trivial thing—but it is of thoughts and words that our priceless volumes of literature are composed.

Then despise not the small things of life; they are the stepping stones that lead to greater, to higher things. Man's destiny is "onward and upward" in the scale of progress; his own hand is drawing out the thread of his existence, and upon this are left traces of his actions and motives, whether they have been good or evil.

L. H. MILEER.

Valley Farm, W. Va.

The happiness of the heart induces seriousness, not noise or mirth.

The Christian Soldier.

There must be endurance as well as action—fortitude must offset courage. Indeed, this is the only ultimate test of a true and faithful spirit. A devotion less than the highest may be sustained by the activities of actual conflict; the roll of drums, the clash of arms, the stimulus of competition, the cheers, shouts, and indeed the shriek and groans of battle, have a sympathetic power that may keep even a mercenary to his work—much more an enthusiast. But let a limb be suddenly shattered by a shot, or, still worse, let some sore disease strike the soldier down, and the stuff that is in him appears, of what sort it is. If the fever or the flux, on the mattress in the friendless hospital, does not discourage him, if his glazing eye brightens at the glimpse of the distant flag; if his ear catches the passing tread of his comrades, and tingles at their acclaim; if the name of his leader fixes his wondering faculties, and makes him forget his pains; if he can die, saying that the sacrifice was nothing for his love to make—then we know that this was a true soldier, and all men cry, well done!

This is no uncommon or peculiar test, either, that belongs only to soldiers and military life. It is of general application. From the school-boy at his task, or the child out of his parents' sight, to the statesman toiling in the unrewarded night, and the missionary whispering Jesus as he dies in the jungle, it is the same, and always an ultimate test of earnestness and loyalty. To suffer well, unheralded and uncomplaining proves the hero. Can we not see why God permits so much trial and suffering to fall to the lot of his children? Is he unkind to them—is he unmindful of their happiness? Rather, if it became him to make the Captain of their salvation perfect through suffering, will he not make those sufferings the very example of the means of their perfecting and purification.

The weapons of our warfare are not carnal, but spiritual, and the alambic of trials is a means of spiritual refining. A great captain among men can do somewhat even with the

merest brute material. If he can keep his masses together long enough to hurl them upon the foe, and they make the onset without breaking, he will often effect his purpose—he does not need heroes for that, but heavy controllable machinery.

It is not so with the Captain of our salvation in his conflict with principalities, and powers, and spiritual wickedness in high places. His recruits are nothing till they are spiritual veterans. They must be tested in the inner man, before they can bear his armor. This is the reason why they are passed through such fiery trials. They might fail otherwise, and in the ruin of their failure involve not only their own salvation, but his wider purpose.

O, the blessings of the pallet bed in Christ's hospital! To the sufferer comes with his pains the sweet assurance of his soldiership and acceptance, of which he often had misgivings when in health, and amid the excitements of the march and field. By his side, too, often stands the great leader, of whom, perhaps, he rarely had a glimpse when he was under arms—to whom he could rarely or never speak, for lack of time, and for the distance that duty bred. But now that most revered form passes often through the wards, and pauses by the bed, and takes the fevered hand, and looks with Divine love upon the sorrowful face. Nay, he sits down, and says gentle words of home soon to be gained, or perhaps—thrilling the chastened heart with a stranger joy—of greater victories soon to be won, in which the recovered soldier shall bear a part. O, Christian brother, hast thou known these sweet uses of adversity? If not, earnestly covet them; for be thou sure that if thou art of Jesus they will come to thee. There is no son whom he loveth but he chasteneth—otherwise, they who thought they were sons find themselves unrecognized, and must wander forth, uncared for by sweet, homely discipline.

WHEN we profess to ask for advice, we often seek only for approbation.

Posture in Prayer.

The common attitude of worshippers in the East is kneeling, with the upper part of the body now erect, and then thrown forward, so as to bring the head in contact with the earth; they alternate between the one posture and the other. In this case, it will be observed, the worshiper remains on his knees, even when he bends forward, with his face to the ground or floor. It is remarkable that three of the evangelists, in speaking of the posture of the Savior during his prayer in the garden, use three different expressions. Luke says (22: 41) that our Lord knelt down; Mark (14: 25), that he fell upon the earth; and Matt. (26: 39), that he fell upon his face.

In regard to the last two writers the variation seems to be only verbal; but how are they consistent with Luke? It is quite possible that their different parts of expressions refer to different parts of the same act. The Savior, habituated to the customary forms of worship, may have bowed his knees, and, without changing that position, may also have stooped forward, and inclined his face to the earth. This explanation conciliates entirely the evangelists with each other, and accords with the manner in which prayers is still offered. In Gen. 17: 3, it is said that Abraham, as he worshiped God, "fell upon his face" before him. This may have been a similar act, including the kneeling, as well as the prostration, though the latter only is mentioned. Another view is, which appears to me less simple, that our Lord knelt down at first, and then afterwards, as he became more earnest in his supplications, changed his posture, and lay prostrate on the earth.—H. B. Hackett.

The Bible.

Children may suppose that our English language has always been just what it is now. But it was quite different a few centuries ago. John Wickliffe was the first to translate the whole of the Bible into English. This was in 1380; about 500

years ago. We will give you a specimen:

"Therefore whenne Jhesus was borun in Bethleem of Juda, in days of King Eronde, lo. astronomyens eamen fro the east to Jarusalem, and saiden, 'Where is he that is borun king of Jewis? For we have seen his sterre in the east: and we comen for to worsheip hym.'

"And Mary seyde; 'Mi soule magnifieth the lord. And my spirit hath gladid in God myn helthe. For he hath behulden the meekness of his hand maiden; for lo for this alle generaciouns schulen seye that I am blessid; for he that mighty hath done to me greet things, and his name is holi and his merei is fro kynrede into kynredis, to men that dreden hym.'"

You would seareely recognize this. Perhaps you would think it the speech of some barbarous, unlearned people; and English people, at that time, were not very far advanced in civilization, for the art of printing had not yet been invented, and the Catholics governed the country, and they generally continue, even at the present day, to keep their people in great ignorance.—*Times and Witness.*

BE KIND TO YOUR MOTHER.—She guarded you when well, and watched over you when sick. She sat by you when fretful, and put cooling drinks to your lips, and spoke soothing words in your ears. She taught you to pray, and assisted you in learning to read. She bore with your childish ways. She loves you still, and works for you and prays for you every day you live. No one is so kind or so patient with you as she. Are you kind to her? Do you love her? Do you always obey her?

AFTER hypocrites, the greatest dupes the devil has are those who exhaust an anxious existence in the disappointments and vexations of business, and live miserably and meanly only to die magnificently and rich.

Every temptation is an opportunity of getting nearer to God.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 16, 1866.

EDITOR'S DIARY.

For the week ending Saturday, Oct. 13.

The week passed away without bringing anything specially to our notice. Indeed we have been dull, stupid, and drowsy all week, being not at all well, and it would have required something very animating to bring us into our usual spirits. Twice we attempted to write a word of information and encouragement to an anxious inquirer, and twice we laid away our pen, because we could not feel as we wished to. Those who have ever attempted to write under similar circumstances will appreciate our condition. We ask the special and ardent prayers of all our brethren and sisters in our behalf.

When we shall have this issue through the press we intend to visit Morrison's Cove, and attend a Love-feast at Clover Creek, when we hope to become somewhat invigorated in mind and body, as well as spiritually edified.

CORRESPONDENCE.

OAKLAND, PA., }
Oct. 8, 1866. }

Brother Henr.: Our series of meetings in connection with our Love-feast, closed yesterday evening. We had a very happy time. The church was greatly edified, and there were five added to their number of the faithful worshipping here.—*Brother John Nicholson*, of Ohio, was with us during our meeting.—May God bless him for his labors of love. We ask an interest in the prayers of our dear brethren and sisters, that the little flock at Redband may be increased in number, and in piety. I expect to go to Washington Co., Pa., to attend their Love feast on the 20th inst., and remain there for some 10 days, to preach for the people in Washington Co., and from there I will go to our district meeting on 5th proximo.

On the 15th of November next I expect to commence a series of meetings at Crooked Creek in this (Armstrong) Co., to continue several days.

There is a large field to labor in here. May the Lord send laborers to help us in his vineyard. We pray earnestly that the Lord of the har-

vest will send laborers that the precious harvest of the Lord may be gathered. Amen.

JOHN WISE.

MARION COUNTY, KANSAS, }
Oct. 1st, 1866. }

Dear brother Holsinger: After a journey of three weeks, I arrived at the above place. We had very much rain on the road. We found brother Miller sick with the chills. I am well pleased with the country. The timber is not as plenty as I might wish it to be, but there is plenty of good stone for fencing and building purposes. The soil is as good as I ever saw anywhere, and the location as good as a poor man can find, for getting a start. There are at this time seven members at this place, now living some 40 miles from the nearest place of worship by the brotherhood. There is a good field of labor here for a minister, and who is it that will come up to the help of the Lord against the mighty at this place. There is a great need of a speaker here. You will please send my paper to Marion Centre, Marion Co., Kansas, and, the Lord being willing, I will not soon trouble you to change my address again. I think the *Companion* indispensable in this far off Western land.

I remain your brother in the bonds of love.

JOHN P. NANCE.

PRESTON, JASPER CO., MO., }
Sept. 25th 1866. }

Brother Holsinger:—I should be pleased to occupy a few lines in your paper for the benefit of those brethren desiring to move West.

In the first place then, I would say that I have seen more or less of all the western states, and Jasper Co., Mo., suits me the best, all things considered, of any place I have seen yet, where a man of ordinary means can buy land enough to make a farm. Here we have as nice land for farming purposes as a man could desire. It produces Corn and Oats in abundance, and it is admitted by all to be the best for wheat that there is in the West; and for fruit of all kinds.

the world cannot beat it. But the greatest advantage that we have here over the North-east is found in raising stock. We have the most extensive of pasture; then the winters are so short that it takes but very little feed to see our stock through the winter. As far as the morals of the people are concerned you will find just as good neighbors here as you will find any where, but there are but very few of our church members in this country yet. There are only five in this neighborhood, that I have seen yet. We have meetings almost every Sabbath, and the people seem anxious to hear; but whether they will accept of the Gospel as we see it, is yet to be seen. There was a ministering brother here last week, from Ill., and bought land in this neighborhood. He preached to us last Sabbath, which was a feast to me that I shall remember for many days. He intends to move here next spring.

N. C. RICE.

Brother Holsinger; In reply to brother E. B. Cump I would say, my Bible reads: "The tree of life also, in the midst of the garden, and the tree of knowledge of good and evil." And now I wish to be understood, that, had our first parents partook of the tree of life (which they were permitted to do) they would have lived forever, and, I believe, become infallible; but before they did that they partook of the forbidden tree, and brought upon themselves that depravity of mind which is not subject to the law of God, nor indeed can be. I therefore cannot discover the error the brother seems to find in my article.

D. BOSSERMAN.

Gettysburg, Pa.

Dear Brother Holsinger:—Again we are enabled to impart the pleasing intelligence that two persons were, on the 23rd of Sept., added to the Church at Philad'a., by baptism. One (sister Martin,) was reported to us by her family as having reached the unusual age of 92 years, at the time of baptism. Though quite feeble, she had strength given for the

occasion. Submitted to the ordinance cheerfully, and rejoiced greatly in the evidence of pardon for past neglect during the long period of life. Truly her last days are her best ones. May the good Lord incline the hearts of others to follow.

E. HEYSER.

Philada. Pa.

Brother Henry:—I see considerable written in the *Companion* about paying preachers, which causes a query to present itself to me: Is it more harm or more inconsistent with the Gospel, for preachers to take money for preaching and traveling expenses (when needed), than for lay members to take money for conveying donation preachers to and from the place or places appointed for service. If so, will some one of our dear brethren say wherein it is. Or whether all the above is inconsistent with the Gospel. Again if our donation ministers pay those who are not in our church, for taking them to and from the place of meeting, should it not be refunded to them by the church, if they are in need. I am not speaking of myself and other brethren who are not needy, but for those that have need of help, for ministering brethren are not all alike in circumstances.

J. S. BURKHART.

ElDorado, Pa.

Announcements.

Brother Holsinger:—Will you please announce through the *Companion* that we intend, the Lord willing, to hold our Communion in the Duncansville branch, Blair Co., Pa., on Saturday the 3rd of November, commencing at 4 o'clock, P. M.—No preaching at the place next day, but there will be preaching, God willing, at several places in the vicinity.

We extend an invitation to all who feel to be with us, especially the ministering brethren.

J. S. BURKHART.

DIED.

In the Green Tree branch, Montgomery Co., Pa., Sept. 16th, of Typhoid Fever, brother MARK M. RILEY, aged 31 years. He leaves a wife and three young children to

weep o'er the grave of a devoted husband and an affectionate father. In the early departure of our beloved brother, we feel sorrowful when contemplating the vacant seat in our church, the loss sustained by all, through the departure of so useful a member of society, and we deeply sympathize with our sister, his parents, and the large circle of relatives, who mourn the loss of one who was loved and respected by all. He bore his sufferings with Christian fortitude, calmly met the approaching message, and resigned his departing spirit to the care and keeping of the Savior, then awaited the summons to depart and be at rest.

E. HEYSER.

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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards." The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

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VOLUME II. TYRONE CITY, PA., TUESDAY, OCT. 23, 1866.

Number 42.

THE CROSS.

Blest they who seek,
While in their youth,
With simple meek,
The way of Truth,
To them the sacred volume doth display
Christ as the only true and living way;
His precious blood on Calvary was given;
To make them heirs of endless bliss in heaven,
And e'en on earth, the child of God can trace
The glorious blessings of his sovereign grace.

For about, he bore
His Father's frown,
For them he wore
The thorny crown,
Nailed to the cross,
Endured its pain,
That his life's loss
Might be their gain;
Then haste to choose
The BETTER part,
Nor DARE refuse
The Lord their heart,
Fast he DECARE
"I know you not."
Then deep despair
Will be your lot!

REFLECTION.
The part—where is it? It has fled.
The future? It may never come.
Our friends deprived? With the dead!
Ourselves! Fast hast'ning to the tomb.
What are earth's joys? The dews of morn
Its honors? OCEAN'S weathing foam.
Where's PEACE? In trials mockly borne.
And JOY? In heaven, the Christian's home.

SELECTED. [BARBARA M. SLINGLUFF.]

For the Companion.

The Second Coming of Christ.

Continued from page 138.

We endeavored, in our last essay, to prove by Divine inspiration, that Christ will make his second appearance again in this lower world, and also in what state of mind we should be at that grand era of the world's history. We think no one who believes in the plain teachings of the Bible will dare to contradict this, since it is one of the fundamental ideas dwelled upon by the inspired writers. Many of the Old Testament writers in their far seeing prophetic visions hinted at his second advent. Christ himself taught the same doctrine personally to his disciples, while in the flesh. Then we need not wonder why the writers of the New Covenant treated so largely and freely upon the same topic. It was a part of God's revela-

tion to mankind or else the Savior would never have revealed it to his followers, and likewise would not have been recorded but for our especial benefit and profit. St. Paul writes on this point, thus: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Then since the Bible teems so richly on this consoling point, we cannot otherwise conclude, but that it must be essentially necessary to procure our salvation. What God says we must certainly do with a cheerful heart, if we would be happy. The Savior on one occasion directly commands his disciples to be also ready. "Therefore, be ye also ready; for in such an hour as ye think not the son of man cometh." On another occasion he positively commands them again to look up and lift up their heads, in language like this: "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." When are we to look up and lift up our heads, and for what purpose? Why, "When these things begin to come to pass"—namely, the sighs of his coming; also because our "redemption draweth nigh" that is the time of his coming approaches, when he will take sway over all the world and rule supremely over all nations, kindreds, and tongues. One of the principal objects of Christ's coming is to complete our redemption. It is true he redeemed us so far from the curse of a broken law, when he purchased redemption for us with the price of his precious blood, that we can again have a free access to a throne of grace. He set us on a free footing, made us free agents without distinction of race or color;

so that man can procure his salvation on these conditions, providing he submits to his divine laws.

Notwithstanding all this, he did not choose to complete our redemption on account of the curse under which, as the apostle says, "the whole creation groaneth and travaileth in pain together until now." What the apostle meant by the term "creation" is not very clear. Some think he had the human family in view only. Others the whole living creation; both man and beast; but we think not only the animal kingdom or a part of it was meant, but also the vegetable and mineral kingdoms, in fact the entire globe and everything that pertains to it is subject to this curse, under which the whole creation groaneth. A curse is the opposite of a blessing, and the principal definition of it is the cause of great harm, evil, misfortune, or unhappiness. It includes sin with all its consequent evils. Unto the great progenitor of our race it was said "cursed is the ground for thy sake," &c. This curse pervades all matter; even this little clod of clay, this earthly tabernacle in which we live for the time being, is subject to it in the form of pain, sickness, &c., of which the apostle John makes mention in his apocalyptic writings. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." But these things cannot take place until that "new heaven" and that "new earth" shall be formed. When "the last trump" shall have sounded, and "death is swallowed up in victory." This we think must undoubtedly be the time referred to when "there shall be no more curse." Then, and not until then, can God's people be fully redeemed from the curse of a broken law. As it was in the days of pris-

tine glory, before sin contaminated our first parents, so shall it be now. No pain, no sickness, no death can any more mar the welfare and happiness of mankind at that glorious and consoling time of the world's history. And as nothing but union and communion existed between the creature and the Creator before the fall of man, so will it be again when the curse shall be removed and our redemption accomplished.

Again, as far as Christ's true people are concerned, he will come for the purpose of raising them that sleep from their graves. Job, that "perfect and upright man" and who flourished many centuries before the birth of our Savior, seemed to have a faint hint of the resurrection of the just. He said, "And though after my skin worms destroy this body, yet in my flesh shall I see God." The apostle Paul, in his first letter to the Corinthian brethren, writes thus on this point: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." See also verse 42, 1 Thes. 4: 14—16: Not only will he raise the sleeping saints at his coming, but likewise change those who are yet alive at that consoling age of the world. But only a consolation it will be for those who know him and love his appearing.—Some few Christians will perhaps remain on the earth at his coming and those he will change from mortal to immortality. This thing will come to pass without notice, especially to the unconverted. "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."

However surprising this changing will be to those who look not for him, it will not be so to the waiting saints who are ever ready and waiting for his coming. Christ will come not only also to change our sin-stained bodies, "like unto his (own) glorious body." But will receive us unto himself in some aerial habitation in glory, as the following Scriptures will clearly go to show: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord." The place of meeting his people in the air is not precisely described in the word of God, but by all appearance must be in the immediate vicinity of this earth, when he will invest them with great power and authority, according to their worthy deeds accomplished while in the flesh. St. Paul in his first letter to the Corinthians writes: "Do ye not know that saints shall judge the world?" And if the world shall be judged by you are ye unworthy to judge the smallest matters? "Know ye not that we shall judge angels." The Savior on one occasion said to his disciples, "When the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In Daniel's vision we have the following language, which evidently goes on to demonstrate this point of our subject; namely, the judgeship of the saints: "I beheld and the same horn made war with the saints and prevailed against them; until the ancient of days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." The Lord then at his coming shall invest his people—the saints—with great power and authority, that they may participate in judging the world and angels too. Not only so, "But they shall be priests of God and of Christ, and shall reign with him a thousand

years." May it also be the lot of each and every one of us to share like privileges with his holy saints in all the joys and blessings of his people.

We have now briefly noticed some of Christ's objects in view, which he no doubt will accomplish at his coming, as far as his true people are concerned. Namely: For the purpose of completing their redemption; for raising them that sleep from their graves; for the purpose of changing the living saints from mortal to immortality, and receive them into some aerial abode of glory; and lastly to clothe them with great power and authority, according to their deeds done in the body.

In regard to the ungodly at his coming, Christ will first cast Lucifer, that great archenemy and insidious enemy of souls into the bottomless pit. This he will accomplish through his angels. "And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years." He comes to destroy the powers of wickedness. "And the kings of the earth, and the great men, and the rich men, and chief captains, and the mighty men, and every bondman, and every freeman hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand."

Not only will he destroy their works, but will punish them with an everlasting punishment, and banish them from his presence, and the power of his glory. Can the Lord do otherwise than to visit such terrible retribution on the children of disobedience. Verily not. He said "Vengeance belongeth unto me, I will recompense, saith the Lord," and "It is a fearful thing to fall into the hands of the living God." God is merciful, but remember dear sinner he is also justice. Whatever blessings he has promised his followers he will without fail bestow, and

whatever he has threatened the sinner he will certainly carry out in due time. However much the Lord will ameliorate his people in his kingdom, just in the same proportion, on the contrary, will the sinner be deteriorated and consigned to never ending misery and woe.

I cannot close this essay without making some mention of the probable condition and hopes of the Jewish people at Christ's coming. The reader is, I trust, well aware that they reject the doctrine of Christ's first coming, but believe in the Old Testament, and expect a Savior yet to come. At an early age of the world God chose them from the rest of the nations of the earth to be his people. Out of that peculiar people the Savior of mankind was to come at an appointed time. In due time he was born in their very midst. Notwithstanding this they rejected and despised him, and finally passed sentence on him to die the ignominious death of the cross.—Thus the Jews, once God's separate and peculiar people, stained their hands with the precious blood of a Crucified Redeemer, and, with one heart and voice they cried before Pilate: "His blood be on us and on our children." On account of this greatest of sins the wrath of God was poured out upon them in such torrents that they became the most unfortunate people on the whole face of the earth. Every man's hand it appears was turned against them. Their beautiful city, their heaven on earth, was taken from them by a protracted siege at the hands of Titus. Thousands and multiplied thousands were put to death. Some were shut up in the city and starved; some were put to death by the sword; others were exposed to wild beasts and torn.—Many were carried into captivity; the rest perhaps fled to other places to seek refuge from the avengers of blood. By and by they became scattered all over the world so as to become a by-word among all nations. From the time their persecutions commenced until very recently they could find no spot whereon to rest the souls of their feet.—

As long as they are outside their own land they are treading upon strange ground. But it appears there is yet a glorious time in reservation for the downtrodden and despised Jew. We have strong Scripture evidence that the Jewish nation will again return to its own land and be reunited. "Thus, says the Lord God: behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land," &c. On this point see chapter 37. Ezekiel 34: 25—31.

We have lately learned from reliable sources, we think, that there is quite an excitement among the Jews in general to return again.—Not a few have returned already to rebuild their capital. We are anxiously watching a further move in this direction. "Jerusalem is to become the seat of the Jewish capitol, and Christ will become their King." Isa. 24: 22.

W. G. SCHROCK.

Berlin, Pa.

Be Therewith Content.

In so far as the outward arrangements of Providence are concerned, it is both ungrateful and unwise to manifest discontent. Will we be so presuming and rash as to ask him to transfer to us the reigns of government? Infinitely wise and good, is it not safer to trust him with the disposition of all things around us, as well as those which immediately concern us? That is a true philosophy, as well as a desirable religion, which teaches us in whatever situation we are, therewith to be content. Not meaning such a content as will lead to indolence and self-indulgence, or repress effort in the direction of our own moral improvement; but having employed all right means for our own advantage, and with suitable diligence and perseverance, to be content and satisfied at what is evidently the will of God in regard to us, in the choice of our position and the ordering of our circumstances.

We may vainly imagine that we know better than God what would

suit us best; but if our knowledge was more extended, and hence more like the knowledge of God, we would be more diffident of our own judgment. Oftentimes the changes most eagerly coveted, if they could be effected, would prove our greatest curse; and the greatest sum of human happiness is often the result of the defeat of our vain-glorious plans. The sullenly discontented, while contrasting their circumstances with those of others, would scarcely be willing to exchange places on equal terms; in such a case they would be ready to stipulate for some amendment in the new condition upon which they were about to enter. So it would ever be. The ideal good is always in the future; it is a beautiful phantom, which eludes and retires from the warm embrace. Hence religious contentment shields from a thousand embarrassments and abortive projects, which disorder our present life. This, while it receives all things from the hand of God with gratitude, is consistent with that holy ambition which aspires after a happiness altogether perfect, and an inheritance incorruptible and undefiled, reserved in the heavens.—*Presbyterian.*

The Holy Spirit kindles in every one in whom He dwells the desire of things invisible. And since worldly minds love only things visible, this world receiveth him not because it rises not to the love of things invisible. In proportion as secular minds enlarge themselves by the spread of their desires, in that proportion they narrow themselves with respect to admitting Christ.—*Gregory*

Heaven is not a thing without us, nor is happiness anything distinct from a true conjunction of the mind with God in a secret feeling of his goodness and reciprocation of affection to him, wherein the divine glory most enfolds itself.

The obligation to enlighten conscience is anterior to the obligation to follow conscience.—*Micaiah*

For the Companion.

A Crumb of the Bread of Life for a Suffering Sister.

NUMBER V.

"Jesus wept." What a sublime lesson do these tears teach the children of sorrow! They show that we have "an High Priest, who can be touched with the feelings of our infirmities." In the tears that flowed from the eyes of our Incarnate God at the grave of Lazarus, we read the blessed truth, that we have a "Brother born for adversity"—an "Elder Brother," whose heartstrings are entwined with those of his children. That Holy Weeper, who bowed in tearful sympathy with the sisters of Bethany, around the sepulchre of their departed brother, is now "made higher than the heavens," the Disposer of all events, the Dispenser of all grace, and bears you, and all the smitten ones of his flock, not only on the bosom of his love, but in the arms of his power. The stroke that laid you on a bed of suffering, is felt by him who is seated on the Throne of Universal Empire—not as you feel it, but in such a sense as to make him cognizant of it in a mysteriously sympathetic way. The blow that has prostrated you, and oftentimes racks your physical frame with pain unspeakable, touches, also, a sympathetic cord in the heart of Jesus, drawing down into your own the refreshing dews of his love, the soothing consciousness of his presence, the quickening power of his grace, the blessed sense of his interest in you and his intercession for you.—It cannot be otherwise, for the Head must feel when a member of the Body suffers. If we are united to the Lord Jesus by a "living" faith—branches of the true vine—our afflictions and burdens are borne by him in a way that, instead of making them positively less, will give us the sense of reduction of their weight in the preponderance of Divine sympathy and grace. Oh ye suffering disciples of Jesus, who are smirking under the rebukes of his "love," the vibrations that are evoked from your painfully quivering heart-strings, are heard in heaven. Your

trials may be many, varied, and intense, but in them all you can press to your bosom the soul's amulet of love—the friendship of Jesus—and rest your soul in the blissful assurance that out of all your afflictions the Lord will deliver you! Are you confined to the chamber of sickness? Are wearisome nights appointed unto you? Has death darkened your dwelling and spread the fall of desolation over your once sunny home? Has the heart you fondly trusted, in whose central core you lived, and from whose love-cells you drew the honey to sweeten and gladden your life, become cold and estranged? Has providence stripped you of your temporal possessions? Does the fierce, cold, benumbing blasts of adversity make your pilgrimage one of tears and sighs, doubts and misgivings? Is there conflict within and darkness without, contrary winds and crushing temptations, now surging on the topmost billow, now struggling in the threatening depths? Even so, even so, will be the response that comes from the heart of many a reader. One or the other of the particulars mentioned, is experienced by every follower of Jesus, and some, alas, may have all these purging fires concentrated upon them at the same time. "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." The great man of Uz found it so, and justified God in his fearfully winnowing and stripping discipline, in that remarkable outburst of his acquiescent soul, *the Lord gave and the Lord hath taken away: blessed be the name of the Lord.* "Let every child of the covenant think this: that the sympathy and grace of Christ, the love and comfort of the Holy Ghost, are as much his as if no other in this wide world needed them; as much as if they were intended for and offered to him alone.

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and patience." Study that wondrous chapter in Paul's epistol to the Hebrews, (11.) which

is a monument of faith and holiness, towering above the ages, throwing its majestic shadow brighter than the sun's meridian splendor over the whole church of God. Sore has your trials are, they are light as compared with those of the Martyrs; nothing compared with those who had trials of scourgings, bonds, and imprisonment; who were stoned, sawn asunder, slain with the sword; who wondered about in sheepskins and goatskins, being destitute, afflicted, tormented; who lived in holes and caves of the earth! Ver. 36, 37, 38: "What a cloud of witnesses to testify to the power of faith and the sustaining energy of the Divine sympathy, and to rebuke our murmurings when the furnace is heated but a little. A life of pious, patient suffering is, under the circumstance of a nature disrupted from God by sin, a lofty privilege. Such an arrangement in the Divine Economy is a powerful proof of the foresight and goodness of God. Look up to the Throne, my elder sister, and all who are under the rod, (and who is not?) and antecedent to the patrimony of bliss reserved for the faithful receive the end of your faith, even the salvation of your souls. He who sits on the Throne is full of grace, and will make your couch of suffering a cradle of mercy, and sing over your restless spirit the soft, soothing lullaby of the realms of song. He will surely come at the right time and take the believer home to Eternal Rest. Blessed be his name! *There is no travail with him.*" "Lo! I am with you always, even unto the end." This precious assurance is given to the One Body, and as much to every member in it, as if the church consisted of but one member. Jesus has ever ready to succor, and lift us out of ourselves, and turn the darkest dispensation into a means of spiritual culture. Never were the notes of Isaiah's harp more rapturously eloquent and sublime than when it rolled forth, in prophetic strains, the most blessed, central truth of the dispensation of grace: "A man shall be a hiding-place from the wind, and a covert

from the tempest: as rivers of water in a dry place; as the shadow of a great rock in a weary land." Oh the condescending goodness of God! The marvellous grace of Jesus! Turn the moral kaleidoscope as we may, the heaven-lettered truth stands radiant before our eyes. "By the grace of God I am what I am!" A hiding place from every wind, a covert from every tempest; rivers of water in every draught of the soul; the shadow of the Rock of Ages in every heat of temptation and trial, is Jesus to every member of his flock. David's plaint is echoed from the hearts of all who covet the rest and security and blessedness of the fold into which the sheep shall eventually be gathered; "Hear my cry, O God; attend unto my prayer: From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the Rock that is higher than I." And again, "The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust." No wonder that David was a man in whom God had pleasure, when he honored God by such confidence, such a bold avowal of his sovereignty, goodness, and power. In severe affliction and depression of spirit, when he exclaimed, "All thy waves and thy billows are gone over me," he soon struck the key-note that set all the jarring elements of his experience into harmony with the everlasting spirit-song of the Trinity; "Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me." This song is the adumbration of redemption's eternal alleluiah. It is the "substance of things hoped for." It is the thrilling interlocking of the soul of Jesus with ours in every circumstance of life. It is a miniature heaven in the bosom of the believer, though he make his bed to swim, and bathe his pillow with tears of affliction. This song is for all who are in Christ, and none will sing it yonder who do not hie the first notes here.

C. H. BALSBAUGH

Union Deposit, Pa.

For the Companion.

Humility.

"Humility consists in lowliness of mind, a deep sense of one's own unworthiness in the sight of God." (Webster.) Or, in other words, a lowly disposition of mind, wherein a person has a low opinion of himself when compared with God. It is the effect of divine grace operating on the soul, and always characterises the true Christian. The heathen philosophers were so little acquainted with this virtue, that they had no name for it. What they meant by the words *wenese*, was meanness and baseness of mind. But humility does not oblige a man to wrong the truth or himself, by having a meaner or worse opinion of himself than he deserves. Neither does it oblige a man, right or wrong, to think every body else wiser than himself. For instance, a wise man cannot believe himself to be less qualified to give instruction in the ways of righteousness, than the ignorant multitude; I mean spiritually ignorant, who are in this state or condition for the want of spiritual or gospel teaching, and consequently following the natural inclinations of the carnal mind, which is not subject to the will of God neither indeed can be; such as pride, haughtiness, arrogance, self-esteem, &c. Nor the good man, (comparatively speaking) that he is not as good as those that are desperately wicked. Humility does not oblige a man to treat himself with contempt. It looks more like pride or affection, than humility, when a man says such things in his own dispraise as others know, or he himself believes to be false; and it is plain, also, that this is often done merely as a bait to catch the praises of others. Readers, let us divest ourselves of this hypocrisy. Well has it been said, "Carnal pride is bad, but spiritual pride is worse." The humble individual will not attribute any excellency or good to himself which he has not. He will not overrate any thing that he does; neither take him inordinate delight in his person or self. Nor will he assume more of the praise of a quality or action than

belongs to him. The humble man will ever carry with him an inward sense of his many imperfections and sins, with all lowliness of mind, ascribing all he has and is to the grace of God.

The evidences of true humility will be expressed by the modesty of our appearance. The humble man will consider his age, abilities, character, function, &c., and act accordingly; neither will he aim at anything above his strength, but prefer a good name to a great name.

Again, humility will express itself by the modesty of our conversation and behavior; we shall not be over talkative, stubborn, forward, envious, discontented or ambitious.

Having thus far progressed let us notice the advantages of being in possession of this true christian grace, the knowledge of which we will select from the infallible rule the word of God. Its acceptance in the sight of God, is well pleasing. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price. 1st Peter 3:34.

Again, it has God's gracious promises. But he giveth more grace; wherefore he saith, God resisteth the proud, but giveth grace to the humble. James 4:6. The meek will he guide in judgment, and the meek will he teach his way. — Psalms 25:9. Another great advantage of humility is, to preserve the soul in great tranquility and contentment. "The humble shall see this and be glad &c." "For the Lord heareth the poor and despiseth not his prisoners." Psalm 69:32, 33. And to make us patient and resigned under afflictions, as exhibited by Job, "In all this Job sinned not nor charged God foolishly. Job 1:22. In short, well has it been said "that it enables its possessor to exercise moderation in everything."

Having noticed a few of its numerous advantages, let us, dear rea-

der, in order to obtain this excellent spirit remember,

1st The example of Christ. Phil. 2: 6, 7, 8, "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross."

2nd That Heaven is a place of humility. Rev. 5: 8. "And when he had taken the book, the four beasts, and four, and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors which are the prayers of saints." If intelligences from heaven can come in humble adoration before his throne, can we not remember that our sins are numerous and deserve the greatest punishment. "Wherefore doth a living man complain, a man for the punishment of his sins." Lam. 3: 39. But in conclusion, for our encouragement, let us remember that the greatest promises of good are made to the humble: "For thus saith the high and lofty one that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." Isa. 57: 32. "God resisteth the proud and giveth grace to the humble." 1st Peter 5: 5. "The meek shall inherit the earth." Matth. 5: 5. May God help us all to realize what humility is, assist us to practice it, help us to consider its advantages, make us willing to follow our worthy examples as given by God's word, and his true followers, who for us a pattern have laid, is my prayer; Amen.

JOS. AMICK.

Idaville, Ind.

The principles of the Bible broadcast among the nations—the seeds of their moral renovation—the elements of their delivery from the dominion and the miseries of sin.

For the Companion.

Exchanging of Ministerial Labor.

In ever human or moral institution there must be a system, if success is expected, and not only is it necessary that a system be introduced, but that every auxiliary be applied, and every device and scheme resorted to, in order that it accomplish the desired end.

We look upon the Church as a divine institution, ordained of God as a refuge for sinners; and the ministry as a system by which its glorious liberties, and happy privileges are promulgated, and as in the former instance so in this; every device and scheme necessarily must be resorted to, so that it will reach its end. We will then suggest as an available means, *the exchanging of Ministerial labor.*

By having recourse to our own observations, we will have already discovered, that there is something very pleasant and agreeable in the introduction of something new in the form of ministerial service. We will also have discovered that there is something unpleasant and disagreeable in a perpetual sameness in sound, in look, in gesture, and in expression. For instance, let the performer strike the sweetest notes in vocal music, and dwell upon, and repeat them, we become tired. Such unfortunately seems to be the case with us in regard to the minister; though he may have every necessary qualification for the performance of his work, yet by his continual presence, that pleasant look, those graceful gestures, and those attractive and forcible expressions all alike have lost their beauty, and we have become tired and impatient with hearing him. With a kind of inward conviction, and a sense of duty we go to church. The Minister takes his place because he is accustomed to do so; he commences the service, he looks over his congregation; he sees his brethren and sisters hanging their heads. What an aspect! Nobody interested. Oh what a burden hangs upon his mind; and yet he is to preach! He calls into action all of his powers and eloquence, but all in vain. It's only the old song. At

least they think so; although they don't hear half that he says. Perhaps a stranger comes in; they look at him, and wonder what he thinks of it. In due time the meeting closes. The ministers go out with the congregation. Some one asks "when are those strange Brethren coming; or why did they not come?"—I feel so much disappointed, as I wished so much to hear them."—They are told that they will be here by next.

* * * * *
The time has come. They enter the house; every eye is on them, and they are all hear now. The services commence. The congregation is all awake and anxious to catch every word;—the strangers are interested, the congregation is drawing them out: they are astonished at themselves; why they have said things that they never thought of before! and they are made to wish they had such a congregation at home to preach to,—it would be so much more pleasant. By and by the meeting closes; one brother remarks, "was not that an excellent sermon?" "O yes, I was much interested in it, I think that will do some good," &c.

From the above soliloquy we may glean something of reality, and that may be suggestive to the subject heading our article, and to which we would call the especial attention of our brethren. Let us make an effort to exchange our labors more, and then we will see whether the church as a body will not be benefited by the move. Past and present circumstances speak loudly in favor of it.

GEO. BRUMBAUGH.

James Creek, Pa.

A spoiled child is an unfortunate victim, who proves the weakness of his parents' judgment much more forcibly than the strength of their affection.

In few things, if any, do men exhibit more criminal and foolish hypocrisy and wickedness than when they are conscientious in doing wrong.—Dr. Spring.

For the Companion.
Covering the Head.

Dear brethren and sisters, I feel prompted in spirit to give my views in regard to covering the head, as there was a love-letter written to us some time ago concerning it, attaching great importance thereto; but the importance seemed to be confined to the covering, and not to the reason why, or when we should cover our heads. I understand the apostle to be giving rules for certain occasions, and not for every-day life; for he says: "Judge among or in yourselves, is it comely that a woman pray to God uncovered." In the foregoing he says: "Every woman praying or prophesying with her head uncovered dishonoreth her head, her husband, for the man is the head of the woman. I understand, she must act in a public capacity or else there would be no one to judge whether it were comely or not; for the Savior made no mention of a covering when he said, "Thou when thou prayest enter into thy closet," &c. Are we consistent when we attach the importance to the one without the other.

But again; The apostle says, "let your women keep silence in the Churches." There seems to be a mystery here. Will some one please to unravel it. Does he call it the Church when we meet for edification, where one hath a psalm, one a hymn, one a doctrine, and one an exhortation? Or does he mean the convening of the members in a church capacity, to consider matters of question. I have come to the conclusion he meant the latter.

Some might come to the conclusion that it is a cross to me to wear the customary covering, but nature seems to demand it with me, saying nothing about comeliness.

I have not written this for idle speculation, but because I fear we might bear the form without the essence. We may have a name that we live, and behold we may be dead.

S. E. KEPNER.

Nora, Ill.

Report is a quick traveller, but an unsafe guide.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 23, 1866.

CORRESPONDENCE.

The Church at Antietam.

Brother Holsinger:—Having a little leisure, I will write you an item concerning our Church here; having (as I suppose you have heard ere this) disposed of the long existing difficulty, by the help of God, and our dear brethren, I hope too to the satisfaction of all concerned.

On the 19th of Sept., the old Antietam branch was formed into two congregations. The Territory being large, and members numbering near five hundred, it was thought for good to divide; and by the almost united consent of the Church, and the help of the committee with us it was done. The arm to which we have fallen retains the primitive name, (Antietam.) The other I understand is to be called the Fallingspring. The speakers that fall to our arm are five in number, viz., Jacob Price, Joseph F. Rohrer, Daniel Holsinger, Jacob F. Oller, and Daniel F. Good. Also six deacons, viz.; Jacob Price, (of Jacob,) John Stoner, Jacob Holsinger, Wm. Shilling, Jacob Friedly, and Benjamin E. Price. Our arm embraces Prices', Wely's, and Snowberger's meeting-houses. We have organized, and as we are about to begin a new sphere of operation, by the help of God and the prayers of our brethren and sisters we expect to move onward, and upward. Since Spring some ten have been added to the Church by baptism. And by way of encouragement to our arm the good Lord seems to have breathed into the hearts of some, the propriety of doing the Lord's service;—to swell Zion's boundaries. We intend holding a communion on the 17th inst, if the Lord is willing.—That the word of the Lord may have free course and souls be converted to God, pray for us and all who love the Lord Jesus.

D. F. GOOD.

Waynesboro, Pa.

Brother Holsinger:—As I have frequently heard brethren in their preaching say that Simon, of whom we read in Acts 8: 9, was not a converted or pardoned man; that he was baptised through worldly or selfish motives, and as I know of no scripture that sustains such a position, I would like if some good brother or brethren would tell us why they say that he was not pardoned.

I would just ask, what more evidence have we that those on the day of pentecost, who believed and were baptised; and the people of Samaria, who believed and were baptised; and the unuch, who believed and was baptised, were pardoned, than we have that Simon, who also believed and was baptised, was pardoned.—None that I can see. Then upon the authority of God's word, which will stand when heaven and earth shall pass away, I say that Simon was pardoned when he believed and was baptised. But says one, did not Peter tell him "thou art yet in the gall of bitterness and the bonds of iniquity." We will see. We are informed that when the apostles which were at Jerusalem, heard that Samaria had received the word of God they sent unto them Peter and John that they might receive the Holy Ghost. Commencing at the 18th verse we read, "And when Simon saw that through laying on of the apostles hands the Holy Ghost was given, he offered them money, saying, give me also this power that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him thy money perish with thee, because thou hast thought that the gift of God could be purchased with money. Thou hast neither part nor lot in this matter (what matter? this Holy Ghost matter) for thy heart is not right in the sight of God. Repent therefore of this thy wickedness and pray God if perhaps the thought (not thoughts as some read it) of thine heart may be forgiven thee, for I perceive that thou art in the gall of bitterness, (not art yet as some read it) and in the bond of iniquity. (Not bonds as some read it.) Notice, Peter commanded him to pray that the

thought of his heart might be forgiven him; not the thoughts of his heart, or sins of his past life; but the thought that the gift of God could be purchased with money. Simon was fallible and liable to err as we all are, but I can see no evidence that he was not pardoned when he was baptised. What I have written I have written in love, and would be glad to hear from an abler writer.

HENRY SPICHER.

Hillsdale, Pa.

Appointments.

A Lovefeast at Germantown, Pa., (in the old mother church) on the 25th inst. The usual invitation is extended. Brethren wishing to visit us may take the Germantown railroad at Philadelphia, or they can take the street cars.

JOHN W. PRIES.

To Correspondents.

S. L. FUNDERBURG. We have no music type, and do not know where to get any, of the kind we would have. We would like to have a small font of music type, of the patent notes, seven characters. Those of the Eaken system, (Christian Minstrel) cannot be had.

ADAM HOLLINGER. What is brother Kauffman's given name and what is his address. We cannot credit money unless we have the full name and postoffice.

EDITOR'S DIARY.

Monday, Oct. 15th.—Had pretty good luck in working off our last week's edition, though we are sorry that we were disappointed in our last order of paper, as it is of too inferior quality for our use, nevertheless we expect we must use it.

Tuesday, 16th.—Took the 8.15 A. M. train for Clover Creek, accompanied by the whole family. Stopped at father's for dinner; found all well. Arrived at Martinsburg at 5 P. M. by the "back." Lodged with Robert Riley, my brother-in-law.

Wednesday, 17th.—Visited brother John D. Brumbaugh's, another brother-in-law, with whom we lodged.

Thursday, 18th.—Visited brother Christian Brumbaugh's, Elder George Brumbaugh's, and had intended to make many more short calls, but time passed away so swiftly, and so pleasantly, that when we had made these vis-

its the time had arrived for the Lovefeast, which convened at about 4 o'clock.

The Lovefeast was well attended, and very good order, and good attention paid to the teachings. A number of assisting brethren from the adjoining branches, Yellow Creek and Snake Spring Valley, were present and assisted in ministering the word, and defending the ordinances in the house of the Lord.

We lodged with brother Jacob L. Windland, with whom we entered into conversation, which was continued until 2 o'clock at night. Rather long, we admit, but the subject (Religion) was such a good one.

Friday, 19th.—There was no preaching at the meeting-house to-day, which, in my humble opinion, I consider a mistake. However, we could not have attended. There is an appointment at the Cross Roads, for 10 o'clock.

We found it necessary to hurry off for home early in the morning, as we wish to start to the District meeting to-morrow. We would have been pleased to visit many more of our dear brethren and friends, but duty called us away. We would say to them all, let us strive earnestly to meet in the Kingdom of our God where we shall never part again.

Brother Conrad Imler kindly took us upon his wagon. We again stopped at father's for dinner. Father was not at the Lovefeast, which was the first they missed, at that place, father especially, for, perhaps, 20 years. Arrived at Duncansville nearly too late, and but for the courtesy of the conductor who stopped the train and took us in all our plans would have been defeated. We are certainly under obligations to him. Arrived safely home at 2 o'clock, much refreshed, morally, mentally, and physically. Found our work as far advanced as it we had been at home, all from having industrious and dutiful employees.

We shall therefore, God willing, embark in the 9 A. M. train to-morrow for Cumberland County.

Let no reproach make you lay aside holiness; the frowns of the world are nothing to the smiles of Heaven.

DIED.

Very suddenly, in the Falling Springs branch, Franklin Co., Pa., Oct. 18th, brother ISAAC DEARDORFF, aged 60 yrs., 10 mos., and 22 days. He had been away in the forenoon, and on his return home stopped with his son-in-law, J. G. Grove, where he was suddenly taken ill, but soon recovered so as to be able to ride home in a carriage. When he reached home he seemed to have rest, and told his wife she could attend to her evening duties and have no fears for him. Being absent but a short time, she returned just in time to witness the closing scenes of him who

for many years shared with her many of the turmoils and cares incident to this mortal life. In his death, the Church has lost a worthy Deacon; the family a kind husband and parent; and the community an honest and upright citizen. D. H. FAHNEY.

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B. F. Harman, Agency City, Ia.	1.50
J. W. Price, Fitzwater, Pa.	1.50
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THE Christian Family Companion.

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Address H. R. HOLSINGER,
THRONA, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, OCT. 30, 1866.

Number 43.

A Song to the Young.

O ye young, ye gay, ye proud,
You must die and wear the shroud;
Time will rob you of your bloom,
Death will drag you to the tomb.

CHORUS—Then you'll cry and want to be
Happy in eternity;
Eternity, Eternity,
Happy in Eternity.

Will you go to heaven or hell,
One you must, and there to dwell;
Christ will come, and quickly too,
I must meet him, so must you.
Then you'll cry, &c.

The white throne will soon appear,
All the world must then draw near;
Sinners must be driven down,
Saints will wear the starry crown.
Then you'll cry, &c.

For the Companion.

Primary Salvation.

Salvation as promised through the grace of God, and made possible of attainment by the atoning merits of Jesus Christ, being of such great importance, it behooves us to rightly understand the means whereby we may secure that thing so greatly needed by fallen man.

If the Scriptures teach that there is but one faith, and one way whereby salvation—present and eternal—can be secured, surely we should acquaint ourselves with that way.—Believing they do teach this one idea, or theory, let us examine the "records," for "line upon line, and precept upon precept" to substantiate this doctrine—so averse as it is, to a great deal of so called modern theology. The first great principle taught in Christianity, is *primary salvation*; it being a prerequisite to eternal salvation.

During the Apostolic age many asked the question, "What shall we do to be saved," and as different answers were given to the querists, infidelity and the spirit of criticism seem to find foothold; and those who believe in diversity of doctrines profess to obtain encouragement. But upon a careful and candid investigation of the subject, we will find the Scriptures fully har-

monize and centre in the one grand principle, "one Lord, one faith, and one baptism."

The first case to which we would call attention, is that of the jailor. (Acts 16.) Paul and Silas were taken and placed in prison; but nothing daunted for thus suffering for the cause of Christ, they prayed and sang praises to God at the dead hour of the night. The true God whom they worshiped manifested his power, so that the prison doors flew open; the jailor became alarmed, knowing the fate that awaited him, should the prisoners escape. As he was about to kill himself, Paul forbid him, saying they were all safe. Learning this he sprang in and brought them out; and still being amazed at what had taken place wished to know what he should do to be saved, for he well knew that according to the Roman law, death would be his portion, should the prisoners escape. That he has reference to any other salvation we can not suppose, as we have no evidence he ever had heard the Gospel. Paul and Silas told him to believe on the Lord Jesus Christ and they all would be saved; yea saved from the condemning power of God which is of infinitely more importance than to be saved from the power of man. The jailor was an unbeliever—was told to believe and then repent and be baptized. It does not say so, says one; well it says, "they spoke to him the word of the Lord," and repentance and baptism being a part of that word, no doubt he was taught concerning them, for we find baptism followed.

Next we would call attention to the Pentecostians, who, when they heard the preaching of Peter and others, no doubt believed or they would not have been pierced to the heart. And when they asked the question what they should do, the answer was, not believe, but repent

and be baptized for the remission of sins.

In the case of Paul who was so miraculously converted, he at once believed that he who spake to him was "the Christ," or he would not have gone as was commanded; and he no doubt was a penitent man, for we find he became a praying character; to him it was not said believe or repent, but to "be baptised and wash away thy sins, calling on the name of the Lord."

Now we find in these three instances, (parallel cases could be adduced) three different answers were given to the same question. Now to the point; does this give any reason to suppose the scriptures clash? Not at all; for mark you the classes of persons cited to were of different characters, consequently required different answers. The first, an unbeliever, was told to believe; the second were believers, and were told to repent and be baptised; the third believed, and was penitent, and was told to be baptised. The last had got two steps (so to speak) farther along than the first. As an illustration we would say, a traveler passing along the highway, asks the distance to a certain town and is told fifteen miles; he goes five miles further and asks again, and is told, ten miles; five miles further on he is told five miles, all different answers to the same question, and all correct. So with the subject under consideration.

Again; the physician that understands his profession, and the wants of his patients, always should administer medicine to suit the disease.—So with the great physician of our souls; through his spirit answers are given to enquiring souls, suitable to their cases.

From our humble efforts it may be readily surmised, we believe that Faith, Repentance, and Baptism are the grand initiatory rights to prima-

ry salvation. We believe so because the word of the Lord so teaches. It is a conceded fact by almost all persons—professors and non-professors—that they *believe* Christ is the Son of God, and that he died “that remission of sins in his name should be preached to all.” Is such a faith alone available for our salvation?—We think not, as faith alone is dead. Repentance—sorrow for sin and the forsaking of the same—must follow. Will going thus far place God, according to his word, under obligation to cancel our sins? If so, why was Paul told to go a step farther, to secure that promise? Wherever the word of the Lord is preached in the spirit that animated the Apostles these three steps will follow, as a means of primary salvation; and then faith in Christ as the “Scripture saith,” prompting us to do the ALL THINGS as taught in the revealed will of Heaven, will insure to us *eternal salvation*.

In the cases of conviction which we called attention to, we find immediate attention the means of salvation was demanded; it was not said remain awhile, believing or repenting, until you *feel* the Lord has blessed your souls, or you are assured your sins are pardoned. Such doctrine is foreign to the divine oracles of God, and savors of Roman Catholicism.

Reader, you may be a believer, but not penitent, or you may be both these and awaiting the salvation of the Lord to be thrust upon you; be not deceived; God is not mocked.—Remember the fiat has gone forth stamped with Divine truth, “he that believeth and is baptised shall be saved.” Short of this no salvation is promised, either primary or eternal.

When our bodies become diseased, we scorn the aid of the quack, who deals out remedies not consistent to the truths of true medical doctrine. We want him not, because he is after our money rather than the health of our body. Let us be equally as wise in rejecting all remedies dealt out for us by wholesale and retail, for the purpose of curing our sin-sick souls, if they be

not consistent with the Truth, as taught by the great Physician, Christ Jesus.

J. S. FLORY.

For the Companion.

Ministerial Support.

In writing this article, I design advancing a few ideas relative to an article on the same subject, by bro. J. W. Beer, which is found on the 313th page of the present volume. Contention is not my object, but I must acknowledge that the brother either has failed to define his position sufficiently for me to understand, or else there is still an existing difference of opinion. In my former article upon this subject I said that speaking in favor of a *supported* ministry is only a sly way of contending for a *paid* ministry, and called it a bold assertion. Brother Beer says “It is not only a bold assertion, but it stands unsupported by either logical reasoning, or Scriptural proof;” and brings up the case of Paul’s speaking in favor of supporting widows, as synonymous with speaking in favor of a supported ministry. This, however, is synonymous only, with, speaking in favor of the *poor*, whether they be ministers or lay-members; and if this is brother Beer’s position, he and I are of the same mind on that point.

But brother Beer further says: “I said: ‘I cheerfully admit that Paul did sometimes labor with his own hands, but that he did so all the time I do deny.’ I am thankful to the brother for his criticism on this sentence; for, to say the least about it, it but meanly expresses the sense intended. I think, however, that less critical readers understood what I meant. I wished to convey the idea, that I cheerfully admit that Paul did sometimes support himself, by laboring with his own hands, but that he supported himself all the time by manual labor I do deny.” So much, then, for the correction. Let us *test* the sentence in its corrected form. The brother says: “Paul would have placed himself into a strange position by enjoining such important duties, and then saying, ‘But I have used none

of these things.’” If Paul received nothing, how, then, did he support himself without manual labor? Does this not jingle in unison with what brother Beer so positively denies? It appears that Paul received wages from other churches, to *do the Corinthians service*, and not for the purpose of supplying his own temporal wants while engaged in preaching to those from whom the wages were received. I do not desire to say one solitary word against supporting the *Missionary cause*, but that the argument, in favor of wealthy local ministers receiving money for their services services stands unsupported by either christian reasoning or scriptural proof, I do avow. Our brother says: “I am not pleading *for the introduction into the Church, of a rule for supporting the ministry*.” Let us see how this comports with what he said in *Companion* No. 30. “The proposition which I propose for discussion may be summed up as follows:—*Ministers of the Gospel should be supported by the Church*. I stand on the affirmative.” What is the philosophy of pleading in its favor and not for its introduction into the church? I think I have taken the admonition of my brother, “Come let us reason together, &c. I have simply compared his article with the scriptures and that he had written and expect him to review this article, if he thinks proper, and sift it thoroughly that nothing remains but pure metal. If he will clearly prove to me that my position is an erroneous one, I will cheerfully lay down my pen and exchange error for truth. Let us labor earnestly that we be of the same mind.

E. UмбаUGH.

Pierceton, Ind.

For the Companion.

Inquiry Answered.

In the fourth of July No., 1865, of the *Companion*, the following question is asked by our brother Archy VanDyke:

“Did Christ use the same kind of bread for the Communion that he did for the Supper? If so, why do we use both leavened and unleavened bread?”

This is a question of some importance and I hoped some one of our clear headed brethren would have given an answer; but not having seen any I will attempt a few thoughts and hope to be corrected if wrong. The first part of the brother's question I am not prepared to answer definitely, and will only venture an opinion.

It is well known to all Bible readers that the preparation for the passover began about four days before the passover lamb was killed; a part of the preparation was to cleanse the premises from all leaven, and Christ sat down to eat the last supper with his Apostles on the evening of the thirteenth day of the month, according to our mode of reckoning time, or in the *evening* the beginning of the fourteenth day of the month by the Jewish mode of reckoning. Some time between 12 and 18 hours before the Passover Lamb was slain. From this we infer no leavened bread could have been on the table. Another fact to support this conclusion is that Christ the spotless Lamb was there ministering the supper himself; neither does it seem to be necessary to prove that there was leavened or unleavened bread used at that supper in order to answer the second part of the question. The reason why *we* use leavened bread is obvious.

The Apostle tells us the law is our school master and was given to bring us to Christ. Then allow me to begin there in answer to the second part of the brother's question.

Every type in the old law must have its ante-type in the present or future dispensations. In the Passover we have the death of Christ; in the sheaf of first fruits we have the resurrection of Christ; and in the feast of Pentecost we have the descent of the Holy Ghost to form the Church. (Lev. 23.) "And ye shall count unto you from the morrow unto the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the

Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven they are the first fruits unto the Lord." (Verse 15—17.) This is the feast of Pentecost. The type of God's people gathered by the Holy Ghost and presented before him in connection with all the preciousness of Christ. Observe they shall be baked with leaven because they were intended to foreshow those who, though filled with the Holy Ghost, had nevertheless evil dwelling in them. This fact is foreshadowed in the type by the leaven in the loaves, and is set forth in the history of the Churches. The Holy Ghost was present in the assembly. The flesh was there likewise to lie unto him; thus was it on the day of Pentecost, and so is it now; flesh is flesh, nor can it ever be made anything else than flesh. And ye shall offer with the bread seven Lambs without blemish, of the first year; and one young Bullock and two Rams; they shall be for a burnt offering, even an offering made by fire of a sweet Savor unto the Lord. (verse 18.)—Here then we have in immediate connection with the leavened loaves the presentation of an unblemished sacrifice, typifying the great and all important truth that it is Christ's perfectness and not our sinfulness that is ever before the view of God. Observe, "Ye shall offer with the bread seven Lambs without blemish. Precious truth, may it ever remain on our minds. It is not I but Christ.

However the fact of Christ being a spotless Lamb is not sufficient to roll the burden of guilt from a sin-stained conscience; there was something for the worshiper to do; he must have something to represent himself; hence we read, "Ye shall sacrifice one kid of the goats for a sin-offering and two lambs of the first year for a sacrifice of peace offering. (Verse 19.) The sin-offering was the answer to the leaven in the loaves and finds its antitype in the sacrifice of *self*. The proud heart is humbled and we stoop to wash one another's feet; thus we sig-

nify one to the other that our carnal nature must be brought as it were unto a state of death. Hence I eat the leavened bread with my brother; I extend to him and he to me the salutation of love; thus we have offered together a sacrifice of a peace offering. All this in immediate connection with the burnt offering of the spotless Lamb once made, as it were, by fire ascends a sweet savor, acceptable unto God.—Peace is established and now we enjoy Communion. We turn to the unleavened bread and eat it in communion with the Holy, Self-sacrificing, spotless Lamb of God that taketh away the sin of the world. Yea says the Holy One "As oft as ye do it, do it in remembrance of me."

G. CUSTER.

Philada. Pa.

WALKING WITH GOD.—The Christian life is frequently compared in the Scriptures, to the act of walking and walking implies progression.—"Enoch walked with God," which beautiful figure St. Paul thus explains: "Before his translation he had this testimony, that he pleased God." Now, "Without faith it is impossible to please Him;" so that walking with God, is living by faith; "being fruitful in every good work, and increasing in the knowledge of God." The natural motion of the body, therefore, fitly describes the spiritual action of the soul, in its journey towards the celestial Canaan.

IMPATIENCE acts as a blight on a blossom; it may wound the budding forth of the noblest fruit. Relative to the dispensations of Providence, it is ingratitude; relative to our own purposes and attainments, it will be found to impede their progress.

The noblest *independence* is the government of our own passions; and the most sublime *dependence* is on the Divine Providence.

NOBODY is more certain to be overreached than your sharp fellow. If nobody else overreaches him, he is sure to overreach himself.

*Selected for the Companion.***The Imperial Philanthropist.**

Peter the great Emperor of all the Russians, had once been sailing in one of his yachts as far as the Ladoga lake; finding himself refreshed by the seabreeze, instead of landing at St. Petersburg, he sailed down the Neva toward the open sea of the gulf of Finland. The day had been very fine; toward evening however, the weather suddenly changed; the Emperor resolved to land, but he had scarcely reached the shore when the storm burst forth in all its fury. The waves rose and lashed against the craggy rocks of the coast, and the wind roared from the wild sky with a thundering voice; in a few minutes a black cloud, let down like a curtain, hid the scene from view. Still, however, the Emperor looked and listened; he thought he heard the voice of distress, mingled with the yell of the storm; his penetrating glance soon discovered a boat struggling against the rolling surge, that was driving it towards the furious breakers. The men, most of them being soldiers, are evidently at a loss what to do; presently the boat is dashed upon a reef; the sea breaks over it mountain high. The Emperor immediately sends a vessel to their aid, but in vain; the men on board want both skill and courage to execute the dangerous task. The poor men on the reef, seeing themselves deserted by their companions, rend the air with their piteous cries for help; the Emperor can contain himself no longer; he springs into his own boat calling on all who have hearts to dare for their brethren, to follow him. By great exertions he reaches as near to the sufferers as the breakers will allow,—he perceives that he is yet too far off to aid them—what they need is a skillful pilot—he plunges into the raging billows bravely he buffets the mountain surge, now floating on the topmost wave, now sinking in the depth beneath; soon he gains the boat,—he springs aboard like a delivering angel. The men, resouled at sight of the Emperor risking his life to save them, renew their efforts; they soon get off the shoal into deep water,

and the Emperor guides them skillfully through the rocks and shoals, and brings them safe to land. Now he is overwhelmed with the grateful demonstrations of those whom he has saved from the jaws of destruction, and of those happy wives and children, who but for him would now have been orphans and widows; he enjoys the luxury of doing good—he feels most truly that “it is more blessed to give than receive.”

We admire, and very justly too, the surprising condescension, the tender compassion, the heroic courage, and the consummate skill of the Emperor of all the Russians, in risking his life for the sake of a few poor men—but what is this compared with the grace of our Lord and Savior, “Jesus?” The Emperor lost nothing of his dignity in doing what he did; he laid aside none of his titles; he assumed not a lower rank; in the boat, among the waves, and on the shoal, he was still an Emperor.

But Jesus laid his glory by; the glory that he had with the Father before the world was; the glory resulting from creative power; the glory of guiding the armies of earth and heaven; the glory of eternity. “He emptied himself,” “he made himself of no reputation;” the master becomes a slave; the King becomes a subject; the Maker of worlds becomes a creature, the God becomes a worm! How surprising this condescension; how wonderful this humility: and O, with what tender compassion Jesus pitied us, as he saw us exposed to the gulf of eternal death! In the depth of our misery he exclaims, “Behold! I come,” and immediately hastened to our relief. O how he weeps, groans, prays, and dies for us, and for our salvation! He pities our ignorance—he groans for our unbelief—he weeps for the hardness of our hearts—he dies for our guilt. What heroic courage *He* displays in working out our deliverance! How he grapples with the powers of darkness!—How he triumphs over temptation, poverty, and shame! How he conquers principalities and thrones, making a show of them openly! He

wrests from death his dreadful sting, proves victorious over the grave, and opens the gates of Paradise to all believers. What divine wisdom, also, he manifests in the work of redemption; in securing to man his liberty, and to God his glory, how skillfully the Savior confutes all the sophistry of the devil, how wonderfully he answers all the evils of his adversaries. How, by his questions does he take the wise in their own craftiness! His laws fill with admiration the hearts of his worshippers. How skillfully he guides his followers through the rocks and shoals of temptation and sin, and lands them safely on the banks of deliverance. “Verily he hath done all things well.”

But for whom did the Savior labor and suffer? Peter risked his life for mortals like himself: Jesus gave his for beings infinitely beneath him. Peter for his own soldiers, Jesus for those that were arrayed under the banner of his great foe; Peter for his own subjects, Jesus for the subjects of another kingdom; Peter rescued merely his friends; Jesus died for the salvation of his enemies. Herein is love, “God commendeth his love toward us in that while we were yet sinners,” consequently enemies. Christ died for us.”

In the case before us—one rather of contrast than comparison—we see the men respirited by the presence of their Emperor, come to save them, labor with all their might; had they not done so, they could not have been saved, notwithstanding all the skill, power, and good will of their Prince. But we, alas! stupid and ignorant as we are, when our deliverer comes to our aid, are found questioning his skill, denying his power and disbelieving his kind intentions towards us the objects of his love.

D. H. FAHRNEY.

NARROW-MINDED men, who have not a thought beyond the little sphere of their own vision, recall the Hindoo saying, “The snail sees nothing but his own shell, and thinks it the grandest in the world.”

To the Agents and Solicitors for the "Companion."

Dear Brethren and Sisters:—I love so well to read the *Companion* that it has been but once or twice over night in our Post Office since we are getting it. We always go for it, or send for it on the day it arrives, and it is generally read through the first evening it comes into the family, and some of its contents are so important, and so nourishing and wholesome, that they are read over and over again. I think there could be no reading matter more profitable (outside of the Bible) to the welfare of our souls, than that which we receive through the *Companion*, and the *Gospel Visitor*, and especially to our Brethren.—We must not neglect the Bible, for it contains our daily food for the soul.

All our spare time should be employed in reading some useful readings, and I can find nothing that can be more useful and important in my family than the *Companion*. And yet I believe there are still hundreds of brethren who are unacquainted with it. I would then say to you, take it to your brethren and friends and introduce it to them, and solicit them to subscribe for it. I have $\frac{1}{2}$ mile to the Post Office, and $2\frac{1}{2}$ miles to the nearest meeting-house, where we have preaching every three weeks, so we get three sermons from the *Companion* while we get one in preaching. Many have meeting still more inconvenient than we. What a comfort to have several sermons in one's own house every week, besides a friendly intercourse with other churches. What a relief it is on a quiet Sunday, to hold sweet communion with our brethren and sisters far away, and how it warms our hearts when we hear of souls awakened from the sleep of sin and death.

Then there are our children; they too, are becoming fond of reading, and unless we supply them with fresh reading matter, that is healthful and moral, they will get something else from which they may receive impressions which we would give hundreds of dollars to have removed, if

we could. By it we may disseminate the true Bible doctrines. Let us endeavor to establish the Truth from the Atlantic to the Pacific, and from the Gulf to the Lakes. Let us therefore endeavor to introduce it into every family. There should be an agent to every Post Office, and not only one to every branch of the church, and especially where the church is large. In our branch we have appointed six agents, [the bro. gives their names and addresses, which we omit] and I think they will all give a good report. The churches should select agents, as they would be more likely to know who would be a proper person. At all events, let us use our best efforts, and see if we cannot greatly enlarge the subscription list by the first of January, 1867.

FRANKLIN FORNEY.

Stony Creek, Pa.

I Can Forgive but not Forget.

But have you really tried to forget, or do you still dwell on the subject, talk of it, establish a non-intercourse, and withdraw even the smile of recognition from your former friend? If so, you do not forget because you will not. Forgetfulness is not so difficult as you imagine; witness the grief at the death of a relative, or the facility with which the most solemn promises to God are forgotten. If you earnestly tried; nay, if you would only let the subject alone, perhaps in a year you would not only have forgotten the injury, but the quarrel that followed it.

But what, after all, is the great injury which is beyond your ability to forget? Perhaps you were yourself a little in the wrong, or perhaps the tale-bearer did not tell exactly what was said or done at which you took such exception, or perhaps you are rather disposed to irritability, like a match that requires only the least rubbing for a flare up. But no: "You have been perfectly innocent in the transaction, and the other party altogether in the wrong;" then yours should be the anger of a good man, which resembles the flinty spark, hard to ex-

cite and immediately extinguished. As a Christian, you should be glad to exercise that forgiving "charity without which all our doings are nothing worth," and the Lord's prayer a curse. You have the opportunity of forgiving your debtor the hundred pence, particularly as you expect to be forgiven you debt to God of ten thousand talents. You can now pray heartily "for your enemies, persecutors, and slanderers that God would change their hearts."

You do not try to forget, because you do not try to forgive; and thus you continue in a state displeasing to God, disgusting to yourself, grievous to your friends, injurious to piety and a hindrance to every good enterprise; for nothing impedes the Church's progress more than dissension among its ministers. It is not required that others be in charity with you, but that you be in charity with them. Try again to forget it and for this purpose engage in some good, and thus your thoughts will not have leisure to prey on your troubles; press forward, and you will soon forget the painful past.—Be sufficiently a Christian to soar above such things, leaving them to those who are animated by no better motives, who have no such objects of importance.—*Legion.*

You Can't Catch it.

You can't catch it, boys or girls. You may be as fleet of foot as the antelope, or you may fly as on the wings of an angel, yet you cannot overtake it.

Cannot overtake what?

The bad word which has passed your lips! It fled to heaven, and wrote itself on the book of God.—You can't catch it.

The wicked deed you performed. It soared to the judgment, and was stereotyped on the memory of the Judge. You can't catch it.

The sinful thought you indulged. Its image was caught by the light of God's eye, and photographed on the roll of your history. You can't catch it.

Beware, then, O my children, what you think, what you do, what you say.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 30, 1866.

Middle Penna. District meeting.

The meeting was held in the Upper Cumberland branch, Cumberland Co. There was preaching on Saturday evening, Sunday, and Sunday evening. The business meeting opened on Monday morning, Oct. 22, at 9 o'clock. The following is a list of the branches of the Church embraced in the District, and their delegates.

Anghwisch	{ John Spanogle. Peter L. Swine.
Perry	{ Peter Long. Abraham Rohrer.
Lost Creek	{ David Myers. Solomon Seiber.
Ridge	{ J. Newcomer. Daul. Eckerman.
U. Cumberland	{ Jos. Sollenberger. Daniel Keller.
Buffalo Valley	{ Isaac Myers. Adam Beaver.
Lewistown	{ Wm. How.
Warriors Mark	{ Graybill Myers. H. R. Holsinger.
Duncansville	{ D. M. Holsinger. J. W. Brumbaugh.
Clover Creek	{ G. W. Brumbaugh. Geo. Brumbaugh.
James Creek	{ Jacob F. Oller. Jos. F. Rohrer.
Antietam	{ Joseph Geib. Abraham Golly.
Falling Springs	{ Daul. Longenecker. Adam Brown.
U. Conewaga	{ By letter.
Snake S Valley	{ D. Bosserman. Henry G. Koser.
Marsh Creek	{ Samuel Etter. Moses Miller.
L. Cumberland	{ John Eshelman. Leonard Furry.
Yellow Creek	{ Joseph Myers. J. H. Raffensperger.
L. Conewaga	{ Adam Phile. Geo. Mourer.
Back Creek	{ Isaac Myers. Thos. Gray.
Codorus	{ Not Represented.
Little or Middle Conawaga	{ Jos. R. Hanawalt.
Spring Run	{ Isaac Myers was elected Foreman,

and D. M. Holsinger Clerk, and George Brumbaugh Transcribing Clerk. A number of queries were then presented and discussed, and disposed of as it was thought to be most in accordance with the word of God, and best calculated to produce harmony in the Church. As we are still restricted by the Annual Conference, we shall content ourself by giving only such parts of the proceedings of the meeting, as from their nature appear to demand publication. These may be embraced in the following:

1. A proposition to call a State meeting for the purpose of Dividing the State into more convenient districts. As this District appeared to be quite satisfied with its present territory and organization, and as the other Districts are about organizing their meetings, this meeting could see no occasion for such call.

2. In regard to the indebtedness of the Antietam branch, for holding our last Annual Meeting. It was agreed that the churches composing this District are under obligation to assist in paying the indebtedness, and those branches which have not yet paid anything are requested to collect and send what they can give as soon as convenient, so that those that must hold a second collection, may know the proportionate amount required from each. The amount yet required is between thirteen and fourteen hundred dollars. Contributions for this purpose may be sent to JOSEPH F. ROHRER, Smithburg, Washington Co., Md.

3. That we send two delegates to the Annual Meeting, and that each branch embraced in the District, is authorized to send one delegate.—David Bosserman and Daniel M. Holsinger were selected delegates from this District, to next Annual Meeting.

4. That the time of holding our District meeting be changed from the third Sunday in October to the third Sunday previous to Whitsontide; and that we hold no meeting next Spring.

5 It was recommended that delegates to this meeting, and also those sent to the Annual Meetings, from congregations embraced in this District, should be elected by vote, as church officers are elected.

6. At the close of the meeting the following preamble and resolution were introduced and passed without an opposing voice:

WHEREAS, we see the necessity of a more extended spread of the Gospel, and whereas the Annual Meeting has recommended the Brotherhood to imitate the worthy example of those Districts which have made efforts in this cause, therefore,

Resolved, that we, the churches composing the District of Middle Pennsylvania, will employ renewed efforts to comply more fully with the command of our Savior, to "Go into all the world, and preach the Gospel to every creature;" and that we will make an effort to establish a fund for that purpose.

The author and mover of this resolution stated that he was very seriously impressed with the importance of the subject embraced in it. He was under the conviction that it was the spirit of God that prompted him to use his time, talent, and means for the promotion of the cause which the resolution proposed to advance. He wished to know the views and sentiments of this meeting upon the subject. He had endeavored to enter into a strict self-examination, in order to discover whether there could be any self interest, or worldly honor, or gain, that might possibly be bearing its influence upon

him, but could find nothing of that nature. But if none of his Brethren and sisters before him, or only a very small number of them, were under the same inspirations, and felt the same convictions and promptings, he would strive with renewed energy to know himself and understand his Bible. If, on the contrary, this meeting will give an expression of approbation to his sentiments and convictions of duty, as expressed in the resolution; if a large majority of his aged ministering brethren will confess to impressions of the same nature, then he will feel an additional assurance that he is being moved by that which is good, and holy, and he will the more cheerfully yield to its influence.

Whilst deliberating upon this subject, the deepest solemnity pervaded the whole assembly. Evidently the spirit of God was working upon the souls of his people. A number of aged ministers confessed that they have long been convinced that a stronger effort should be made among us for the spread of the true Gospel light. One said he would have had a donation for this purpose many years ago, if there had been a system of appropriation among us.

Brother D. M. Holsinger gave a brief account of his visit to Tennessee, and more especially of his raid (in company with brother Hendricks, of Ohio) into North Carolina. In contrast with the beautiful and comfortable house in which we were assembled, he described that in which he met with the Brethren in N. C. on a Communion occasion. He did not remember of any sawn stuff in the building except the door & lower floor. The seats and tables, were made of split logs, hewed and

nicely planed. Not a pane of glass adorned the windows, and the roof formed the ceiling. In this humble tabernacle loving brethren, sisters, and friends worshipped, and that without murmuring. If we could deny ourselves half as they do, what could we do for the spread of the Gospel? [A brother thought if we would only deny ourselves of luxuries and superfluities we could do very much.] He also had much to say of the kindness and respect with which they were received all through the South, irrespective of denominations or professions. He related that while on the cars, during their return, they made the acquaintance of an ex-Governor of Florida, who strongly invited them to visit the Gulf States, and that if brother Davy's circumstances had been more favorable, he would, in all probability, have complied with the invitation. Many of the soldiers from the far South, while in the service, made the acquaintance of the Brethren, and these are sending their invitations and requests. Shall they be gratified, or will we permit them to starve while we have abundance?

We hope the good work will go on, and that those who were in attendance at this meeting, when they return to their respective congregations, will impress the matter upon the hearts and souls of their fellow members.

CORRESPONDENCE.

Brother Holsinger :—Inasmuch as many brethren and sisters requested me to let them hear from me when I would return home from my visit to Pa., I will now say: I left home on the 20th Sept. Arrived at brother Samuel Gallatin's on the 21st, in the Jacob's Creek congregation, Fayette Co., Pa. Attended a Lovefeast on the 22nd with the brethren in their meeting-house. 23rd preach-

ed at the same place in the forenoon; in the evening preached at brother S. Horner's, near Mt. Pleasant. 24 preached in the Brush Run School-house near brother Weaver's. 25th preached in New Derry. 26th took the cars at Millwood, Pa. R. R., in company with brother Breniser; arrived at Indiana town about 12 o'clock. Remained there until the 27th, then took a seat with brother T. Kimmel in his hack and went home with him; next morning brother Breniser and I took our seats again with brother T. Kimmel and his wife in the hack for Red-bank. Arrived safely in the evening at sister Catharine Shoemaker's. This arm of the Church is where Elder John Wise resides. (Namely Red-bank congregation.) Here we commenced a series of meetings same evening (28th) in the meeting-house; 29th preaching in the afternoon, Lovefeast in the evening. Preaching continued until the 7th of October. After preaching at 10 o'clock brother French and I took dinner at brother Wise's. (brother Wise had went to the water to attend to baptism.) From there I went home with brother French; preached the same night to a large congregation in his barn. 8th, brother French went with me to the station; took the cars at 6.15 A. M.; arrived at Pittsburg at 10 o'clock A. M. Met with brother James Quinter on his return home from Fayette Co., Pa. Arrived home safely about 8 o'clock at night; found my family all well, thank God. We feel thankful to our great Benefactor for his care over us through dangers both seen and unseen. In the Church at Jacob's creek, there was one added to the Church, at the time of the Lovefeast. The brethren and sisters in that arm of the church I think have their lamps trimmed, and burning in hope of heaven and a blessed immortality beyond the grave. Brother Wise will give the particulars of the meeting at Red-bank. I will only remark here, at that meeting we saw poor sinners approach the mercy-seat. How sublime the spectacle of a human being approaching the throne of grace, to pour his woes

and wants, not into an angel's ears, but into the listening ear of God himself! It must be a source of wonder to the cherubic hosts, as from their dazzling stations, they behold the Jehovah of eternity giving audience to a poor, wounded child of earth, listening to the story of his wrongs, and stooping down from his infinite height to pour solace and salvation into that afflicted spirit.—Where is sublimity if not here?—Where is grandeur if not in such a scene? The marching pageantry of nations and all the sublimity of earth equal not the scene where God gives audience to man.

The Church at Red-bank is in a prosperous condition. "Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ." Amen.

JOHN NICHOLSON.

Moultrie, Ohio.

Brother Holsinger:—I see in the "Companion" the brethren are arguing about our name, as a denomination. Why not be called what we profess to be, and what Christ's followers were called in the days of the Apostles: CHRISTIAN BRETHREN. So we have it here on the records, in the right of church property.

J. S. FLORY.

West Va.

First District of Virginia.

We, the representatives of a number of the congregations composing the district in South-western Virginia, do, through this medium, inform the brotherhood generally, and all the parties concerned particularly, that we convened at the meeting house in Franklin Co., Va., on the 20th day of Oct. 1866, the time of their communion meeting at that place, when we organized our district for council, according to the arrangement of last Yearly Meeting. The churches composing this district, called district No. 1, of the State of Va. are as follows: The churches in Botetourt, Roanoke, Franklin, and Linville. The churches in Floyd Co., known by the following names: East Arm, Brick Church, and Pleasant Valley; the churches in the counties

of Montgomery, Monroe, Rawly, and Fayette of Va.; and the churches of Ash, and Forsythe of North Carolina. The churches in Carolina, and several of the churches in Va., named above, not being represented in the convention organizing the district, they were added without being consulted; therefore if not approved by them it is their privilege to withdraw, by notifying us of the fact.

The time appointed for the first meeting of district No. 1 of Va., is the Friday before the third Sunday in April, 1867, and the place, probably, the Brick church, in Floyd Co.

B. F. MOOMAW, Cor. Sec.

Bonsacks, Va.

Report of Relief Funds.

Brother Christian Long, of Illinois, handed to me at Knob Creek, Wash. county, Tennessee, on Sept. 4, '66, \$212.65

Which was distributed as follows, to the official brethren:

Danl. B. Bowman, Knob Creek branch,	\$21.25
Joseph Klepper, Buffalo	" 21.25
Blawfort Thompson and J. Wine, Sullivan branch,	21.25
Joseph B. Bowman, for Cherokee branch,	21.25
Solomon G. Arpold, Limestone	" 21.25
Elhanan Griffith, Mitchell Co., N.C.	" 21.25
C. H. Diehl, Pleasant Valley	" 21.25
Isaac Bashore, by H. Brubaker, Whitehorn branch,	21.25
Samuel Molsbee, Cedar Grove branch	21.25
Henry Brubaker, Mountain Valley	" 21.25
Contingency in way of change,	.15

Total, \$212.65

I also received a draft by the hand of brother C. Long, calling for fifty-eight (58) dollars. This draft was sent to Abraham Molsby, for him to draw the money, and also distribute among the above named congregations, and report the same through the *Companion*.

Many thanks to the donors; for the destitute received your liberalities with great joy. May the God of heaven bless the hearts who have thus been moved toward the needy in the South.

HENRY GARST.

Blountville, Sullivan Co., Tenn.

DIED.

In the upper Canawaga branch, Pa., Sept. 10th, our beloved brother JOHN BROWN; aged 43 years, 9 months, and 23 days. Our brother enjoyed good health until within one minute of his death. He and his wife retired

to bed and were conversing, when he said: "I feel very dizzy," and drew a loud breath. She sprang up, and lit a light, and found him already dead. Oh how suddenly an affectionate wife and 6 children were bereft of a kind husband and father. May this sudden death be a warning to us all. Funeral services by I. P. Lerew and the writer, from the words, "Behold I come quickly."

ADAM HOLLINGER.

In the Batchelors' Run branch, Carroll Co., Ind., Oct. 18th, sister SARAH FUREY, wife of our much respected brother Solomon Furey; aged 68 years, 11 months and, 18 days. She suffered intensely for a long time, which she endured with patience. She was not only a sister, but a mother in Israel. Funeral services by Elder Isaac Eikenberry.

JOHN SNOEBERGER.

"Visitor" please copy.

In the Deer Creek branch, Carroll Co., Ind., Oct. 7th, Brother DAVID REPLOGLE; aged 56 years, 9 months, and 23 days. He was a Deacon for many years. Funeral services by brother Jacob Flora and others.

JOHN SNOEBERGER.

List of moneys received, for subscription to the *Companion*, since our last.

Margaret Murray, Hagerstown, Ind.	1.50
Jos. Kough, Shirleysburg, Pa.	.50
John Swartz, Elida, Ill.	1.50
Daniel R. Saylor, Double P. Creek, Md.	.50
Thomas Kolb, do.	.50
Cath. Longenecker, Hunterstown, Pa., (for vol. 3.)	1.50
Samuel Longenecker, Hunterstown, Pa. (for vol. 3.)	1.50
Jacob Price, Waynesboro, Pa.	1.50
John Price, do	1.50
John Shank, Greencastle, Pa.	1.50
Adam Phile, St. Thomas, Pa., (for vol. 3.)	1.50
John Widder, Upton, Pa.	1.50
Marg't. Deardorff, York Sul. Springs, Pa.	1.00
Peter B. Kauffman, East Berlin, Pa.	.90
Mrs. A. C. Barr, Lancaster, Pa.	1.50
Jesse Roop, Linganore, Md.	1.40
Daniel Eckerman, Shippensburg, Pa.	1.00
Sol. Sciber, Thompsontown, Pa.	1.50

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, NOV. 6, 1866.

Number 44.

Adieu to the World.

I bid adieu for ever,
To thee, O world of sin!
The price of life will never
Give solid peace within.
Heaven is my blessed country,
My treasure's there above;
There God displays his favor,
The fulness of his love!
Oh, guide me with thy counsel,
Lord Jesus, Son of God!
If here I suffer anguish,
Yet let me keep Thy word!
Short are my days of sorrow,
Give me the steadfast mind,
Till, on the coming morrow,
Eternal gain I find!
Deep in my heart engraven,
Thy name, thy cross alone,
Twin stars for ever shining,
Shall mark me for thine own.
And ever will I ponder,
For comfort in my need,
How thou, the Victor yonder,
Upon the cross didst bleed.
Oh, let my heart be closed
To every thing but thee!
And let thy peace, Lord Jesus,
Unbroken, rule in me.
How blest are they, for ever,
Who reach the heavenly shore!
They thirst and hunger never,
They shall go out no more!
Lord, since my name is written
Within the book of life,
And since thy side was smitten
To form the Bride,—thy wife,
Heaven all my heart engages,
Whilst here on earth I roam;
There will I sing thy praises,
Then come, Lord Jesus, come!

British Herald.

For the Companion.

Object of Feet-Washing.

In the 34 No. of the second volume of the *Companion*, we have a communication from brother V. Reichard, in which he criticises my communication on the subject of Feet Washing, which was published in No. 28.

From the language brother R. uses, and from the manner in which he states his objections to my view of the subject, I am inclined to believe he wrote from pure motives, and I can assure him that he did not wound my feelings. And I hope he will not be offended if I take the liberty to review his communication, for I must confess, that although I read it carefully and examined it minutely it failed to convince me that my view of the subject is incorrect.

Brother R. states, that it was a matter of considerable amazement to the disciples what Christ's object was in washing their feet, whether it was to cleanse them from filth, or whether he was instituting an ordinance to cleanse their souls from sin." And that "the Savior told them plainly that it was neither." I for my part cannot infer from the words the Savior made use of on that occasion that he intended to convey this idea to their minds, but exactly the contrary. Christ said, "he that is washed (or bathed as the revised version gives it) needeth not to wash save his feet but is clean every whit." I cannot perceive how any man can understand the Savior's words to mean anything else but that after their feet would be washed, they would be clean every whit.—Brother R. says, "the Savior declared them clean before he washed their feet." This seems to me to be a mistake. We find that the Savior "laid aside his garments, and took a towel and girded himself; after that he poureth water into a basin and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded." This was done before the conversation between him and Peter took place.—This shows beyond a reasonable doubt that he had washed some of the disciples feet before he pronounced them clean every whit. How many were washed before he came to Peter we cannot know; perhaps Peter was the last whose feet he washed. It is at least clear that some were washed before the conversation with Peter took place, and consequently I cannot see that we are justified to say that Christ intended to convey the idea to their minds that they were clean every whit before their feet were washed; but on the contrary told them that it was not necessary to wash their hands and heads; but that after their feet

were washed they would be clean every whit. Brother R. thinks according to my view of the subject, "all the sins committed by a disciple of Christ, during the time intervening communion seasons, will remain upon his soul unforgiven, until he has an opportunity to have them washed away, or remitted by the ordinance of feet-washing." I cannot see that this has to be absolutely the case, if we admit that feet-washing is for the cleansing of the soul. It is evident, according to some passages of the Gospel, that if the follower of Christ transgresses (through ignorance or weakness) the precepts of the gospel, if when he sees it and repents of it, and asks God for pardon, He will speak peace to the wounded heart. But if we admit all this, (as I hope we all do) it does not necessarily follow that the ordinance of feet-washing is not for the cleansing of the soul from the pollution of sin. For an illustration of this fact let us examine the law given through Moses for similar cases (sins committed through ignorance.) In Leviticus 5th chapt. we have the law of Moses for such cases. If a man sinned through ignorance he was to bring two victims, and the priest was to offer them, one for a sin offering and the other for a burnt offering. "And the Priest shall make an atonement for his sins which he sinned, and it shall be forgiven him." Here we have the word of the Lord for it, that his sin will be forgiven. But is he clean every whit without anything more being done? I think not according to what we read in the 26th chapter of the same book (Leviticus.) "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send him away by the hand of

a fit man into the wilderness." 21, 22, ver. Here we see, although they had the promise that if they confessed their sins and brought the offerings required in their case their sins should be forgiven them. The Lord required that the priest should confess them once every year, (at the time he went into the holy place) upon the head of a goat, and it should carry them into the wilderness. Why can we not understand it if the Lord Jesus commands us to wash one another's feet, to cleanse us from the stain of sin before we approach his table. Although we have his word for it that he will forgive us our trespasses, if we forgive those who trespass against us. But perhaps some one will say, Paul said to the Hebrews, "For it is not possible that the blood of bulls and of goats should take away sin." In this passage I understand the apostle to refer to the sin brought into the world through Adam's transgression, which all the offerings offered by the priests could not take away. But we have the word of the Lord for it, if they transgressed the law of Moses, (sinned ignorantly) if they confessed their sins and brought the offering required in their case, that it should be forgiven them. But afterwards the high priest was to confess their sins upon the head of the scape-goat and it was to carry them into the wilderness.

Perhaps another will say they did not bring an offering every time they sinned ignorantly. This may have been the case. Now let us ask the question, do we ask God to forgive us every time we utter an idle word, or do a sinful act, which we may at the time look upon as not being wrong. Let us bear in mind that God who is pure and holy, cannot look upon sin with the least degree of allowance, and how many of us when we come together to celebrate the Lord's supper, even after a thorough examination and a fervent prayer to God for pardon of our short comings, feel ourselves so pure and spotless that we think it is unnecessary to have our feet washed to cleanse us from the stain of sin, before we partake of the em-

blems of the broken body and shed blood of Christ. Brother R. says in his opinion the case of Naaman and the brazen serpent in the camp of Israel are by no means parallel cases, (with feet-washing I presume he means.) It appears he did not understand what my object was in quoting those cases. I merely wanted to show the great power that is in the word of God and the wonderful results that will follow, when it is duly observed. Brother R. says if we assume the position that feet-washing is for the pardoning of sin, then Christ our advocate with the Father is of no avail." But if my memory serves me right I did not use the word pardoning, I only used the word cleansing, and brother R. seems to overlook the important fact that Christ is our advocate only if we come in his own appointed way. He says, "we can daily have the cleansing blood of Christ applied to our souls." I presume that he will also acknowledge that the penitent sinner can have the cleansing influence of the blood of Christ applied to his soul. But this alone seems not to be sufficient to cleanse him from sin, else the apostle Peter would have made a mistake when he told the inquiring sinners to "repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins." And Ananias when he told Saul to arise and be baptised, and wash away his sins.—This shows conclusively that God wants an external application of water, (which in the sinners case is baptism, and in the saints feet-washing) to show the internal cleansing of the soul through the application of the cleansing influence of the blood of Christ.

Brother R. did not tell us plainly what the object of feet-washing is, according to his view of the subject. He says "the washing of the saint's feet is by God's appointment a means of grace. Of all other commandments practiced by the church of Christ, this is most calculated to humble the heart of the christian." From this I infer that his idea is that feetwashing was instituted as a means to humble the christian. In

my judgment, if the disciple of Christ is clean every whit, so spotless and pure, every stain of sin wiped away, so that he has no need of the ordinance of feet-washing to cleanse his soul from the pollution of sin, he would then be a perfect model of humility. If the ordinance of feet-washing was intended by Christ to humble the christian, why is it that Christ did not use the word humble or humility in the conversation with Peter on that occasion, when he saw that Peter did not understand what his object was in washing their feet. Why did he not say to Peter, he that is washed needeth not to have his hands and head washed, but only his feet to teach him humility. But I must come to a close. I hope that our exchange of sentiments on the subject will have a tendency to promote love and union amongst us, and will lead us to examine the infallible word of God on this as well as other subjects. In conclusion I would say, that it was not my intention to wound the feelings of any of my brethren who may differ with me on the subject before us, and if it should have been done I ask pardon.

VALENTINE BLOUGH.

For the Companion.

Autumn.

The luxury and glory of the summer days has already brightened into autumn, whose marvelous pictureings are now seen on woodland and hillside. The frost-king has written his gorgeous dyes on every forest leaf in the great book of nature. The falling leaves and ripening fruit all tell us that the bright, balmy summer time has flown, and autumn is here once more, in all its peerless grandeur—its pure refreshing air, and soft South winds; its unclouded skies and star-lit nights. But we feel that autumn slowly draws round the mantle which soon will cover the departing year. The lovely flowers which but yesterday cheered us with their beauty and perfume, are withered and dead.—The merry song-birds have gone to other climes. The verdant green of forest and field is changed to the

scarlet garb which follows the footstep of October. Yet who does not love autumn, that season of the year, which, while it seems to rob nature of so many of its charms, casts a haze of dreaming gladness and radiant splendor over the deepening fields and forests, surrounding these indications of early decay with a halo of our great All Father's glory. Truly, autumn has many endearing associations. These dreamy days recall the cherished scenes of by-gone years; bring to mind pleasing recollections of friends, whose memory we will ever hold sacred, though we may never again behold their loved forms on time's side of the grave. And oh, what a lesson does all this mortality of nature bring to the thoughtful spirit! Our autumn of life, too, is drawing near; the music of our being's rushing stream, like dying nature, is growing sadder day by day, and we, too, soon will be shrouded in the cold winter of death. The leaves silently fall to the ground like our earthly joys and hopes, warning us as they fall, to depend on nobler, brighter joys than this changing world can give, and to lay hold of that hope which never fades, but is as an anchor to the weary spirit. The leafless trees sigh, the low, deep requiem and our own full hearts throb in sympathy to the sad measure while, as we gaze on the decayed and dying aspect of nature, the one only thought takes possession of us, deep fearful thought: *Is all this dying really death? Are all these really dead?* Ah no! 'Tis only the form and semblance of death, while life is hid waiting for the allrenewing influence of the springtide sun to rise to life again in far more beautiful form than it ever wore before. It cannot be that for man alone there is no hope of resurrection, while all this soulless inanimate nature is renewed year by year. But everywhere, whether in the book of nature or the book Revelation, we are taught the same precious lesson: *Thou shalt live again*;—that "this corruptible must put on incorruption, and this mortal must put on immortality."

And though the fearful winter of death and the grave shuts over us for a season, a glorious resurrection morn soon will dawn, whose all-reviving sun of Eternity shall awaken us to the enjoyment of life eternal, in the bright summer land of immortality.

"Stars, like flowers, have but their day,
And time, like stars, shall cease to roll.
We have what never can decay—
A living and immortal soul.

Lord God, when time shall end his flight,
Stars set, and flowers revive no more;
May we behold thy face in light—
Thy love in Christ may we adore."

M. STROM.

Bristol, Ohio.

For the Companion.

Inklings.

How much of pain and suffering we should save ourselves if we could be contented to live *only* in the present. We are so accustomed to forget the present moment and undervalue its blessings, its privileges, and its joys, and to reach forward into the future and anticipate its trials, its sorrows, and its difficulties, that we rob ourselves of most of the joys of life, and borrow most of its troubles. As though we had not enough of trouble, we must needs borrow to make up our quota.

Why must we do this? If God gives us a pleasant hour why not enjoy it? If he gives us a comfortable place to lay our head, a pleasant fireside by which to spend an evening, if he gives us the society of a dear friend, the presence of a congenial spirit, why not shut out the dim and gloomy forebodings with which our hearts are rife, disiness, the corroding thought that sorrows are in store, and enjoy with thankful happiness in our hearts and gratitude to God for *this moment*?

If God gives us all the desire of our hearts *now*, why mar its beauty and loveliness with fears, regrets and repinings that it cannot *always* be so? How much more of human happiness there might be in our earth if we received every blessing as a direct gift from our kind Father, and enjoyed it as such, without torturing ourselves with the fear that it would, the next moment be snatched from us. O, if our foolish

hearts could only realize that God never takes a blessing from us while it can be made a blessing to us, how much more like heaven would be this rough world than it now is.—But alas! when God gives us a rich gift from his own loving hand, our selfish hearts cannot rest until they have converted it into an idol, or converted it into some unholy purpose. The moment we cease to glorify God in his gifts, those gifts however rich or dear they may be to us, become a curse to our souls, and then their removal is as great a blessing as was their bestowal. God would continue them to us gladly, his great heart of love would delight to crowd our lives with joy and happiness, to shower upon us a constant succession of the riches of heaven's blessings, if our selfish hearts would let him.

He throws around us circumstances of the most peculiar and glorious delight. We receive the gift, admire its beauty and glory; hug it to our selfish hearts, and forget our God. And then to save us from making of it a curse to our souls he must needs remove it from us, and then we mourn and repine, and our hearts rebel against God for doing that which our own perverseness has made necessary to be done.

O if our spiritual vision could be so cleared, and our hearts so purified as to enable us to see God in all his providences, our lives would not only be very happy but very useful. And may not this be done? Has not Christ purchased for us just this kind of a salvation? Certainly he has. Then of how much we rob ourselves every day and hour by not availing ourselves of it. God help us to step into this ever-flowing fountain *this moment*.

J. S. GITT.

New Oxford, Pa.

Sinful habits are the channels of sinful thoughts. If we would have the thoughts to cease to flow, we must close up the channels.

When we are alone, we have our thoughts to watch; in our families, our tempers; and in society, our tongue.

*For the Companion.***The Lord's Supper**

BROTHER HOLSINGER; As there are some that have misunderstood me in my article on the Lord's Supper, or Passover, would you be so kind as to publish a few lines in reply to a letter from a sister beloved. Perhaps there may be others that have misunderstood me, and by publishing it may answer for all.

I am surprised to hear you say, that I admit that they killed the lamb for the Jewish passover the same evening that the Savior eat his passover. I do not admit of any such a thing, and I cannot see how any one could form such an idea by reading my article. I did not say that the lamb our Savior had for his supper was killed for the Jewish passover. I said that there was no doubt upon my mind, but that they had one of those passover lambs for their supper that was set apart on the tenth day, and that it was killed by the order of heaven, for the Savior's use. The time for the Jews to kill theirs had not yet arrived. It is evident that the Savior eat his passover in the beginning of the fourteenth, the day commencing at sun-set. And if the Jews had killed their lamb in that evening, they would have violated the law of Moses, for Moses commands them to keep it up until the fourteenth day, and kill it in the evening, at the going down of the sun. Now you know that the sun would have to be down before the fourteenth day could commence; so if they were to kill it in the beginning of the fourteenth, they would have to kill after sun-set. This would not be in the evening, when the sun was going down; but if we are honest enough to admit that it was to be killed about the time our Savior died on the cross, then all comes right, for he died after the ninth hour, which, according to our time, would be between three and four o'clock in the afternoon. This certainly would be in the evening, when the sun was going down. Commentators say, the sun begins to go down after noon.

You say, how comes it that the

disciples knew that the passover must be eaten in that night, if it was not the right time. You cannot prove that they knew that it must be eaten in that night. The disciples asking him where he would have them to prepare for him to eat the passover, is no proof at all that they knew that it must be eaten in that night. I should rather think they meant the one that was to come off the next night. They had no idea that their Master would be hanging on the cross at the time they were to kill the lamb for the Jewish passover. It was reasonable for them to ask him where he wanted them to prepare it. When we have a lovefeast we don't wait until it is quite so near as that was, before we know where we are going to eat it. But according to Luke the Savior sent Peter and John to prepare the passover which he was going to eat in that night, before they asked him where he wanted them to prepare it; and I believe that Luke gives us the exact account of the matter; and I don't believe the disciples knew anything about a passover coming off that night, before their Master sent them to prepare it.—But when they came to that large upper room they found it just as the Master had told them, furnished and prepared; so that they could soon make it ready.

I don't believe they prepared it the same way the Jews prepared theirs, or Luke and John would not have called it a supper. We don't read of that name ever being applied to the Jewish passover. I believe that the Savior eat the supper with his disciples at an early hour of the night, at least before those in the city had retired, or the disciples could not have thought that the Savior had sent Judas to buy something for the feast, for he told him what he did, to do quickly.

Now sister, how do you suppose they could kill the lamb after sun-set, and have it roasted at such an early hour of the night. Remember they had to roast it whole, its head with its legs, and they had to roast it well. They were forbidden to eat of it raw, or sodden. If you

don't believe that John meant what he said I would like to know how you can believe that he meant what he did not say. You say that if John meant that it was the preparation of the passover, then the Jews would have had to eat it on the Sabbath day, for it commenced that evening at sun-set. Well, what should hinder them from eating it on the Sabbath? That was not the seventh day Sabbath, it was the fifteenth day Sabbath, and even if it had been the seventh day Sabbath, I would be pleased if any one would show me by the Scriptures where they would be forbidden to eat it on that day. They were commanded to kill it in the evening of the fourteenth day of the first month, and to roast and eat it in that night following, regardless of the day of the week in which it fell. And if the fourteenth, the day they were commanded to kill it, would have fallen on the Sabbath, they would have had to kill it, or break the law of Moses. Christ tells the Jews, "If a man on the Sabbath day receives circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the Sabbath day." The passover Moses commanded the children of Israel to keep in Egypt, was eaten the same night they left Egypt; this I hope you will not undertake to contradict, for they were to eat it in haste with their shoes on their feet, and their staves in their hands, to be ready at any moment's notice to start on their journey; and it is plain that they left that very night, or at least early in the morning, for as soon as the Lord had smote all the first born, Pharaoh rose up in the night, he and all his servants, and called for Moses and Aaron, and told them to be gone; and the Egyptian thrust them out, so that they had no time to prepare themselves any viuals. They even took their raw dough in their kneading troughs, on their shoulders, and departed. Now read Num. 33: 3. There you can learn on what day they left. It is there said: "And they departed from Ramesses in the

first month on the fifteenth day of of the first month." Now what is plainer than this, that they eat it in the night of the fifteenth day.—What a fit emblem to eat in the night of the fifteenth, when the true passover lamb was lying in, the lamb surrounded with spices. Sister, can you not see how beautiful our Savior has put everything in the right place, and at the right time, by having a lamb for his supper that was taken out of the fold, and was set apart for the Jewish passover, and having it prepared for the passover from the law to the Gospel; so that it connects them together. Not a link taken out, and for which I verily believe is the very reason our Savior calls it the passover, and that passover will only reach its fulfillment in the evening of this world, when he will come again and partake of it with all his true and faithful followers. O, sister, let us spend our few remaining days faithfully in serving the Lord, so that he will own us in that day. Will not that be a happy time, if we are permitted to be among that number, that will be sitting around the table, when that passover or supper will reach its fulfillment.

MARGARET DEARDORFF.

For the Companion.
Infidelity.

People, generally, are aware that the word of God is expounded almost throughout the whole world; and that the true Gospel is made known to almost every nation upon the face of the earth. At the same time they are as well aware that right in their midst and in the midst of the most enlightened and civilized parts of the Globe, dwells he who entirely disbelieves the great truths of the Book Divine; he who does not believe in the existence of a God, or that there is a future home prepared for man, &c. The person who believes thus, is commonly, as well as correctly, called infidel; indeed we could not give him a more appropriate name in regard to his doctrine.

The question might arise, why have we infidels in the present age

of the world? or why were there ever infidels? I should answer: Because they are not satisfied with what the Scripture speaks, but wish to know more than the Bible teaches us. They begin to inquire into the hidden mysteries of God, finally forget the doctrine of holy writ in regard to salvation, and when they see their inability to discover that which is concealed from human knowledge they at once believe the great and inspired writings to be false and untrue, trample them under foot and choose infidelity, just because they could not find the concealed great knowledge. The infidel will not hesitate to ask the very absurd questions: Who was God's ancestors? How can he exist without having had an ancestor? How can he be without a beginning, or an ending? and a host of questions of like import. To this I would reply we are not to know all or anything of this, (at least in this world) even not to inquire into this wisdom, and consequently we cannot answer such questions. So then if any one meets with such questions and difficulties, let him quickly recollect that the doorway is closed upon the inquisitive human mind in this respect, and let him truly understand that the book which contains the mysteries is unopened to us, and can never be opened by human power.

We have frequently heard of persons who inquired into the hidden wisdom almost all the days of their manhood, but eventually died either by overtaking their minds, or became insane and committed suicide, yet knew no more in regard to those mysteries when they died than at the time they began to inquire; nevertheless they were or are able (we might say) to give interesting reasons, yet their information is based entirely on imagination, and is completely worthless.

As we look upon the existence of an innocent flower, and behold its wonderful beauty, we are struck with astonishment and admiration, when it, with its delightful appearance, reveals unto us the fact that there must have been an alwise Cre-

ator of truth, perfection, beauty, and love, present. Again, when we gaze upon the determined streams of water and still, rapid, rolling rivers, the wild and roaring deep, the wide spread-sailing clouds in the skies, the penetrating and speedy light, the brilliant sun and moon, the smiling and sparkling stars, distributed throughout the wide universe, and the most beautiful golden-like clouds of the Western horizon in a bright summer's sunset evening, is enough I say to convince any intelligent being that there is an alwise, allpowerful, just and omnipotent God existing, who is the author of all creation and all good.

We believe that the teachings of the Holy Bible are sufficiently plain for all who desire their eternal salvation. The path of duty is plain and the requirements of the Gospel, if obeyed, will lead man safely to his eternal home, and therefore he is most unwise who will reject the Divine word, and inquire into mysteries which God in his infinite wisdom has seen fit to conceal.

J. P. MILLER.

Somerset, Pa.

LOCAL MATTERS.

Tyrone City, Pa., Nov. 6, 1866.

EDITOR'S DIARY.

In our last diary for the previous week was omitted, because it was unwritten. On Saturday, Oct. 20 we took the 9 A. M. train for Dist. Meeting. Met father and sister Mary in the train. At Harrisburg we met a number of brethren and sisters, bound for the same place. Landed at Carlisle about 3 P. M.—Here the brethren met us with conveyance. I took passage with brother Jacob Hollinger to his home. In the evening he took me to the meeting-house (3 miles) and after meeting, home again. We had a pleasant season with brother H. and his young family. Sunday afternoon I spent at the house of Elder Daniel Keller, and made the acquaintance of his family, and also that of Elder Jacob Lorew, of Adams Co. At night I lodged with brother John F. Stanny, in company with brother David Bosserman, and Henry G. Koser, where we conversed upon religious subjects until a late hour. On Monday night we lodged in the meeting-house loft, accommodations having been provided there, which was quite convenient, after the night session of the meeting which was continued until midnight. On

Tuesday the brethren conveyed us again to Carleisle, and I landed at Tyrone at 10.7 P. M.

On Saturday and Sunday, 27 and 28 Oct., was our Lovefeast at Warrior's Mark. We had a very good meeting; indeed we always have good meetings. The following laboring brethren were with us: John W. Brumbaugh, Geo. W. Brumbaugh, and Samuel A. Moore, from Clover Creek; and D. M. Holsinger, and Joseph B. Sell from the Frankstown branch. On Monday the brethren from Clover Creek stopped with us until afternoon, and "tried their hand" at our Press. Brother Jacob L. Wineland concluded that if he were publishing the paper he would charge five dollars a year. More of our subscribers would perhaps come to that conclusion, if they were to take our place for a while. We only ask \$1.50—Brother Samuel and sister Cox stopped with us all night. Sister Catharine Laub also stopped with us and remained until to-day, Saturday, Nov. 3. Sister Laub is an aged sister, living at the present time with her son, at Altoona. Her maiden name was Snyder. She was born in Philadelphia, and has lived in York and Adams Co., in this state, and also in Virginia, Tennessee, and other Southern States.

Our Third Volume.

With this number we send out our prospectus, or blank subscription lists, for 1867. We send them in all cases to our former agents, hoping they will consent to aid us once more in circulating our work. Our success depends very much upon their efforts, and we hope they will employ double diligence in securing our list for next volume. We regret that we have no better inducements to offer them, yet we feel assured that they have not heretofore labored for us with a view to pecuniary interest, hence we have no fears that they will forsake us on that account.

OUR PROSPECTUS.

In our prospectus or advertisement we have no change to make.—Our avowed principles, and the object of our publication, remain the same. Until we shall be enabled to enlarge our paper we can not fully comply with the proposition contained in the latter paragraph, relating to "the affairs of this world."

THIS PRICE.

We had hoped that by the beginning of another volume we should be enabled to reduce our rates or enlarge our sheet. Unless our list will be very materially increased we shall not, however, venture to do either. We will, nevertheless agree, that, if our list exceeds 2000 paying subscribers, we will publish five extra-double numbers during the year, and for every hundred over 2000, two additional numbers.

With paper at \$14 a bundle, (old price \$8) and flour at \$15 a barrel, (old price \$6) and almost everything else in proportion, we do not think any one who desires our success will expect us to reduce our price. For the present volume our list would average about 1500, having started with less than 1200, and increased to a few copies over 1700. These figures include perhaps 50 copies that are sent *free*, or at half price, to poor members and others. And we can assure our patrons that we will not have remaining, at the end of the year, the interest of the capital invested. Although we think we have no desire to hoard up wealth yet we do confess to a disposition to improve our present circumstances. We labor under many inconveniences for want of a permanent dwelling. We are also yet indebted for our office and material, which indebtedness, we think, should be liquidated by means realized from our business, as we have no other resources. We offer as another reason why we do not wish to limit or restrict ourself too much, that we wish to give ourself a little room for *charity*. We wish to be able to respond to calls for our paper from those who are not able to pay for it. Our price will therefore remain \$1.50 per annum.

CLUB RATES.

We are still of the opinion that the conditions club rates are unfair towards those members and friends who reside in isolated regions; but we do not consider it out of place to offer our agents a slight remuneration for their trouble and expense in obtaining their lists of subscribers. We therefore offer to give a copy at half price to every one sending us five subscribers; and a free copy to any one sending us ten subscribers, in either case the money to accompany the list. This will save us much trouble.

We send one of our blanks in every single package, so as to get one to every post-office where we have a subscriber. If each one could obtain an additional subscriber, we should soon have a large circulation. By a little exertion this could be done.

With this statement we now give the matter over to our friends, leaving it to their own judgment to decide whether we shall be favored with a continuation of their patronage. It is not in "our line" to "hold forth" the merits of our work. In our first introduction we remarked, that unless we can succeed in publishing a paper that will recommend itself it would be a failure. If our paper is worthy of support we believe our readers can make the discovery, and will appreciate its usefulness. We have never, to the best of our recollection, tried to persuade any one to subscribe.

We desire to have all lists sent in by the middle of December, and that all orders, as far as possible, be accompanied by the subscription money.

BETTER PAPER.

We have for some time past been using an inferior quality of paper,

partly from necessity, and partly by disappointment. For our next volume we will use nothing but a good quality.

EXTRA PAPER.

At the repeated solicitation of some of our more fastidious patrons, we have consented to publish an edition on an extra quality of paper. They express themselves willing to pay an extra price, and we can see no good reason why they should not be accommodated. The price on extra paper will be \$1.75.

Meteors.

We learn from the scientific journals, that the philosophers and wise men of the day, predict a repetition of the curious phenomenon of shooting meteors, or "falling stars," which occurred in November, 1833. It is said by them that the phenomenon has occurred for several centuries at intervals of 33 years, and that shooting meteors are always more frequently seen during the month of November. The time fixed by them for the iteration of the curious event, is on the night of the 13th or 14th instant.

CORRESPONDENCE.

Brother Holsinger:—The brethren who compose this church, here at Pipe Creek, Md., have now held their third Communion for 1866; the first was held at the Pipe Creek meeting-house, in May; the second at the Sam's Creek meeting house, in September; the third at Meadow branch, on the 25th and 26th days of October, where we had pleasant meetings, the Master of solemn assemblies being present.

It was concluded some time since, that the Brotherhood in Maryland be divided into two districts, the Eastern and the Western; the first district meeting for the Eastern district, is to be held at Beavers dam, (Lord willing,) on the 23rd day of April next—being precisely seven

weeks before the time appointed for the next Yearly Meeting.

The Brethren here, are building an addition to the Pipe Creek meeting house. It is now under roof, and will probably be finished before Christmas.

The brethren of the Sams Creek connection, closed their third Sunday-School session on the 29th day of September. As on both former occasions, they invited one of our ministering brethren to be present. He occupied, perhaps, 45 minutes in singing, prayer, and addressing the scholars—some of them became affected to tears. This school is under the supervision of the brethren, and consequently no festival; no martial music; no unnecessary parade are had.—The school is opened and closed by singing and prayer—the books used are published by the Baptist Sunday School Union, Phila.—The brethren who superintend the school, and those who assist in teaching, merit the confidence and best wishes of the community,—in a word, I think it might be considered a *model Sunday School*, for the brethren.

As it regards the state of the Church here, I will simply state! that "the ark of the Lord" is moving onward, although, but slowly,—yet, we anticipate a refreshing season from the presence of the Lord,"—hence, we desire an interest in the prayers of all, who may feel a just concern for the welfare and prosperity of Zion.

PHILIP BOYLE.

New Windsor, Md.

Brother Holsinger:—For the satisfaction of those brethren who think Sunday-Schools can accomplish no good, I will give you a brief account of our school, held in the brethren's meeting-house, during the last six months, or twenty-three Sundays, and closed on the 28th of October.

Total No. of Scholars,	61
Average attendance,	54
No. of Questions and answers committed to memory,	4641
No of Verses in Testament	2409
No. of verses in the Hymn Book,	177

The closing ceremonies were very solemn. Addresses were delivered by brother Peter Hollowbush and brother Eisenberry, the Supt., and others. The superintendent spoke very solemnly and feelingly to the children and endeavored to impress upon their minds not to be forgetful of what they had heard during the season; pointing out the privileges they enjoyed, saying that they would fail them; that death was in the land, and reminding them of the possibility or probability that this would be the last time that we would all meet in the capacity of a Sabbath-school. Before the time would arrive for opening again, many would be called from time to eternity; that we should not be forgetful hearers, but doers, that we may reap the rewards of our labor in due season—it we faint not—in that upper and brighter world, where parting is known no more, where all shall meet together, far beyond the rolling river, in that happy land. If you think this worthy inserting in your valuable paper, you can do so. I thought I would let you know that we are trying to do a little work for the kingdom of our blessed Master.—"My Father worked hitherto and I work." But time is short at most; death is in our land, and is taking our fellow-mortals on our right and left. We know not how soon we may be called to exchange worlds, but if we have our work done, and well done, we shall hear the welcome plaudit, "Well done good and faithful servant, enter thou into the joys of thy Lord. To this end may we labor, and may the good Lord help us all, is the prayer of your unworthy friend.

W. E. ROBERTS.

North Coventry, Ohio.

Indiana State Meeting.

In accordance with previous arrangements the above meeting took place at Antioch, Hamtinton County, Indiana, for the purpose of re-districting the State, in order to carry into effect, as near as possible, the direction of last A. M. The churches were tolerably well represented.

The meeting was organised for

business by appointing George Hoover Moderator, Jacob Miller Foreman, Hiel Hamilton Clerk, and Daniel Smith assistant Clerk.

The question then was proposed how many districts shall we have, and it was unanimously agreed to divide the State into three districts.

Agreed that the Moderator appoint a committee of six, to present to the meeting a division of the State into three proper districts. The following Brethren were appointed on said committee: Wm. Lindly, J. U. Studebaker, Christian Wanger, Samuel Murray, Jacob Metzger, and Jacob Berkey.

They presented the following division of Districts, which was adopted by the meeting:

Branches composing the first District:

Four Mile.
Nettle Creek.
Buck Creek,
Bush Creek,
Mississineway,
Billbrick,
Fall Creek,
Stony Creek,
Arcada,
Jonesborough,
Greentown,
Howard County,
North Fork Wild Cat,
Middle Fork Wild Cat,
Potatoe Creek,
Ladogo,
Owen County,
Somerset,
Columbus.

Branches composing the second District:

White County,
Mexico,
Squirrel Creek,
Manchester,
Clear Creek,
Blue River,
Eel River,
Beaver Dam,
Eight Mile,
Salimony,
Antioch,
Sautiffee,
Pipe Creek,
Upper Deer Creek,
Lower Deer Creek,
Wabash,

Prairie Creek
Bachelor Run.
Branches composing the third District:

Portrge,
Bango,
South Bend,
Breinen,
Pine Creek,
Union,
Yellow River,
Elkhart,
Turkey Creek,
Union Centre,
Yellow Creek,
Solomon Creek,
Rock Run,
Springfield,
Shipswana,
Farm River,
Pigeon River,
Tippecanoe,
Cedar Creek,
Washington.

Including the Brethren in Michigan.

Resolved, That a copy of the business transactions of this meeting be presented to the editors of the *Visitor* and *Companion* for publication.

HEL HAMILTON, Clerk.
DANL. SMITH, Asst. Clk.

DIED.

In the Pipe Creek branch, Carroll Co., Md., Oct. 3rd, sister LYDIA PLAINE, relict of Elder Jonathan Plaine in the 84th year of her age. She died as she had lived, an exemplary member of the Church. On the 5th her remains were interred in the grave-yard attached to the Pipe Creek meeting-house. The occasion was improved by the brethren present, by a few appropriate remarks on Hebrews 4: 2.

In the same branch, Oct. 14th, friend JOS. WEAVER, in the 88th year of his age. On the 16th his remains were consigned to their final resting place in the family burying ground, on the farm where his father, mother, and other members of the family are interred. The occasion was improved by one of the brethren, by some practical remarks on John 5: 25.

The deceased lived out his days in calligraphy—esteemed by those who knew him best for his honesty of character, as well as for his peaceable and quiet disposition.

PHILIP BOTLE.

"Visitor" please copy.
Suddenly, of Palsy, in Reading, Berks Co., Pa., on the afternoon of Saturday, Oct. 27, brother JACOB KINSEY, son of Eld. Jacob Kinsey, long ago deceased; aged 71 years, 7 months, and 10 days. He was a consistent member of the Church for upwards of 50 yrs. He leaves one son and two daughters. His remains were interred in the Reading Cemetery on the 31st, in the presence of a large concourse of friends and acquaintances. Funeral services by the writer, from Rev. 14: 13.

JOHN ZEE.

In the Clover Creek branch, Blair Co. Pa., on the 23rd of October, sister ELIZABETH HOOVER, widow of brother Jonathan Hoover; aged 80 years, 3 months, and 29 days.—Her sickness was complicated, Dropsy being the main disease. She was waiting and desiring to depart from this troublesome world, and to be present with the Lord. She died strong in the Faith, and in hope of a glorious immortality. The occasion was improved, to the surviving relatives and friends present, from Hebrews 2: 11—15, by brethren Jacob Steel and Henry Clapper.

C. L. HOLSINGER.

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List of moneys received, for subscription to the *Companion*, since our last.

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John Barnhart, Urbana, Ill.	1.50
Jas. W. Spitzer, Martinsburg, Pa.	1.50
S. B. Replogle, do	1.50
Jos. H. Schrock, Waterloo, Iowa,	1.50
John P. Baker, Knobsville, Pa.	1.50
Mrs. E. Boyer, Madaria, Pa.	1.25
Daniel E. Fry, Kent, Ill.	1.50
Daniel Kuns, Dayton, Ohio,	1.00
Elizabeth Foust, Calvin, Pa.	1.50
Henry L. Runyan, Mt. Carroll, Ill.	2.00

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, NOV. 13, 1866.

Number 45.

The Little Scholar.

I am a little scholar, I daily go to school,
To learn my Master's lessons, that perfect, ho-
ly rule;
The scholars they all love him, the school is
good and free,
Come all ye careless sinners, and I go to school
with me.

I am a little christian, the Lord has made me
so.
A lonely little creature, what wonders he can
do;
I love the things I hated, I hate the things I
loved;
My Master is preparing me to reign with him
above.

I am a little preacher, I preach the gospel
free,
And what my Master gives me, I give it all
away.
And when my heart is empty, I'll go to Mas-
ter's store
And tell him all about it—He smiles and gives
me more.

I am a little watchman, I stand on Zion's
hill;
And when the foe is coming I give a certain
call;
I'll blow the gospel trumpet, to let the people
know,
That all who will take warning may take
it from every foe.

I am a little shepherd, I feed my Master's
sheep,
I'm on the hills of Zion, 'tis them I love to
keep.
The food my Master gives me, with which I
feed the flock,
Is the word of His divinity, and honey from the
Rock.

I am a little soldier, I've listed in the war,
I've fought through many a battle, and may
fight as many more,
And when the war is ended, I'll lay my armor
down,
And fly away to Jesus to wear a starry crown.

For the Companion.

Another Loveletter.

It is about as difficult logically to
refute a self-evident absurdity as to
demonstrate a self-evident truth.—
Since the appearance of my former
loveletter to a certain class in the
Household of faith, I have been writ-
ten to from various parts of the coun-
try for something more definite on
points only alluded to in my letter.
But all who wrote to me evidently
overlooked the main feature in the
argument, whether through lack of
comprehension, or careless reading,
or distaste of the principles enforce-

ed, I presume not to determine.—
Some expressed themselves perfectly
satisfied, while others, to my aston-
ishment, had still doubts as to any
covering being enjoined by the spir-
it of the Lord save that of the hair
and a few hold to the views advance-
ed by sister S. E. Kepner, in No.
42 of the current volume of the *Com-
panion*. Although I would have
preferred to remain silent as to any
further elucidation of so plain an in-
junction, I ought perhaps to analyze
sister K's article, as it affords me
an opportunity of recurring to all
the points presented to me by pri-
vate correspondence.

Sister Kepner remarks that in the
"Loveletter" addressed to certain
sisters, "*great importance was at-
tached to the covering of the head.*"
How much, dear sister? If God re-
quires it, how can too great importance
be attached to it? The thing is simply
impossible. The "*least command-
ment*" found in the oracles of God
is just as important in its place and
in its proper relations, as the author-
ity of Jehovah can make it. Its be-
ing the least, as to our apprehension
of it, does not derogate one iota
from its importance. The applica-
tion of this principle to the things of
the kingdom of God, is the prolific
matrix of all the sects, and schisms,
and isms which dishonor the head of
the church in the name of religion.
For Heaven's sake let us guard a-
gainst the introduction of this fatal
poison into the Body of Christ.—
Nothing is small or unimportant
which has been enjoined by the
Judge of all the earth. Any thing
and everything that bears the sig-
net of the King of kings has our e-
ternal welfare hanging upon it.—
What God has enjoined call not
then unimportant. Its validity and
significance lie in the fact of its eman-
ation from the mind and heart of
God, whether it be baptism or the
covering of the head. One is as

important as the other on the ground
of Divine authority. God could not
do more than enjoin them, and all
their importance is derived from
His behest, which could be neither
greater nor less in either case. If
God commanded both, will any one
undertake to say we can attach too
"great importance" to either, if ob-
served agreeably to the Divine in-
tention? Take heed, dear sisters,
that you fall not into the baleful er-
ror of lightly esteeming any thing
that is important enough to be made
the subject of a Divine command.

It is also remarked that the "Love-
letter" relative to this covering was
addressed to the sisters. Near the
close of sister K's article it may be
observed that she wears the custom-
ary covering. Why then was she
"prompted in spirit" to advert pub-
licly to the subject, being that my
missive was addressed exclusively to
those who "pray with their heads
uncovered?" Had it not been bet-
ter to keep her opinion in reserve,
than to controvert a point which
Christ's ambassadors generally make
a matter of solemn appeal just be-
fore commemorating that wondrous
event on which hangs all our hope
of salvation? A little reflection
will, I trust, convince her that silence
had better be maintained in all mat-
ters inwoven with the very life of
the church, growing out of its very
constitution, setting off internal qual-
ities and relations, the absolute ne-
cessity to the christian character of
which no one who believes in the au-
thenticity of the Bible would dare
to gainsay. The covering of the
head is just such a thing, and when
we find our hearts failing to assent
to its validity and fitness, we have
grave reasons to question either the
quality of our knowledge, or the
character of our faith. These criti-
cisms, I know, will cut some hearts
deeply, but let God be judge as to
their necessity and pertinence.

It is further remarked that the point on which I insisted "seemed to be confined to the covering, and not to the reason why." When I read this "my soul was exceeding sorrowful." I could hardly believe my eyes, but after reading again and again, I could make nothing out of it but what the plain phraseology imports, and I marveled greatly.—It is not my way to write in so haphazard and superficial a manner as to deal with the shell irrespective of the kernel. Had sister K. paid that attention in the perusal of my former article which equity demands, she would not have exposed herself to the charge of criticising what she either does not understand, or will not take the trouble properly to investigate. This I say with the kindest feelings, and hope she and others may profit by it.

What astonished me most in sister K's. article is the following: "Every woman praying or prophesying with her head uncovered dishonoreth her head, her husband, for the man is the head of the woman." The interpolation occurring in this passage gives a new turn to the subject, and brings to view a principle nowhere recognized in the Bible. That part of the sentence which relates to the *husband*, and "the headship of man over the woman," is, so far as the sacred argument is concerned, a kind of slap on the apostle's mouth, and taking every shadow of consistency out of his language in its proper connection. I have no doubt the sister meant well, but had she seen the injustice she was doing the sacred writer in employing his language in an unwarrantable connection, I am sure she would have used her pen more cautiously. Two things the sister has entirely overlooked. Paul does not say that the *husband* is the head of the *wife*, but the *man* is the head of the *woman*. The latter refers to an external domestic relation, and the former to an organic law. The one comprehends the entire sex, the other but a part. One is involuntary, the other voluntary. The *unmarried* sister has a head in the *man* no less than the *married*. If it were not so, sister

K's. plea would be without a basis. She refers to this headship as the stronghold of her argument, which is nothing but a myth to the unmarried sisters if man is not the head of the woman independent of the domestic ties. Her first error consists in restricting this headship to the conjugal relation, and her second is overlooking the primary, race-comprehending law in which this headship inheres. Woman is the glory of the man *as woman*, and not simply *as wife, mother, or sister*. She must, it is true, sustain these relations to man, but her glory lies not in these relations, on the contrary these relations derive their glory from her *as woman*. She was to Adam the complement of his being, from the simple fact of his being bound to her by the twofold cord of complete satisfaction to his affectional nature, and of having supplied, *out of his own person, the material for her organization*. Thus man is the head of the *woman*, and *woman* is the glory of the *man*, and *every woman* has in man her *head*. This refers us to an organic law back of all voluntary relations. Bearing such relations to man as to be his glory, she also stands related to things inferior in such a way as to be her glory. Her "hair is a glory to her," and "given her for a covering." If the headship spoken of is the husband, and the covering the *hair*; and if the *honoring* of the head refers to the husband, and the *covering* by which this honor is typified has reference to the *hair*, is it not as plain as simplicity itself, that *unmarried* sisters may not only pray without an *artificial* covering, but may as well be shorn or shaven, being they stand not in that relation to man which renders the injunction obligatory? That it does not refer simply to the husband, and, indeed, not at all to him save incidentally, is manifest from the fact that the injunction applies to *all* the sisters, married or not. The declaration of the spirit is, "every woman that prayeth," &c. That the apostle does not mean the hair as the covering by which she is to honor her head in prayer, is self-evident from

the words, "if she be not covered, let her also be shorn." If she is uncovered in prayer she has dishonored her head, which, if the hair be the covering, is the same as saying that every woman praying without hair dishonoreth her head; and in consequence of this dishonor, she is to be *shorn or shaven*. How is this shaving to be done when the dishonor for which she is subjected to the operation is the penalty for praying *without having any hair on her head*? I do not believe there is a sister in the brotherhood who has the hardihood to justify her delinquency in this matter on the ground that the "hair is given her for a covering," unless she be either incorrigible, or not susceptible of sound reasoning.

"If a man have long hair, it is a shame unto him." Why so? The apostle says, "even nature itself teaches" this truth. Physiology as clearly teaches that man's hair would not grow long without cutting, and trimming, and stimulation of the scalp, as it does that woman will have no beard without the application of adventitious means. Man's hair is naturally short, although it may be artificially long, and woman's hair is naturally long—a covering and a glory. This is a type such as nature furnishes, of the distinction to be observed between man and woman in their devotions. Therefore when man prays let him be *uncovered*, not shaven or shorn, not denuded of his hair, the natural shortness of which, compared with that of woman, is but a type of his uncovered state in prayer; but let him take off his ordinary artificial covering, and thus approach God. Let the woman do the reverse, thus fulfilling the type which she naturally carries on her head, and which is the expression or outgrowth of that organic law which makes the man her head, as already indicated.

Take the argument as we will, it lacks support. If the head which man is to the woman is the head to which the apostle refers, *how is the woman to cover her husband when she prays*? This question is especially significant when the husband

is a heathen, as was not unfrequently the case in the apostolic age. The utter impossibility to answer this question places the adherents to such a view in a most pitiable predicament. Woman is not only so related to man as to make him a *covering to her*, but he is her *head*, which, in the supposition, must be covered. This places the covering of her head entirely outside the control of her own will. The apostle makes no qualification in the statement that "every woman that prayeth with her head uncovered, dishonoreth her head." Whether her head be covered or uncovered depends, in this view, on the *will of the husband*. Why then should she be chargeable with the offence of dishonoring her head, when she has no more power in the matter than she has over the motions of the planets? Verily, dear sister, here is an effectual way of *hindering each others prayers*. Suppose, however, that both are saints, and both want to enter their separate closets at the same time, what then? Man is to be *uncovered* and woman *covered*.—Man is her head, and this she is required to cover in prayer, which prevents him from praying as long as his covered state is necessary to the efficacy of her prayer whose head he is. What a dilemma! No, no, she must cover the head of her own person, and thus honor, in a religious sense, her man-head, whom in a state of nature she honors, if her life is agreeable to the type, by the crown of glory with which God has covered her.

Sister Kepner further says, "let your women keep silence in the churches. There seems to be mystery here. Will some one please unravel it?" No mystery at all my dear sister, and consequently no need of unraveling. It is only a contradiction—a stark, staring contradiction, which grows as naturally out of your premises as blackberries out of briars. You previously remarked that "you understand she must act in a public capacity," and that the injunction cannot, in the nature of the case, refer to every-day life. Only retract this fundamen-

tal error, and there will be neither mystery nor contradiction. Moreover, the question raised by the fancied mystery has no manner of connection with the point at issue.

In conclusion the sister avers that she has "not written for idle speculation." I give her full credit for her motives, and the solemnity of feeling that prompted her effusion; but she not only misapprehends the apostle Paul, but has referred us to principles as impracticable as the notion of Archimedes, that he could move the world with a lever if he had but a firm spot on which to place his feet, *on the same body which he proposed to move*.

The fear which the sister expresses, that we "might bear the form and not the essence, have a name to live and behold we are dead." I am deeply conscious of myself, and while I would earnestly urge upon us all to see to it that we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," I cannot close without remarking that her very language in the last quotation virtually concedes all she denies or calls in question in her article.

Conscious of no other feeling than brotherly love, I pray those I am addressing to accept this missive as a Loveletter indeed.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Cultivate the Young Minds.

The minds of the young are like vines in spring time; they are active and elastic, and grasping for something on which to lean. If you place an arbor, or plant a post by your vine, it will climb up and lift itself into the sunlight and air, which are necessary for the health of the plant; and after a time you will be richly repaid for all your toil, by the hundreds of branches of blushing fruit; but if on the other hand you neglect your young vine it will expend its energy in trailing along on the earth, and when you go to look for the fruit you'll find that,

alas! the vine is a barren cumberer of the ground.

So, also, the youthful mind requires something substantial, by which it can lift itself above the earth, and take in the soulfood of truth. Furnish your children with books and papers of a good character; see that they mingle not in the society of the wicked; make home attractive, that they be not forced to seek for society in dangerous places; and when the vine is grown up you may well expect to see it full of the good fruits of virtue and holiness.

In order to make home attractive the little ones should be taught individual responsibility. Let them know that their influence is something, that their help is something, and that they are something;—something more, I mean, than bolts of calico; more than four yards of cassimere, and a dozen brass buttons; more than a butterfly or a rose.—Teach them that they are men and women in miniature; with minds to cultivate, and hearts to enlighten and purify. Teach them that they are soon to go forth to battle with the world, and that patience and perseverance, and forbearance, will be the weapons with which they will have to fight, if they would gain the victory.

Oh, it is a dreadful mistake which too many parents make, in teaching their children, that if they only go forth with a gay attire, and a pocket full of gold, the world is bound to acknowledge their dignified station, how void soever the heart may be of virtue, or the head of good sense.

A young man may start forward on the voyage of life with plenty of money, and he will sail merily for a time; but unless the pilot is supplied with compass and charts; unless he has a soul for sympathy and a mind for discretion, the ship will sooner or later founder on the rocks of intemperance, or the quicksand of indolence.

B. J. RODAMAR.

Summit Mills, Pa.

Undertake nothing without thoroughly considering it.

RELIGIOUS DIALOGUE.

The following is from a German Periodical, entitled,

"Der Friedensbote von Concordia,"
dated Dec. 1837. Translated for the editor by D. Snowberger.

QUESTIONS AND ANSWERS.

When our Lord and Master Jesus Christ was about to withdraw his bodily presence from his church on earth, he said unto his disciples: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matthew 28: 18—20. According to this solemn proclamation of Jesus, all who confess him shall be received, by baptism, into his kingdom, that is, where his commandments are taught to be observed, and consequently learned to be observed.

While reflecting upon this important institution of Christ, the following questions and answers, which have, quite unsought, while turning the leaves of a book, fallen into my hands, have served to the correction of my understanding, and the quieting of my mind concerning what the will of God is, and they are here communicated in the German language, with the desire that they may direct some hungry souls to the true fountain of salvation, which is Christ. The Author was perfectly convinced that no other Scriptural answers could be given to the following questions than those that stand here. But as we are all fallible and liable to err, the reader is earnestly solicited never to place unlimited confidence in any mortal, or in himself, but diligently to read the Divine Word, and to pray the Father of Light for light and wisdom from above:

QUESTION 1. Who was the first Baptist? ANSWER: John, the forerunner of Christ, called "John the Baptist."

2. Was the baptism of John from heaven, or of men? From heaven.

3. How did John receive it? From the Spirit of God, by direct revelation.

4. Did John teach the people, that the baptism which he preached, was derived from some Jewish custom? No: "he was sent to baptize."

5. From whom did the apostles obtain authority to baptize? From Christ. Matthew 28.

6. Did they ever teach that they had learned it from the Jews? No.

7. Whom did they baptize? Men and women only.

8. What was the indispensable condition thereof? Faith. "If thou believe with all thy heart, thou mayest." Acts 8: 37.

9. Did you ever read of the baptism of any children in the Scriptures? No.

10. Did you ever read of the sprinkling of any children in the Scriptures? No.

11. Whose command do we obey when we have our

children baptized or sprinkled? The command of the Clergy.

12. Do we transgress any Divine commandment when we neglect the baptism of our children? No, I have never read, in the Bible, of any one who was accused of this sin; nor of any commandment that was thereby transgressed.

13. Have you ever read of any sponsor (god-father) in the Bible? No.

14. What do you understand by a god-father? I understand, one who would stand security for another in baptism.

15. Have you ever read, in the Scriptures, of any one, who promised anything, in baptism, for another? No.

16. Whence arose the custom of promising and standing security in baptism? With the Clergy.

17. Have you ever read, in the Scriptures, of vows, under which children or adults were in consequence of their baptism? No, of none.

18. What are the promises that are given in the New Testament, to baptize children and minors? None.

19. What are the threatenings pronounced against those who neglect to have their children baptized? Many by the Clergy, but none in the Scriptures.

20. Is baptism a commandment? Yes, "Be baptized every one of you."

21. Should not every Divine command be obeyed? Yes.

22. Wherein does religious obedience consist? In the voluntary act of a thinking being (which is performed according to a Divine commandment).

23. Is a person active or passive in observing a commandment? Active.

24. Is a child active or passive, conscious or unconscious, when it receives baptism? Passive and unconscious.

25. Can it be said of a being that will passively and unconsciously submit to a performance, that it has obeyed the Divine commandment? "Be baptized?" No, impossible.

26. Is baptism a religious ordinance? Yes, all Divine institutions shall tend to the veneration of God.

27. How shall the worship of God be performed in order to be pleasing to Him? In spirit and in truth, "God is a Spirit, and they that worship Him, must worship him in spirit and in truth."

28. Can unthinking and unconscious children worship God in spirit and in truth? No.

29. Can they, in accordance with these principles, be baptized, as with an act of religious veneration of God? No.

30. Is baptism instituted for the benefit of the candidate? Yes.

31. Are there any advantages derived from baptism in this life? Many.

32. What are they? They are briefly comprehended in these words: "The answer of a good conscience toward God." 1 Peter 3: 21.

33. Wherein does the answer of a good conscience consist? In three things. First in the knowledge that God is willing, through Christ, to pardon the sinner. Secondly, in the belief in the fact and design of the death and resurrection of Jesus, to which baptism points. And, thirdly, in the consciousness of our mind that we have, knowingly, and willingly, fulfilled the Divine commandment. See Rom. 6: 1, 2. I Peter 3: 20—22.

34. Can a child, in baptism, be conscious of these things, or can it afterwards think that it has knowingly, voluntarily, and joyfully obeyed the Divine commandment? It is utterly impossible.

35. Are there no means by which a child, be it through meditation or anything else, can obtain the answer of a good conscience by baptism? No.

37. Can adults, when instructed as to the significance of baptism, draw any consolation from the thought that their parents had them baptized in their infancy? No, except it were a fallacious one, for the answer of a good conscience can only be realized, through the inner consciousness that we, knowingly and willingly, have obeyed a Divine commandment.

38. How does an adult know that he was baptized in infancy? From hearsay.

39. Is there a duty enjoined, in the New Testament, that requires of us the testimony of others only, in order to the fulfillment thereof? Not one.

40. Is there a promise accompanying the obedience toward the commandments of God? Yes. "In keeping of them there is great reward." Psalm 19: 11.

41. Is there a reward accompanying infant baptism? None except the praise of men.

42. Has the true baptism any particular promise? Yes, the promise of the Divine Spirit as a comforter. Acts 2: 38. 19: 2.

43. What persons were first baptized after the effusion of the Holy Ghost had commenced? The three thousand on the day of Pentecost. Acts 2: 40.

44. What was required of them before baptism? Repentance toward God and faith in Christ.

45. What were the immediate duties of those who were baptized on that day? Union with the church and obedience toward all the commands of Jesus.

46. How soon were those who were baptized incorporated with the church? On the same day. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Acts 2: 41.

47. Is this the case with children after baptism? No, Never.

48. What is the necessary qualification in order to all parts of practical Christianity? Faith.

49. Can no Christian duty be performed without faith? No.

50. Why so? Because, "without faith it is impossible to please God." Heb. 11: 6.

51. Can it then be pleasing to God to baptize or

sprinkle children? No, for we see that without faith it is impossible to please God.

52. Can the child itself, while receiving baptism, please God? No, for it has no faith.

53. How do you know that children have no faith? Because they cannot believe in that of which they have never heard, as it is written in Romans 10.

54. Might there not be two kinds of baptism, one for believers and one for children who cannot believe? No, for the Scriptures speak of *one* baptism only.

55. Why did John baptize in Enon? Because there was much water there.

56. Could not hundreds be baptized with a few quarts of water? No, a few quarts of water might be sufficient to sprinkle hundreds, but not to baptize a single one.

57. Why did John baptize in Jordan? Because there was much water there.

58. Who instituted the sprinkling of children? The Clergy.

59. At what time did sprinkling become general? The Pope declared, in the year 1311, immersion and sprinkling to be equivalent, that one was as good as the other, and, according to this declaration things remained, even in the Reformation.

60. Why is the water sprinkled on the face? Because the Clergy have so ordained it.

61. Can you give no better reason therefor? No, the Clergy have so ordained it, perhaps they had a cause.

62. With what is the baptism of the New Testament compared? With a burial and resurrection. Rom. 6: 4—6.

63. Does the sprinkling of the face resemble a burial? No.

64. Does the immersion of the whole person resemble a burial? Yes. "We are *buried* with him in baptism."

65. Does the bearing away of a child from the preacher resemble a resurrection? No.

66. How, then, is a resurrection prefigured? After the candidate is immersed in the water, and wholly swallowed up of the same, then his rising up out of the water is a figure of the resurrection.

67. Is baptism compared with anything else in the Scriptures? Yes, with the renewing influence and operation of the spirit of God; hence we read of a "washing of regeneration," and of a baptism with the Holy Ghost.

68. Is sprinkling a figure of the operation of the Spirit? No.

69. What represents in the immersion in water, the operation of the spirit? The application of water to the whole person of the candidate, and the consequent "putting away of the filth of the flesh" is a figure of the operation of the spirit on the whole soul of man, that is, his intellect, will and views, and consequently a figure of the "putting off of the sins of the flesh," or

To be continued.

*For the Companion.***The Beauties of Nature.**

At what point shall we commence to view the wondrous works of God? Shall we pause and behold that wonderful canopy of stars, to view the mightiest work of the great Omnipotent Creator? or shall the ocean with its bounding, foaming waters, be the first object of our admiration? Perhaps you prefer the placid Lake, or the quiet, romantic Grove! But cease thy wanderings! Go not to the raging sea—to the lovely Rhine—the Alps, or the bounding billows of Niagara! But stop! Firstly, view Man! Though often you see him—though familiar his form—did you ever behold man in his noble and inspiring aspects? Did ever you dissect that majestic frame, or take a survey of that master-piece of nature—the mind? He is the “noblest work of God,” and that which is noble is truly beautiful! You have studied the arts, the sciences—the languages; but, do you understand the mechanism of the most wonderful work of the most powerful of beings? With the complicated machines, and remarkable inventions of man, you are well acquainted; but are you equally well versed in the workings of your own frame? No! In your search for beauty, you had climbed the rugged hill, roamed through the quiet valley, explored the frozen regions of the north, and the palmy vales of the sunny south. But, in all your searches for beauty, have you found anything so noble, so grand, and yet so beautiful as the mind of man? Let us leave for a while, this work of nature, and see if God has placed on this wide globe, anything so beautiful, as that intellectual spark placed in the head of mortal man.

When we emerge into nature’s wild and romantic forest, at first meeting only the little shrub or bush, but the trees increasing in size as we penetrate the wood, we soon find ourselves surrounded by stately foresters, dotted here and there by the lofty oak, waving its boughs with an air well adapted to the king of the forest, while beneath our feet the earth is carpeted by the green rug

of nature, and adorned by the wild woodland flower, which sends forth its rich perfume, and added to the air of the merry songster, makes a scene of beauty, which at the time, we think unparalleled, and feign would leave our worldly cares to enjoy in solitude, nature’s romantic beauty.

When you raise your eyes at midnight and behold the moon, with all its splendor, traverse the Heavens, and roam among the planetary orbs and twinkling stars, do you not wonder at the beauty of the celestial world? and your mind taking a flight to those other worlds, whose inhabitants are unknown to us, save in imaginations, poetic dreams, are you not impressed with awe and admiration?

When we see the mighty mountain, rearing its snow-crowned head to the heavens, or the deep blue ocean, either dashing its angry waters on a frozen beach or bearing some mighty ship over its quiet bosom, do you find no beauty there? Yes! All of the works of nature lure us to their presence by the magic charms of beauty. And when in the valley, or on the mountain, tossed by the tempestuous sea, or riding on the calm still lake, surrounded then and ever, as we are by beauty’s enchanting garb, we are led to exclaim, these are the works of nature that claim our admiration. But, did ever you behold a little child, pure and untarnished by the world’s defiling influence? Did you not gaze with rapture, as in all the simplicity of childhood it nestled in its parents’ arms, and lisped the name of “mother?” Is it not beautiful? Follow that child through its earthly career until in the prime of manhood, those faculties, the germs of which, ever undeveloped in the infant, become cultivated, and he mounts the rostrum, and with the eloquence of Webster, proclaims a Webster speech or with the pen of a Milton, describes the splendor of Eden! Has not nature created beauty?

But follow on, until you see the majestic frame of the once proud poet, crumbling in the dust! The beauty of the body is gone; but

could you soar on angels wings to eternity, you will find the same glowing soul, still shining in all its original splendor, its beauty still untarnished, and with the same poetic tongue, singing praises to the Redeemer.

The romantic tress of the forest had withered and died; *died*—not like man—to live; no more will its beauties be seen. And though *they*—like man—lived for a day, to shine in all their earthly splendor, yet the beauty of man will not wither at death’s cold tomb; but in eternity will shine forth in all its original lustre—alike the most noble and most beautiful work of God.

J. S. GITT.

*New Oxford, Pa.***Trouble.**

“Trouble” becomes a marvelous mortifier of pride, and an effectual restrainer of self-will. The temper is mellowed and the feelings refined. It needs repeated strokes of the hammer to break the rocks in pieces; and so it sometimes requires repeated strokes of anguish to break our hearts in pieces, and make us humbler and wiser men. And as, the longer you keep the canary-bird in a darkened cage the sweeter it will sing, so the more serene the discipline of the good man’s experience, the sweeter the songs of his spiritual life. The gold that is refined in the hottest furnace comes out the brightest, and the character moulded by intense heat will exhibit the most wondrous excellences.

God’s children are like stars, that shine brightest in the darkest night; like torches, that are the better for beating; like grapes that come not to the proof till they come to the press; like trees that drive down their roots farther, and grasp the earth tighter, by reason of the storm; like vines, that grow the better for bleeding; like gold, that looks the better for scouring; like glow-worms that shine best in the dark; like juniper that smells sweetest in the fire; like the pomander, which becomes more fragrant for chafing; like the palm-tree, which proves the better for preserving; like the camomile,

which spreads the more as you tread upon it.

"There is a flower, when trampled on,
Doth still more richly bloom,
And even to its bitterest foe
Gives forth its sweet perfume.

The rose that's crushed and shattered,
Doth on the breeze bestow
A fairer scent, that further goes,
Even for the cruel blow."

LOCAL MATTERS.

Tyrone City, Pa., Nov. 13, 1866.

EDITOR'S DIARY.

For the week ending Saturday, Oct. 13.

On Saturday last we, (wife and I) attended the Lovefeast at Duncansville. Brother J. W. Brumbaugh and C. L. Holsinger, from the Clover Creek branch, and Daniel Snoeberger from the Yellow Creek, and John S. Holsinger from the Dunnings Creek branches, were the ministering brethren present. After preaching on Sunday forenoon, we returned home. On Monday morning I left home, in company with father, to attend the Eastern Pa. Dist. Meeting, he having been solicited to attend for the purpose of assisting in effecting an organization. Arrived at Myerstown about half past 3. Stopped with brother Christian Royer, living near the station. Attended night meeting, which was the first meeting we have attended, in which there was all German spoken. Next day attended the Dist. Meeting. Made the acquaintance of a number of our agents and correspondents, whom we had not the opportunity of meeting before. At night we were conveyed by a young brother Hartzler, to Stouchsburg, Berks County, where brother John H. Umstad preached, in the English language, and father in the German. We lodged with our young brother Jos. R. Royer, Richland, Lebanon Co. from whence we took the train next morning, and landed safely home in the evening.

Eastern Penn. Dist. Meeting.

Pursuant to previous notice, delegates representing the branches of the Church composing the Eastern District of Penn., met in the meeting house near Myerstown, in the Tulpehocken branch, Lebanon Co., on Tuesday morning, November 6th. All the churches, save two, were represented. The object of this meeting was simply to organize a Dist. After some discussion it was agreed to form a district, to be known as the Eastern District of Penna., and

that it embrace all the territory lying between the Susquehanna River and the Atlantic Ocean. An effort had been made to form two districts, to be formed by the division of the languages, or the German District, and the English District. This was, however, overruled, and it was almost unanimously agreed to have but one District. Brother C. Bomberger, Rothsville, Lancaster Co., was appointed corresponding Secretary, to whom discretionary power was given to decide upon the place of next meeting, which is appointed on Friday and Saturday preceding Ascension day, 1867.

We did not take down a list of the delegates and churches represented, expecting the secretary of the meeting to furnish us with a synopsis of its proceedings. Perhaps he may yet do so.

Tracts.—The "Religious Dialogue" commenced in this week's paper, and which is to be concluded next week, we intend to put up in tract form, of 12 pages, for general distribution. They will be furnished at one dollar a hundred, or nine dollars per thousand. This will afford an opportunity to those of our brethren and sisters who are able and feel a disposition to throw a little light among the people. Any number less than one hundred, at the rate of one cent apiece, adding 2 cents for each dozen, for postage.

To Brother Daniel Hollinger.

Brother Adam Hollinger wishes to know, from his brother Daniel, whom he had lost sight of, whether, in their contemplated journey to the South, he shall arrange the route from home to Winchester? He has some friends to visit, near Charleston, Va., who also want meeting, either on the way going or coming. No delay allowed.

CORRESPONDENCE.

To the friends of the Bible Union.

Dear Brethren; At your Annual Meetings in May last we rejoiced in participating in your devotions, and were delighted with your earnest inquiries for, and desire to do the will of God. Never have we addressed a people we learned to love so fully in so short an acquaintance. God permitting, we hope again to meet with you in Maryland, next year. Many of you expressed your gratitude to the Lord for the completion of the Revised New Testament. A goodly number have ordered for their families, copies of this blessed book. Let all who have not a copy of the pure word of God order at once; let no family or Christian be without it. And, dear brethren, will you not assist in giving the word of life to thousands, who are destitute and too poor to buy. If Jesus has recorded, "that he who sees his brother in need and shuts up his affections from him, the love of God cannot dwell with him," how much less in us, who withhold the word of life from the perishing. My brother, will not you send us one or more dollars? Will not you send, through us, a copy of God's pure word to some poor soul? Will not you lay up in heaven a treasure, by scattering the only light that can dispel the gloom and ignorance of the moral world?

Enclose your contributions, and send to

R. H. AUSTIN,
530 Arch Street,
Phila., Pa.

Brother Holsinger:—I see an article in the *Companion*, which is worthy of notice, headed, "Exchanging Ministerial Labor." I do think it ought not to pass by unheeded, for there is too much truth in it.—It affords me an opportunity to say a few words on the subject; not that I am tired of our ministering brethren; no, far from it, I love them all, and have every reason to believe that we have faithful brethren in the ministry, and considered able speakers also; but as brother Brumbaugh says, there ap-

seems to be that perpetual sameness, and, as some think, the old song over. This ought by no means to be so considered by the brethren, but that it is by other people can not be denied. We are surrounded by a good many different denominations. York Springs has no less than four churches, all of different persuasion. The United Brethren, German Reformed, and Friends, each have their meeting-house, and all within two miles of ours. And as we have three meeting-houses in the Upper Conawago branch, and two school-houses, we can only have preaching every four weeks, here in the Latimore meeting-house, and as it is near York Springs they frequently come out to our meetings. We always have a full house, and on some occasions crowded; so I think with brother B., that every device and scheme should be resorted to, so that it will reach the end desired, that is the salvation of souls. Some may think that our meetings are composed entirely of the world's people, as the Quakers say, but let me tell you we have upwards of fifty members within four miles of the meeting-house. Now I do not want to be understood that the churches should put their speakers away, and get other ones in their places. I fear we would not be willing to part with ours; but let the ministering brethren from a distance visit us oftener. There ought to be a visit at least every three months. I am willing at any time to do my share in bearing their expenses.

MARGARET DEARDORFF.

Brother Henry:—I have been very busily engaged all summer in traveling: so much so that I did not get to read much in our periodicals, but still I want the *Companion* to come and visit my family, and bring us the good news from churches, and the prosperity of Zion. I have just returned from a mission of 4 weeks, in Western Va., in company with brother Solomon Garber. Our object was to visit the different arms of the Brotherhood, and the scattered members, that in some places had no preaching since the war com-

menced: We traveled over 350 miles over the roughest kind of roads: preached 36 times; and baptised 8 persons. There certainly is a great field open for the brethren doing good. We returned home just in time for our Lovefeast at Beaver Creek; had a fine meeting; over four hundred members communed. Had a great many spectators, and baptised 11 persons, and others made application to join. We have baptised this season between 30 & 40 persons, and our prospects for more are good.

Yours fraternally.

DAN'L. THOMAS.

Bridgewater, Va.

Brother Holsinger:—Our Communion Meetings in Mifflin County passed off pleasantly, and we believe profitably; being rejoiced to see that there are yet some who are willing to be classed with Christ's followers. There were seven admissions at the two meetings.

Yours in love,

GEO. S. MYERS.

Lewistown, Pa.

Tennessee District Meeting.

According to the arrangements of our last District Meeting in Tenn., we the brethren assembled at the Pleasant Hill church, Sullivan Co., have agreed, unanimously, to have our next District Meeting in our arm of the Church, God willing, on Friday and Saturday before the fourth Sunday of November, 1866. We extend an invitation to our brethren and sisters, and especially to ministering brethren, from all quarters. May the grace of God and the communion of the Holy Spirit guide the Brethren into all the truth of the Gospel, so that all that may be said or done on the occasion, and all other occasions, may be done to the honor and glory of God, and to the good of the souls of the children of men.

HENRY GARST.

Blountville, Tenn.

Address.—Brother P. J. Brown has changed his address from New Pittsburg, Ohio, to Congress, Wayne Co., Ohio.

DECEASED.
In Yellow-Creek branch, Ill., of Dropsy, Oct. 25, HIRAM, only son of our fellow laborer, brother Daniel E. and sister Mary FRY; aged 5 years and 3 months. He suffered for eight months, bearing his afflictions very patiently. Funeral services by the brethren, from John 11: 28.

E. W. MILLER.

In the Middle Canawaga branch, York Co., Pa., Oct. 31, brother JOHN MILLER; aged 56 years, 3 months, and 19 days. He leaves an affectionate wife, a sister, and 6 children to mourn his untimely death. In his case it can truly be said, "a moment in health and death." He was engaged in chopping grain on a small horse-power mill, and having the power too high and the stones, or burrs, in bad order, when the upper burr exploded, the fragments striking him and killing him almost instantly. A child about 8 years of age was thrown some 15 feet, but was uninjured. Brother Miller was a man of vigorous health, and well off in this world's goods, but all this does not exempt us from sudden death. Funeral services by brother John Bucher and the writer.

ADAM HOLSINGER.

List of moneys received, for subscription to the *Companion*, since our last.

John J. Miller, West Alexandria, O.	1.50
John Stonoff, Clear Springs, Pa.	1.75
Joseph Price, Shirleysburg, Pa.	.50
Eld. Daniel Thomas, Bridgewater, Va.	1.00
J. P. Nyce, Fairviewville, Pa.	.50
Wm. N. Clemmer, Norristown, Pa.	.50
Wm. Emry, do	.50
A. Christman, do	.50
D. H. Lutz, Somerset, Ohio.	1.50
Debra Jamison, Philadelphia,	1.50
Isaac Mummet, East Berlin, Pa.	1.50
Samuel Gible, Annville, Pa.	1.50
S. R. Zug, Mastersonsville, Pa.	1.50
Simon Dohuer, Cornwall, Pa.	1.50
Geo. Bucher, do	1.50
C. Bucher, Shaffertown, Pa.	1.50
C. Geib, Richland, Pa.	1.50
Jacob Spanogle, Philadelphia,	1.50
John S. Newcomer, Columbia, Pa.	1.50
Christian Royer, Myerstown, Pa.	1.50
Samuel Denlinger, Enterprise, Pa.	1.00

THE

Christian Family Companion, is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called literary or political journals.

Subscriptions may begin at any time. For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, Nov. 20, 1866.

Number 46.

Selected for the Companion.

A Little While.

A little while and we'll all grow old;
The steps grow feeble, the heart grows cold,
And the trials of earth which we must bear,
Will darken the heart and silver the hair.

A little while, and how short it will seem,
The joys of this earth will appear like a dream;
We'll talk of the loved who are with us now,
With mournful voice and careworn brow.

A little while, and the household band
No longer will journey, hand-in-hand;
They will be severed, and some go o'er,
Across the river to the other shore.

A little while, for the years soon flee;
That veil that hides futurity
Will be raised, and then we'll see
With smiles or tears, our destiny.

A little while, and we'll all be laid
Deep, deep in the earth by the sexton's spade,
And the busy world will still move on,
Few caring that we are gone.

A little while and that angel will
Proclaim o'er valley and o'er hill,
On foot, on sea, and on shore,
"That Time, old Time shall be no more."

A little while, and again we'll meet
In shadow round the judgment seat;
A little while, and our lots will be
Bound up and sealed eternally.

A little while! Oh, mortals see
Our helplessness and frailty!
Lift up thine eyes, I look up afar,
And let thy guide be Bethlehem's star.

M. STROM.

For the Companion.

A Fragment.

Not long since a young brother, whose piety is unquestionable, proposed the following questions in a private letter, which he seems anxious to have answered: "What passages of scripture clearly indicate what kind of raiment the christian should wear, and how he should wear his hair and beard?" No direct answer can be given, as there is no passage in the New Testament giving express directions as to the mode of our apparel, or the manner of wearing the hair. There is, however, enough said, clearly to designate the principle by which we are to be governed in the matter of clothing, as there is with regard to every thing relative to the christian life. There is no mention made as to the amount or manner of preach-

ing, and yet every one believes that there is a method which distinguishes the discourses of Christ's ambassadors from political harangues, or any speech having reference to the management or prosperity of civil government. All the direction that is given is this: "preach the word." 2 Tim. 4: 2. Whoever conforms to this rule will not err. The substance of every sermon will be "Jesus Christ and Him crucified," and this will give it the proper form. This principle applies to the matter of dress. In Romans 12: 2, we have a charge respecting dress as comprehensive as that in Timothy respecting preaching. All Christ's ministers are to preach the word, and that will restrict them to one view of things essential, however widely they may differ in their phraseology, or the special mode of each in the presentation of the truth. If we go to the East, and hear the brethren "preach the word," and then to the extreme West and hear the same word preached, we easily recognize them as the same people, although they may not expound the word in precisely the same manner. No two preachers are exactly alike in their method or style, while they emphatically preach the same thing. The matter is the same, and there will be such a similarity of manner as to enable us to determine as to the doctrine. It would be impossible to know what they are preaching, or, indeed, that they are preaching at all, if there was not a fundamental, essential oneness, in some respects, in the preaching as preaching by which we are made aware both that they are preaching and what.

So also with regard to dress. We are "not to be conformed to this world." This comprehends our entire life, and has not, as some suppose, exclusive inference to dress. Neither does it, as others fancy, exclude dress altogether. The indwel-

ling of the Spirit of Christ will as naturally modify the form, or take on a form different from the world, as his life is hostile to the spirit and purpose of the world. Obedience to the injunction not to be conformed to this world, will have its effect upon dress sufficiently to draw so wide a line of distinction between the christian and worldling, as to obviate the danger of confounding them as to their appearance. A plain, modest apparel does not necessarily indicate character, and yet the Chris-life will, if not hindered, invariably include, in its expression, just such an exterior. When we see a member of the visible church so debonair as to make us think of the ton, or of a city belle, we need not hesitate to conclude that such a person is either proud at heart, or woefully beclouded in intellect. The first they would be ashamed to confess, and the latter they would repel with indignation. Ashamed to confess their pride, and too proud to confess their ignorance. The church of God has never been so rigid in its nonconformity to the world, in matters of dress, as not to leave a fair margin for the exercise of taste. At our last Annual Council I noticed among the brethren who took the most prominent part in the proceedings, many little things about their persons which took their peculiarity wholly from taste, without, however, infringing on the general uniformity of appearance which separates the church from the world. But taste has special reference to one's own conception of fitness and beauty, while pride usually consults the eye of others. The life of Christ will as necessarily effect a different external appearance from the world, taken in the aggregate and in its reigning spirit, as the life of an elephant will work itself out in a different form from that of a beetle. To be conformed to the world in covering the

body, is to have the life of the world as the reason for such a covering.—The world seeks its honor in disgrace, and its wisdom in folly, but we are a “peculiar people,” “not of the world,” “separate from sinners,” having the same mind “which was also in Christ Jesus,” and should be known from the world *by* the world, in all the minutiae that make up our life, dress included. Dress will not make character, but a Christ-life subjectively will make a Christ character objectively, and this will no more leave the dress untouched than it will fail to turn the bodily members from “instruments of unrighteousness unto sin” to instruments of righteousness unto holiness.” “Be ye transformed by the renewing of your mind,” and the non-conformity to the world will come in as Christ’s own work, and yet none the less your own on that account.

C. H. BALSBAUGH.

Union Deposit, Pa.

Selected for the Companion.
God’s Gift.

“The gift of Christ is the highest and fullest manifestation of the love of God to sinners ever made from eternity.”

How is this gift of God to sinners signalized in that sentence of the apostle? “Here is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” 1 John 4: 10. Why doth the apostle so magnify this gift in saying: “Therein is love,” as if there were love in nothing else? May we not say that to have a being, a being among rational creatures, therein is love. To have our life carried so many years, like a taper, in the hand of Providence, through so many dangers, and not yet put out in obscurity, therein is love. To have food and raiment convenient for us, beds to be on, relations to comfort us, in all these is love. Yea, but in all these there is no love, in comparison with the love in sending or giving Christ for us. These are great mercies in themselves, but compared to this mercy they are all swallowed up, as the light of candles when brought out to the sun. No, no; herein is love, that God gave Christ for us.—

When the apostle would show (Rom. 5: 8) what is the noblest fruit that most commends to men the root of Divine love that bears it, he shows us this very fruit of it. “God commendeth his love towards us, in that while we were sinners Christ died for us.” This is the very essence of that love.

Consider how near and dear Jesus Christ was to the Father: He was his Son, his only Son; the Son of his love; yea one with himself, the express image of his person; the brightness of his Father’s glory.—“Unto us a Son is given.” Isa. 9: 6, and such a son as he calls his dear Son. Again, let it be considered on whom the Lord bestowed his Son. Upon angels? No; but upon men. Upon men, his friends? No; but upon his enemies. This is love, and on this consideration the apostle lays a mighty weight. “God commendeth his love towards us in that while we were yet sinners Christ died for us.” When we were yet enemies we were reconciled to God, by the death of his Son. (Rom. 5: 8—10.) Who would part with a son for the sake of his dearest friends, but God gave him to and delivered him for enemies. Oh, love unspeakable! Let us consider how freely this gift came from him. It was not wrested out of his hands by an importunity, for we as little desired as deserved it. It was surprising, self-moved eternal love that delivered him to us. Not that we loved him, but he first loved us.—(1 John 4: 19.) Thus, as when you weigh a thing you cast in weight after weight till the scales turn; so doth God one consideration upon another, to overcome our hearts and make us admiringly to cry, “What manner of love is this.”

R. C. ROSS.

Centre Farm, W. Va.

You Can’t Pray Now.

Many years ago, there lived in Suffield, Connecticut, a minister of the gospel named Joseph Hastings. Sharing in the mighty awakening which attended the preaching of Whitefield, Edwards, and others, a hundred years ago, he lived and labored for the Lord who had bought him with his own blood.

The writer traces his lineage back to this man whose descendants for four consecutive generations, have been preachers of the glorious gospel of the blessed God; and from the lips of an aged matron who resided in the vicinity, he received the following incident:—

One time Mr. Hastings came into the house after a basket, and found that it had been filled with walnuts. In a little haste and petulance of spirit, he turned the basket over, to empty it, thus scattering the walnuts upon the floor, to the dismay of his thrifty Connecticut house-wife, who, glancing at the work her husband’s haste and impatience had made her, and looking reproachfully at him, said, “*There, you can’t pray now!*”

The incident gave me wondrous insight into the character of the good old man. He had an impatient spirit, but an honest heart,—a hasty temper, but a tender conscience. And his wife well knew that when his passions bore rule his prayers were hindered.

Many men would never be hindered from praying by such an act. They can scold and pray, fret and pray, cheat and pray, quarrel and pray, deceive and pray, and after devouring widow’s houses, can be as devout as any ancient Pharisee.

Such persons do not believe that “Praying will make us leave off sinning, or sinning will make us leave off praying.”

But loud prayers and wicked lives never do much good; and I like much better those men and women who do not know how to pray right on over sins, quarrels, and faults, without penitence or confession, just as if nothing had happened.

Ah! such prayers as these do not go very high. The man who knows what sunshine is, knows also the meaning of shades and clouds. But to those who live in cellars, daylight and darkness seem very much alike.—*British Herald.*

Perfection is attained by slow degrees

Farewell Verses.

Composed for my niece, Kate Keefer, from Ill., while on a visit in Penna.

Dear Catharine, the time is drawing near
When I must part with one so loving and dear;
To think that you are going in that dangerous
train,

If accidents should happen, my heart it would
pain.

If collision should occur, may it work for your
good,

The medicine may be bitter, but it's excellent
food;

Rely on the Savior, he always is near,
And for your relief will surely appear.

Though the cars should be breaking, man's
help should all fail,

The word God has spoken shall surely prevail.
Be praying, be watching, and he will perform,
With Christ in the car, you'll smile at the
storm.

Now my dear niece, I'll bid you farewell,
How I feel at present no tongue can ever tell;
To think that you are going to that far off
land,

It grieves my very soul to give you my hand.

Yes my dear sister we'll part now in peace,
But the hardest of all is the farewell kiss.
'Tis painful at present, but we'll meet on that
shore

Where parting and sorrow shall be known no
more.

CATH. LONGENECKER.

Hunterstown, Pa.

Revision.—Quotations from the Old Testament.

King Herod inquired of the Jewish priests and scribes where Christ should be born. They gave him the desired information by replying: "In Bethlehem of Judea; for thus it is written by the prophet: 'And thou Bethlehem, land of Judah,' etc. (Matt. 2: 5, 6.)

Matthew, the apostle and evangelist, quotes from the Old Testament to prove to his Jewish readers that, in accordance with God's purpose and prophetic word, took place the miraculous birth of Christ; his coming out of Egypt; his being called a Nazarene; his being heralded by John the Baptist; his residence at Capernaum, and diffusing in that region his heavenly light; his healing every sickness and infirmity among the people; his riding in meek triumph into Jerusalem as Zion's King; and his betrayal for thirty pieces of silver, and that money afterward given for the potters field.

The apostle and evangelist John quotes those ancient Scriptures as foretelling Christ's zeal for his Father's house; his riding as Zion's King

into Jerusalem; the Jews' unbelief and hardness of heart towards him; his garments being divided among the Roman soldiers, who crucified him, and his coat disposed of by lot; his having not a bone broken, when he was offered up on the cross; and his being pierced with the soldier's spear.

The apostle Peter quoted "the law of Moses, the prophets and the Psalms" (Luke 24: 44,) as predicting the fall of Judas; the wonderful operations of the spirit on the day of Pentecost; the resurrection and ascension of Christ; his being raised up by God as the Prophet, whose words we are required to hear; and raised up to bless the nations, by turning them from their iniquities.

The apostle James quoted "the prophets" as proving God's purpose to take out of the Gentiles a people for his name. And the martyr Stephen, in his historic address to the Jews, made appropriate and pointed quotations from their acknowledged sacred writings.

The apostle Paul, in his recorded addresses, and in his letters to the churches, quotes a great number of the Old Testament scriptures, and admirably interweaves them with his own discourse; showing that both Testaments taken together, constitute one beautiful and harmonious texture of truth. And the Lord Jesus himself often quoted those sacred writings; to explain and enforce them, and teach us how to use them.

In the whole New Testament, these quotations from the more ancient Scriptures number more than two hundred. And being thus numerous, and important in their bearing, it is pleasant to have the New Testament so printed that, on opening it to read, we may know at once when we meet them, and where each one begins and ends.

This desirable object has been satisfactorily accomplished, in the Revised New Testament, by printing the quotation, when poetical in the Hebrew, in the poetic form; and when not poetical, by spacing the letters.

Be not Discouraged.

We doubt not that there will be seasons, even in the happiest Christian pilgrimage, when the soul will be discouraged because of the way; when difficulties which we thought had passed over will re-appear; when temptations, which we hoped had been forever vanquished will again rise up against us; when sins which we trusted we had forsaken will once more mar our path. And these things will lead us to feel a deep sensation of despondency: we shall be tempted to think that God cannot pardon delinquencies so frequent and unprovoked, and that we shall certainly perish on the journey, and never arrive at that journey's blissful end. Let us be careful that such feelings lead us not into temptation! that they do not close our eyes and our hearts against the infinity of God's mercy in Christ Jesus.—*Blunt.*

"My Master is Always in."

"Johnnie," said a man, winking slyly at a dry goods clerk of his acquaintance, "you must give me good measure. Your master is not in."

Johnnie looked solemnly into the man's face, and replied:

"My Master is always in."

Johnnie's master was the all-seeing God. Let every tempted child, ay, and adult too, adopt Johnnie's motto: "My Master is always in." It will save him from falling into many sins.

Heart troubles, in God's husbandry, are not wounds, but the putting in of the spade before planting of seeds.

It will never do to take it for granted that wrong will right itself. Weeds in a neglected garden, instead of dying out, will grow rampant, and choke the good plants. Evil needs no cultivation in this world, only sufferance, to accomplish all its fell designs.

Real difficulties are the best cure for imaginary ones, because God helps us in the real ones and makes us ashamed of the others.

RELIGIOUS DIALOGUE.

The following is from a German Periodical, entitled,
"Der Friedensbote von Concordia,"
 dated Dec. 1827. Translated for the editor by D. Snowberger.

QUESTIONS AND ANSWERS.

Continued from page 357.

the old man with his deeds. This is beautifully represented by immersion, but not by sprinkling.

70. How can the unlearned know the signification of the Greek word, "baptism?" By inquiring how the Greek Church practices this rite. They should certainly understand their own language best.

71. And how does the Greek Church administer this rite? Until this day, in all climes, in all cases, and under all circumstances, they wholly immerse each candidate.

72. Is the immersion in water not dangerous? No, in the midst of the coldest winters, and in the warmest countries of the Torrid Zone, it was practiced, not only without danger, but with manifest safety to both Administrator and candidate.

73. Why was sprinkling substituted in place of immersion? In order to flatter the human, pride, and carnal mind of man.

74. Why were children baptized or sprinkled, when there is no such commandment or precedence in the Bible? Why did the Israelites make a golden calf? Why did Uzzah touch the sacred ark? And why did Nadab and Abihu bring strange fire before the Lord? From the same principle and for the same reason was this custom introduced.

75. Do we read in the Scriptures of any members of the church, who are fit for one or two ceremonies, such as baptism, and unfit for the others, such as the Supper? No.

76. Can children be viewed as members of the visible church, being unfit for the observance of its rites? By no means.

77. Is Jesus Christ represented as King of his church or kingdom? Yes. Rev. 19: 16.

Wherein does the honor and glory of a king consist? In reigning over a willing people, who love, honor, and voluntarily serve him, and in the ruling of the same with wisdom and righteousness.

79. Is Christ such a King? Yes.

80. What is the character of his subjects? They are called "a willing people," "taught of God," "born from above," etc.

81. Are children of such a character? No, consequently they cannot be subjects of his visible kingdom.

82. How are we to view children? As inheriting a corrupt nature, as begotten of sinful seed, as "conceived in sin," as inclined to evil, worthy of, and subject to death, as the wages of sin. See Ps. 58: 3: 101: 5. Job 14: 8. John 3: 6. Eph. 2: 3.

83. Can those, who die before they are capable of being instructed and baptized, be saved? Yes, through the merits and atonement of Christ.

84. Can we say, how many, or whether all who die in their infancy, will be saved? There is no revelation of the Divine will, on this point, existing; besides they are in the hands of him who loves them more tenderly than we can, and we should cheerfully commit them to him, as unto a faithful Creator.

85. Whereas our chief concern is for the living, how should we treat them, during their childhood, with regard to their spiritual welfare? We should bring them up in the nurture and admonition of the Lord, that is; we should make them well acquainted with the word of truth; deeply impress upon their memory the clearest expressions of the same; in regard to their present (natural) condition, in regard to the will and mind of God toward us, and the redemption that is in His Son Jesus Christ our Lord, as also, with regard to the ordinances of grace and salvation which are enjoined in the Gospel; but above all, we should set a good example for them, both in word and deed, and in their presence, as christian parents, pray for them, for their illumination, renewal and sanctification—without attempting to force upon them the confession of religion or the views of a particular party or sect. In every part of our instructions, and in respect to their whole conduct, we should diligently inculcate into their minds, the remembrance of a future recompense, and of their account to God for all that is entrusted unto, and that is thought, spoken, or done by them. But let us leave it to God to make Christians of them, for if we attempt it, we will only make a failure of it.

86. Should we ever compel them to profess Christianity? No. We should teach them what it is to be a Christian, and what the dreadful consequences are if we reject the Gospel, and die in unbelief, but leave it to their own conscience, when and in what manner to confess Christ.

87. Would the sprinkling of them in their infancy serve to hasten their conversion—might it contribute to their ever becoming Christians, or might it impart unto them any Christian benefit? Not in the least.

88. Have not many good Christians had their children sprinkled or baptized in their infancy? I have no doubt but that there were good people and still are, who do so.

89. Would you view this, though, as a reason, why you, being convinced that it is a mere institution of man, should do so likewise? No, for I might as well pray to the Virgin Mary, believe in Purgatory, make the sign of the Cross, believe in the doctrine of Transubstantiation, enter into a Convent, and the like, for some good people have done one or the other of them.

90. Is not this practice alike good or evil for all who do it? No, for there is a great difference between a person who will do a thing, judging it to be right, and another who will do the same, doubting the lawfulness thereof, or knowing it to be wrong. The first is simply

an error, the latter a wilful transgression. James says: "He that knoweth to do good and doeth it not, to him it is sin;" and Paul: "He that doubteth is damned if he eat," (or doeth it.) Even the civil government distinguishes between the different degrees of guilt in the same act, which arise from the knowledge and design of the criminal; hence we have different degrees of murder, and diverse punishments for the same, according to the nature of the circumstances.

91. Are there two kinds of sins of ignorance? Yes, there is an unavoidable ignorance, and a wilful one.—The former exists where we have no means of instruction, as, for instance, the ignorance of the Indian in regard to the Savior; the latter, contrarywise, as where we could know if we would use the means that we have, as, for instance, the ignorance of the Pedobaptists (that is, those who have their children baptized or sprinkled) in regard to baptism. However many excuses we might bring forward for the former, yet there are none for the latter.

92. If infant baptism is such an evil thing as it is often represented by the Baptists, is it not singular that the Almighty has born with its continuance so long: how do you explain this? The Almighty has born with many errors so long, yea much longer. The errors of Mohammed and of Popery are already more than a thousand, and those of Heathenism even several thousand years old. The coming (of Christ) only will explain the reason thereof.

93. Do the Baptists believe that all, whom they receive are true Christians? Judging in love they consider them as willing learners of Jesus, who are ready to hearken unto his precepts, and to suffer reproach for his name's sake. But a Pedobaptist cannot say this, judging according to love, he can hold all those as Christians, whom he baptizes and sprinkles.

94. In what light do you regard all Pedobaptists with respect to baptism? Can you consider them, according to Scripture, as baptized persons; or do you view them as unbaptized? There is but one baptism, and all those who were not immersed in the name of the Father, and of the Son, and of the Holy Ghost, after they have confessed their faith in the Gospel, were never baptized, and are therefore in an unbaptized state.

95. Why are so many good people so very different in their opinions of the Scriptures, whereas they all have but one Bible, and all read it in the same language? Because they belong to different sects, and have diverse systems, to which they would rather subject the Scriptures, than to correct their systems, which they have received by tradition from their fathers, with the Bible; or in other words, every one examines the Bible by means of his system, and, hence must believe the same to favor it. Just as if A, B, and C would each put on a different colored pair of spectacles; A a green, B a yellow, and C a blue pair; each one looks through his own spectacles upon a piece of white paper, and each one thinks he is right, not recollecting that he

has the spectacles on. So it appears to A green, to B yellow, and to C blue. They begin to dispute about the matter, and it is impossible for them to convince each other of their error, because each one appears to be uncontrovertibly certain that his views are correct. But D who sees without spectacles, and quietly observes, during the controversy, knows very well that they are all wrong; he sees the spectacles on each one's nose, and easily perceives the difference. So one reads the Bible with Martin Luther on the nose, another with Calvin and Zwingli, a third with Simon Menno, and a fourth with Jacob Boehm or Emmanuel Swedenborg on his nose. Thrice happy is the man who takes up his Bible, as if it had fallen from heaven directly into his hands, and whose eyes are anointed with the true eye-salve that he may see!!!

Written on the 31st day of October, 1827, by
CHRISTIAN HEIMREICH.

Selected for the Companion.

Neglect not the Prophets.

It is worthy of notice, because of the unwillingness that many even of God's professed people feel to study or to walk by prophecy, that Daniel, when pouring out his soul before the Lord, in confession of his own sin and the sins of the people, used the following language: "Neither have we hearkened unto thy servants, the prophets, which spake in thy name to our kings, to our fathers, and to *all the people of the land.*" This was a confession of sin. Is there, then, any portion of the law or Gospel which exonerates us, who come after Daniel, from the duty of taking heed to the prophets? Many Christians think, all they have to do with prophecy is with that which relates to its fulfillment in the birth and sufferings of Christ—that there their interest ends. But *should* it end there? That allegiance to which we profess to be restored implies not merely knowledge of the door of entrance into the kingdom, but an interest in that kingdom, and in all that relates to the great King. Shall we be satisfied, then, to know we have a crucified Christ? Shall we be arrested before the countenance that was marred more than that of any man, and sit down unconcerned, to learn further of the glorious return in robes of light, in the thunder of power, and with the conqueror's insignia? How *can* it be so if the heart is the Lord's. When we give our affections to an object on earth, does our interest cease at that moment? Ah! no! it only then begins. Need I follow it in its daily increase? We all know how that a very trifle associated with our heart's chosen object interests and occupies. Is it not then a fair inference that Christians are too much in love with this world, with the things that are seen, else there would be a more earnest search for the Master's purpose? The Bible tells much of Christ's will towards this world, his inheritance, more than those who do not study imagine—aye, more than those who do study it ever expected to find; and, with the prophets' utterances in our hands, shall we be guiltless if we for-

feit, through ignorance, through indolence, through fear, or through indisposition, that fruit of the Spirit, knowledge, which the world covets as the end of its own wisdom, and which it is striving for with a restless fever, not knowing, alas! how fatally its perceptions are blurred, using, as it does, the medium of human passions? Awake, then, O ye Christians! and, like Daniel from the books, learn from your handbook, the Bible, what the King says of his coming.—*Prophetic Times.*

ISAAC DELL.

Hausertown, Ind.

LOCAL MATTERS.

Tyrone City, Pa., Nov. 20, 1866.

Church News.

This department of our paper is too much neglected by our correspondents. Either you are very careless in informing us what you are doing, or you are doing nothing. If you wish to *receive* you must *give*. We are not receiving our full complement of letters, to enable us to make our paper spicy and edifying to all. We want church news, condensed reports of visits, short and pointed essays, earnest exhortations, clear, and brief explanations, upon a variety of subjects. Our "Letter Box" is almost filled with lengthy articles of a controversial nature.—We are tired of so much of this class of matter, and we know that many of our readers dislike it. We desire to turn the minds of our readers to a more pleasant train of thought. We want *peace*, and the people want peace. There is commotion, and strife, and war in the world, and when they become tired of its jar-rings and discord, they seek for peace, consequently they enter Christ's "*kingdom of peace*," and how sadly they will be disappointed if they do not find it there.

Not long since we were sadly disappointed. We opened a letter and were pleased with the heading of the brother's essay, and also with the leading ideas of the first part of it; but before we were half through with it we found it drifting into the perplexing voting question, so we laid it by disgusted. Brethren and sisters, have you not a few words of encouragement or exhortation to give to those who are seeking peace. We would wish to give a greater variety of articles. We see much room for improvement in the general features of our paper, and we shall press the points upon which we want improvement, until we shall have gained our end.

Mistakes.—A few mistakes may have occurred in sending out our blank lists. In several cases we were undecided as to which one of different subscribers at certain post-offices, had acted as our agent. In such cases we went by random, taking generally those who had been longest subscribers. Should any of those who have received them feel unwilling to act for us, they will confer a favor by handing them to such persons who would work to our best interests.

CORRESPONDENCE.

Missionary.

As the missionary cause has been slightly moved, a "shoulder to the wheel" might not be amiss, while the chariot seems to be moving.—Let us not permit it to stop, but let every one put his shoulder to the wheel with Herculean power, and I am satisfied that much may be accomplished in the Redeemer's cause, at least the Gospel chariot can be rolled outside of the present boundaries, that the heathen may see its magnificence and be enabled to draw near and examine more minutely its beautiful structure; while thousands

of precious souls are passing from time to eternity, destitute of the Redeemer's love, and of the means of grace, and of a glorious immortality while we stand with the power of disseminating that knowledge in our hands, and not only the power, but with the positive declaration: "Go into all the world, teach every creature." Why stand we halting between two opinions. Although it is evident to us all that the Gospel, as regards the book itself has been disseminated through the land, yet surrounding circumstances prove to us that the truths therein contained, with the simplicity of the plan of salvation, have been, and are at the present time, deeply enshrouded in mystery, by those that have the keys of knowledge and do not enter in themselves, but hinder those that would. Hence it is much easier to implant the first principles, than to have to remove old prejudices. We have much more to contend against than if we were more intent on seeking and saving that which is lost.—But there may be extremes in either case, hence prudence and sound judgment are always necessary, especially that men well qualified should be sent on such an important mission; as the apostle says, men of good report, bearing about in their bodies the marks of the Lord Jesus, that stand firm in the defense of the old land marks, that have the interest of souls at heart; not a novice, least being lifted up with pride, and fall into the condemnation of the devil. We should not look at the qualification, in a worldly or carnal point of view, but a spiritual; one that possesseth spiritual qualifications; because the first principles implanted are the leading ones. And to accomplish this end I thought to present a proposition for the consideration of the general brotherhood; which is as follows:

Let each church, or branch, thro' solemn prayer and fasting, that God would, through his church militant, by secret ballot, make a choice of one minister in the 2nd or 3rd degree, who can be presented to the District Council with a written recommendation from his church; and

that the district council enter into a similar arrangement, and select by a similar process, 1, 2, or more, or as many as may be prudent, and send them into the highways and hedges, and invite, nay even compell sinners to come to the feast of the Lord. Let them go out for the space of 4 or 6 months, when they can be relieved and others appointed in the same way. There would be much to say concerning the duty of the churches towards them, and their families, but as my article is growing lengthy I will leave that part of the subject to abler writers, hoping to hear from the brethren and sisters upon the subject.

Yours in love,

PETER S. MYERS.

McVeytown, Pa.

Brother Holsinger:—Inasmuch as I find the *Companion* in every neighborhood, I wish through the same, to comply with the requests of many loving members while on my last visit to the churches. They expressed a desire to hear from me after I would arrive at home.

Since the 15th of September last I traveled through seventeen counties, attended many meetings where much love and brotherly affection was manifested. There were also some additions to the Church, and seemingly deep impressions made on others; may God add his blessings that they will not only be deeply, but lasting; and may become loving members. May God grant that we will not only remember these meetings where we enjoyed ourselves so well together, but as we anticipate a meeting that will not only last a day or two. May God grant wisdom and strength that we can press forward towards the mark for the prize of the high calling, and if so happy as to meet in this life again, that we can readily answer why it is that the grape that grows next to the vine is the largest and the flavor is the most pleasant—I suppose you are aware that there is quite a difference in the one that grows on the end of the branch and the one next the vine. May we ever keep close to Jesus that we can

draw a sufficiency of Sap (the Holy Spirit) to make us strong and vigorous in the cause of our Master.

On the 2nd of November I met those two at home, which, with myself, compose the family, and as usual, joy was manifested, but soon followed with sorrow on the next day, Saturday the 3rd, when I received a message that brother Howard Hillery was sick and wished me to come and see him. I went; it was about seven miles, but when I came there he was no more able to talk. I feel satisfied that he knew me when I spoke to him; he tried to speak to me, but could not. In perhaps half an hour after he spoke the following words plainly: "Bless the Lord," then soon expired. Now loving members, you that sent messages to him by me, are aware that he was no more able to receive them. He had preached the funeral of my companion a few weeks before, and now I was called on by his companion to preach his funeral, which I did from the words: "Blessed are the dead which die in the Lord." I had to think the sister had some reason to request his funeral to be preached from those words. His last sickness was Typhoid fever. He emigrated here from Maryland, in February, 1865, and labored with us in the ministry while able. Died on the 3rd of November 1866; aged 50 years, 7 months, and a few days; the number of days not exactly known. My wife's age was 50 years, 7 months, and 25 days.

JOHN MURREY.

Marshall, Iowa.

CHEROKEE, TENN., Nov. 9, '66.

Brother Holsinger:—I hereby acknowledge the receipt of the *Family Companion*, and although I am not aware as to whose kindness I am indebted for this, yet be assured that I regard it as a great favor. I therefore tender you my grateful acknowledgments; and through you my sincere thanks to any other person through whose kindness I have received this favor.

I wish also to say to you, and to all whom it may concern, that some

months past brother Isaac Pence and I have been on a preaching tour in Johnson Co., the Eastern county in Tenn. We stoped all night with my brother, Dr. A. L. Crosswhite, who gave us the skull of a man who was killed by the rebels. The circumstances were these: Some time about the year 1863 the rebels captured three men who were scouting across the country from Virginia to North Carolina. One of them (whose skull was given me) reported himself to be a Dunkard preacher, and it is thought that he said his name was Duncan; that he lived in North Carolina, and was aiming to make his way home when he was captured. They took him, and the two others, back toward the Virginia line, to the Laurel District, in Johnson Co., where they murdered all of them, after giving them a short time to pray. They forbid any person to bury them; consequently their bones still remain unburied.

The man who reported himself to be a Dunkard preacher had a hymn book in his pocket; but as I failed to get the book, I do not know what kind it was.

This is all I, at present, know of the case. If any person knows of any person of such circumstance as the above seems to be, of a preacher who left his home during the war, and has not since been heard from, they will please make the same known through the "*Companion*."

I am, although a stranger to you in person, your brother in Christ Jesus.

JESSE CROSSWHITE.

Brother Holsinger:—I see our brother J. S. Lawver asks a question, on the 218th page of the *Companion*, "why do the brethren call themselves German Baptists or Dunkards? I hope our brother will be answered satisfactorily by somebody. All I have to say on that subject is, that I am sorry that we have assumed the above names, and I think there is a call to change back to the name of our ancestors, (Brethren.) I can recollect well, when the brethren did not call themselves by any

other name, and indeed are not entitled to any other. We might give our reasons, why we should not be called by any other name than the above, but we deem it unnecessary, for a "thus saith the Lord" is all sufficient.

I will relate here, what I heard one of our brethren (now in the spirit land) say. There was an appointment made for him, a German Baptist, though an Englishman, and when the people were collected for to hear preaching, they were all Germans, and could not have an understanding of any thing that was said, for the sermon was English, and the hearers were German; hence the inconsistency of the name, German Baptists. We might tell you of other appointments made for the German Baptists, when the English people said they would not go, for they could not understand their preaching, when at the same time preaching was to be in English. I think "Brethren" is good enough for the people of God, without calling them German Baptists, or Dunkards, though we stand as popular by those names as if we were called Brethren, but let us be constant. No one can dispute "Brethren."—What a delightful name.

MARTIN NEHR.

Ladoga, Ind.

Brother Henry:—I will give a brief sketch of our visit to Washington Co., Pa.

I left home, with my family, on the 17th of October; arrived at Pigeon Creek, Wash. Co., on the 19th. Lovefeast on the 20th; continued meeting in Wash. Co. until the evening of the 28th. On the 29th was conveyed to Fayette Co.; remained in Fayette Co. until the evening of the 1st Nov. Then passed on to Somerset Co., to attend District Council Meeting. We had a pleasant time at our Council Meeting; a brief report will be given by our Corresponding Secretary.

Our council closed on Tuesday, the 6th, about 12 o'clock, when we separated again. I returned to Washington Co. to meet my family, and return home. Held meeting at

Pigeon Creek Thursday afternoon. Two accessions by confession and baptism. Arrived at home on Saturday the 10th inst.; all well.—Thank God for his mercy, and my thanks to kind friends for their unmerited kindness.

JOHN WISE.

Oakland, Pa.

Brother Henry:—By way of encouragement I wish to inform you of the condition of our branch of the Church, namely the Upper Conawaga, Adams Co., Pa. Since our Communion in June last, we have had some 20 additions to the church. We also held an election, and elected brother Peter B. Kaufman to the ministry, and brother Wm. Gitt to the office of Deacon. We have now seven ministers and 6 deacons. Our church is in a prosperous condition, and our meetings largely attended. We have three fine meeting-houses, and two school-houses in which we have meeting, so we have preaching every Sunday. We all rejoice to see Zion prospering here and elsewhere. May the brethren be up and doing, everywhere, and keep the ark moving. May the God of peace bless us, and enable us to land on the sunny banks of deliverance, is the prayer of your weak brother,

ADAM HOLLINGER.

Bermudian, Pa.

Proposed Visits.

To Marklesburg, Huntingdon Co., on the 28th of Nov., evening train.

To Bloody Run, Bedford Co., on the 29th, morning train, spending four days in that branch of the Church, as the brethren may see fit to arrange.

December 4th, return to James Creek branch, to remain two days if desired.

On the 8th, to Conemaugh, and remain over Sunday; God willing.

GRABILL MYERS.

El Dorado, Pa.

Inquiries.

Brother Holsinger:—I would be pleased to have an explanation of the first verse of the 4th Chapter of Isaiah.

Also on the 13, 14, 15, 16, and 17 verses of the 2nd Chapter of St. John. An explanation desired thro' the *Companion*.

F. M. DUNCAN.

Greasy Creek, Va.

DIED.

In the Dry Valley branch, Mifflin Co., Pa., Oct. 8, SARAH, daughter of John and sister Asenith HOOPER; aged 16 years, 3 months, and 12 days.

Our dear sister has gone to a brighter land than this, and we will not mourn her absence, since we feel that she is blest.

S. MOHLER.

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List of moneys received, for subscription to the *Companion*, since our last.

H. C. Morningstar, Ladiesburg Md.	.75
Peter Beer, Deckerspoint, Pa.	1.00
Anna Gracer, Oneida, Ind.	1.50
Michael Herman, Sugar Valley, Pa.	1.50

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, Nov. 27, 1866.

Number 46.

Selected for the Companion.

The Sinners Invitation.

Sinner go, will you go
To the highlands of Heaven?
Where the storms never blow,
And the long summer's given;
Where the bright, blooming flowers
Are their odors emitting;
And the leaves of the bowers
In the breezes are flitting.

Where the saints robed in white
Cleansed in life's flowing fountain;
Shining beautiful and bright,
They inhabit the mountain.
Where no sin, nor dismay,
Neither trouble nor sorrow,
Will be felt for a day
Nor be feared for the morrow.

He's prepared thee a home—
Sinner can'st thou believe it?
And invites thee to come
Sinner wilt thou receive it?
O come, sinner, come,
For the tide is receding,
And the Savior will soon,
And forever, cease pleading.

REUBEN YOUNG.

For the Companion.

Ye Must be Born Again.

A voice from heaven doth proclaim
That sinners must be born again.

It seems peculiarly appropriate that the appeal should come direct from above to such Gospel hearers as are yet far from the kingdom of heaven. From the summits of Sinai and Zion, they have heard the law and the Gospel. Now let them hear that merciful High Priest, who sits on Mount Zion above, and from his glorious throne issues to them this remarkable declaration: "Verily, verily, I say unto you except a man be born again he cannot see the kingdom of God." O what a solemn voice; listen ye that forget God, to the doctrine here taught.—It is a very simple one, but its importance you cannot overestimate. It is this, to be happy after death you must be made holy before death. You must be born again. And what is implied in being born again? It means that your whole nature must be changed by the spirit of God; you must be regenerated, or created anew, unto good works; your hearts must be purified by

faith; your flesh must be crucified with its lusts; you must believe on the Son of God. And why is it that you have not undergone such a change as this? Taking the best view of your case, you have perhaps been depending on the means of grace to produce it. It may be that your Christian profession places you in a Christian state. If it be so, it is more than time that you opened your eyes to the truth. The means of grace must be used, but not trusted to as the regenerators of the soul. The Holy Ghost is the regenerator, not by might, nor by power, but by my spirit, saith the Lord. It is indeed proper to submit to the teaching of the ministry; but neither that nor ordinances in full can exert Divine influence.—It is a thought alike humiliating to the teacher and the taught, that no man ever converted his own soul, or the soul of his fellow man. To the siege of the sinful man may be carried the most brilliant talents; demonstrations clear as axioms may be submitted; treaties acute and unanswerable may be read and assented to; persuasion may lavish her stores of melting entreaty; terror may unveil the agonies she reserves for the wicked; justice may brandish her flaming sword; mercy may raise her beseeching voice; pity may drop her solicitous tears; love may unlock her affections, sweeten her embraces, and press her claims, but if this be all the sinner will remain wrapped up in the silence and sullenness of spiritual death, for it is written, that no man can say, "That Jesus is the Christ, but by the Holy Ghost."—Such is the doctrine of the Bible, and such still is the voice from heaven to man. To the unconverted, then, let that voice sound an alarm. The new birth is from above. Be persuaded to look to the Divine spirit for such a change, and while you cease not to avail your-

selves of every instituted help, direct your waiting eyes to heaven itself, for the blessing that makes these effectual to your salvation, disregarding as you have done, the necessity of the influence of the Holy Ghost. You may cease to wonder that the Gospel has not as yet been made to you the power of God unto salvation, but it may be that you have known this great Bible doctrine, and that you have been perverting it.—Too many do so to their ruin. Sinner, have you sheltered yourself under the evil that if conversion be the work of God's spirit, then you are not responsible for remaining in unregeneracy. If so, suffer the word of exhortation; we do not hesitate to declare that it is your duty, notwithstanding to secure your being born again, in order to enter at last the kingdom of heaven. Yes, this is your duty. God says to you, "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure."—"Repent and be converted that your sins may be blotted out." And this is his commandment, that you should believe in his son Jesus Christ. We do not say that such passages enjoin upon you that you are to convert your own souls, but that it is your duty to aim at this in the use of God's appointed means, and in dependence on the promise of the spirit to render them successful.—Taking the appropriate Scriptures together, it is clearly taught in the word of God, that unregenerated men must work, but not irrespective of the Divine aid. Hence at the last day the wicked shall be condemned, not because they *could not*, but because they *would not* thus work.—For the influence that begets the change you are not responsible; but for the proper handling of the instrumentalities appointed for that end, you certainly are. What, for

instance, hinders any man within reach of the Gospel from going to hear that Gospel preached; from reading the word of God; from addressing God on his knees often in prayer, or from using any of the ordinary means of spiritual instruction? There are no impediments in the way; every man is just as free and able to use these with such a view, as he is to go about his lawful avocations, or prosecute to a successful termination any scheme of his own, upon principle and with aids proper to its accomplishment. While, then, God has established a connection between the sincere use of these means and your regeneration, and has promised to make the one effectual to the other, it is your duty in this way to seek after your new birth, and you neglect it at the peril of being charged at last with refusing to be converted.

If any are still disposed to cavil, we will direct your attention to the case of the man who was commanded, though a paralytic, to arise and walk. When he was laid at Christ's feet he was physically powerless.—Had he excused himself from the attempt by pleading incapacity, he would have remained uncured; but he heard the order and considering he had no right to call its practicability in question he proceeded to obey it. He was cured in the act of obedience; he received power from above. The sinner has his lesson before him here. Admitting his own unworthiness and inability, let him believe God to be true, and take Him at his word and let him diligently work, and the end is as certain, he will be made a new man in Christ Jesus; he will be put in the way to gain eternal life.—Let sinners ponder these serious truths, and decide accordingly.—They cannot decide too soon, for of one thing they may be assured, that they cannot enter heaven as they are. They must be born again.—Marvel not, sinner, that you must be born again.

Seeing, then, that men who would be happy after death, must be regenerated and made progressively holy before they die, O what man-

ner of persons ought we to be, in all holy conversation and Godliness, look for, and hasting unto the coming of the day of God. Be entreated to give diligence to make your calling and election sure; let the principal business of life be preparation for eternity; have faith within yourselves; faith is the gift of God. You have but to ask and you will receive, both that spirit and that faith; for says our Lord, "If then ye being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him." Hear, then, the voice from heaven proclaim, you must be born again. "Awake thou that sleepest and arise from the dead, and Christ shall give thee rest." O! be persuaded without farther procrastination to accept of God's great salvation. Think of the shortness of time and of the evil day that draws nigh. Remember that where the tree falls there it lies. Arise and record this as your holy purpose, I will go to the Father and say, "I have sinned against heaven and thee." I will go to Jesus and say, "have mercy upon me, thou Son of David."

May God enable you to choose that good part that shall never be taken from you, is my prayer. Amen.

A. J. CORRELL.

Mountain Valley, Tenn.

Selected for the Companion.

Temper.

I send you an extract, or part of an article, on Temper, which I think we ought to bear in our minds all the time; in our business, in our private intercourse, and in our families. Thousands upon thousands of idle words are said, and thousands of the tender hearts are made harsh by not showing the proper state of our temper, with respect to one another. It is evident, in the general, that if we consult either public welfare or private happiness, christian charity ought to regulate our disposition in mutual intercourse. But as this great principal admits of several diversified appearances, let us consider some of the chief forms under

which it ought to show itself in the usual tenor of life.

What, first, presents itself to be recommended, is a peaceable temper—a disposition averse to give offense, and desirous of cultivating harmony and amicable intercourse in society. This supposes yielding and condescending manners, unwillingness to contend with others about trifles, and, in contests that are unavoidably, proper, moderation of spirit.—Such a temper is the principle of self-enjoyment. It is the base of all order and happiness among mankind. The positive and contentious, the rude and quarrelsome are the bane of society.

They seem destined to blast the small share of comfort, which nature has here allotted to man. But they cannot disturb the peace of others, more than they break their own.—The hurricane rages first in their own bosom before it is let forth upon the world. In the tempests which they raise, they are always tossed, and frequently it is their lot to perish.

A peaceable temper must be supported by a candid one, or a disposition to view the conduct of others with fairness and impartiality. This stands opposed to a jealous or suspicious temper, which ascribes every action to the worst motive, and throws a black shade over every character. If we would be happy in ourselves, or in our connection with others, let us guard against this malignant spirit. Let us study that charity "which thinketh no evil;" that temper which without degenerating into credulity, will dispose us to be just, and which can allow us to observe an error, without imputing it as a crime.—Thus we shall be kept free from that continual irritation which imaginary injuries raise in a suspicious breast; and shall walk among men as our brethren, not as our enemies. But to be peaceable, and to be candid, is not all that is required of a good man. He must cultivate a kind, generous and sympathizing temper, which feels for distress, whenever it is beheld, which enters into the concerns of his friends with candor; and to all with whom he has intercourse, is gentle, obliging and humane.—

How amiably appears such a disposition, when contrasted with a malicious or envious temper, which wraps itself up in its own narrow interest, looks with an evil eye on the success of others, and, with an unnatural satisfaction, feeds on their disappointments or miseries! How little does he know of the true happiness of life, who is a stranger to that intercourse of good office and kind affections which by a pleasing charm attach men to one another, and circulates joy from heart to heart!

We are not to imagine that a benevolent temper finds no exercise, unless when opportunities offer of performing actions of high generosity, or of extensive utility. These may seldom occur. The condition of the greater part of mankind in a good measure precludes them. But in the ordinary round of human affairs, many occasions daily present themselves, of mitigating the vexation which others suffer; of soothing their minds; of adding their interest; of promoting their cheerfulness or ease. Such occasions may relate to the smaller incidents of life. But let us remember that of small incidents the system of human life is chiefly composed. The attentions which respect these, when suggested by real benignity of temper, are often more material to the happiness of those around us, than actions which carry the appearance of greater dignity and splendor. No wise or good man, ought to account any rules of behavior as below his regard which tend to cement the great brotherhood of mankind in comfortable union. Particularly amidst that familiar intercourse which belongs to domestic life, all the virtues of temper, find an ample range. It is very unfortunate that within that circle, men too often think themselves at liberty to give unrestrained vent to the caprice of passion and humor. Whereas there, on the contrary, more than any where else, it concerns them to attend to the government of their heart, to check what is violent in their tempers, and to soften what is harsh in their manners. For there the temper is formed. There, the real character dis-

plays itself. The forms of the world disguise men when abroad. But within his own family every man is known to be what he truly is.

In all our intercourse, then, with others, particularly in that which is closest and most intimate, let us cultivate a peaceable, a candid, a gentle and friendly temper. This is the temper to which by repeated injunction, our holy religion seeks to form us. This was the temper of Christ. This is the temper of Heaven. And this ought to be the temper of us all, and then thousands upon ten thousands of idle words, and thousands of tender hearts, can be kept in the proper state of temper. Oh dear readers, pause; reflect; consider well for a moment your temper. And Oh! let us respect one another with the proper state of temper.

FRANKLIN FORNEY.

For the Companion.

Self Examination.

"And why beholdest thou the mote that is in the brother's eyes, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold a beam is in thine own eye?" St. Matthew 6: 3, 4.

This appears to be addressed to the disciples by our Savior, in his Mount sermon, and it is applicable to us at the present day; for every one of us, who names the name of Jesus, should be a light to the world, for if we are no light there is something wrong.

The conditions on which this passage treats are, And why do we behold our brother's fault before our own! Because we have not observed St. Matthew 6: 5. "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."—How can we avoid this great evil? We must avoid it by pulling out the beam out of our own eyes first, so that we may see clearly to pull out the mote that is in our brother's eye, and then call upon the Savior to uphold us, for without supplication and prayer unto God we can do nothing. Therefore let us possess in our hearts a full access of the spirit of God, which is able to make us wise

unto salvation; and be sure to have the spirit of God in our own hearts, before examining others, that we may not deceive ourselves by knowing our brother's faults before our own.

Forgiveness of the trespasses of others must be conspicuous in the character of the Christian, for in this as well as every other example, we must follow after Christ, who is the way, the truth and the life, and no man cometh unto the Father, but by him. Let us therefore become fully persuaded in our own minds before examining, for "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." St. Luke 14: 11.—Thereby we are fully persuaded that Christ resisteth the proud and giveth grace to the humble. We should therefore watch over our thoughts, actions, and over ourselves, and see that we are making some progression upon the narrow way that leads to life everlasting.

"Take ye heed, watch and pray, and what I say unto you, I say unto all watch." Mark 13: 33, 37.—Hence let us be encouraged, my dear young brethren and sisters.—Let us press on to the mark of the high calling which is in Christ our Lord. In Matthew 10: 8, we find that Christ says: "Freely ye have received, freely give." Let us therefore give a full explanation, according to our knowledge, to our Christian brethren and sisters by examining ourselves, before others, and in due season shall we reap if we faint not.

MICHAEL HERMAN.

Logansville, Pa.

MELANCHTHON.—When Melancthon was urged by his friends to publish a vindication of his conduct, he replied, "I will answer you as my little daughter did me. She had one day been sent on an errand and staid much longer than she ought to have done. I met her in the street and said to her, 'Now, child, what will you say to your mother, when she chides you for staying so long?' 'I will say *nothing*,' replied the poor child."

LOCAL MATTERS.

Tyrone City, Pa., Nov. 27, 1866.

CORRESPONDENCE.

Acrostic.

Christian listen while I tell,
 How much comfort I have found;
 Kinder than the pompons swell
 In earth's visions all around.
 Something that will feed the mind,
 Truths that cannot be despised
 In the *Companion* I do find,
 And I have them highly prized.
 Now I want you all to read
 From the pages of the gem,
 And I know you will succeed,
 Many truths to learn from them.
 In them you will surely find—
 Learn what will you better make—
 You can learn to be resigned.
 Choose the good, the ill forsake—
 On a stormy world are we,
 Many thines we're sorely tried;
 Patient we should always be,
 And not in ourselves coulede.
 Never should we haughtily be,
 If we do not want to fall;
 On God's grace should venture free,
 Never doubt his word at all.

HANNAH KNAUFF.

Missionary.

We have seen that brethren are willing that something should be done to spread the Gospel, but to get up a plan in which all the brethren and sisters would agree, is the only trouble. I will in my weakness make a few propositions towards a plan in which I think they all will agree. Now that charity begins, or should begin at home, no one will deny. Then let home mission be rightly started, and foreign mission will follow as a natural consequence. Now to the plan: Let each congregation, or district, see that the Gospel is preached in all the vacant places in their District, in their towns and villages. Let meetings be appointed, and let two ministers fill those appointments as far as their congregation or District goes, which may take two or three weeks till they get home. Then let two of the other ministering brethren take their turn and so on until they get around; and if every congregation in Pennsylvania, and Ohio, Maryland, Virginia, Iowa, Indiana, Illinois, would do what they could in this way there would not be many vacant places in those States left. After this manner the Gospel might be preached or spread, twice,

yea thrice as much as it is, with little or no money. This is the best way that I can see to get up the spirit in the congregations, to send missionaries. Let no one say that where the Gospel has been preached once in five or ten years, that the people know our doctrine; remember what a large number cross the line of accountability every year. There are multitudes of the young coming to years of discretion, that can say, we never heard the brethren preach. And what others tell them is not the truth. The harvest is plenteous, but the laborers are few; prey the Lord of the harvest that he would send more laborers into the vineyard.—The Lord calls and qualifies his ministers. There are brethren not in the ministry that are willing to help to preach the Gospel if the Church would say so. Jesus sent out seventy-two disciples to preach. They went two by two. How fast, far, and wide could such a number spread the Gospel. They began at home in their own land, among their kindred and neighbors, without money and afterwards to foreign lands. They were not learned Doctors.—The apostles could read and write. They did preach in demonstration of the spirit and power, which does more good than all the learned eloquence of speech. I wish some of the brethren would try to set forth a plan that all the congregations would agree to and help in the cause, and may Jesus spread the sail, and speed the way.

Yours,

DANIEL LONGENECKER.

Hunterstown, Pa.

Inducements Considered.

My object is not to teach all our ministering brethren and churches, but my object is, through the help of God, to cast in my mite. We see churches doing wrong to one another from a want of proper consideration. We frequently see inducements held forth by some of the Western churches, through the columns of the *Visitor* and *Companion*, by offering our Ministering brethren considerations of a farm or of something else, without first ascertaining

whether the Ministering brother is not needed a great deal more in the church where he resides, than he would be where the inducement is given. I am well aware brethren, the above wrong is done unthinkingly. I contend before any Church holds forth any inducement to a preacher leaving one church and going to another, that the church giving the inducement should first enter into a prayerful investigation, and then if the church can get along without the ministering brother, then let him go; but if a ministering brother is needed badly in the church he lives, it seems to me it would look a little more brotherly to encourage such a brother to stay in his own church, or in other words, stay where he is needed the most.

Now let us illustrate the case a little. Some one of us has a servant and some man would go behind our backs and offer the servant better wages, and take him from us. What would we think of such a course?—We certainly would say, that is unfair; but if we have no need for our servant it would be our duty to encourage him to go where he would be needed. Just so it is with our Ministering brethren. I never could see any advantage in letting one church go down and building another up. I firmly believe if we would fairly divide the labor for our laboring brethren, that then the old framed churches could be strengthened, while new ones were framing and raising. I have frequently observed in my time that ministers of the Gospel are more apt to be called from a lower salary to a higher one, than they are from a higher to a lower one. Here we should be very careful; the Lord is just as likely to call us where the inducement is small as he would be to call us where it is great. Here is where the preacher ought to weigh the matter well, so that he may go where the Lord hath called him, and not where the greatest worldly inducement is given. I believe in ministering brethren traveling from Church to Church, as far as they can, to preach the gospel of the Lord Jesus Christ, but let the object be the strengthening of the

brethren and salvation of souls. But while our ministering brethren are thus engaged, we do not think that the laity should be mutes or drones. It seems to me that the Church should send her preachers two by two into the world to preach the gospel, and while they have the *authority* to send them into the world to preach, they should have the *will* to properly equip them, or aid in doing so. May the God of Heaven bless all his children, that they may be built up in that most holy faith which was delivered unto the saints.

PETER BEER.

Decker's Point, Pa.

Correction.

Inasmuch, as the article published in the Minutes of the last Annual Meeting, in relation to brother Peter Crumpacker of Va., has not been properly understood by the brethren: At the request of a council of elder Brethren, we will endeavor to explain the ease more fully.

The standing Committee of the A. M. held in Rockingham Co., Va., in 1861—advised the brethren to *stand firm*, and, at all hazards, not compromise their christian principles, by encouraging the rebellion in any way whatever: which advice was renewed again in 1862, by the standing Committee of the District Meeting, held in same Co.—Encouraged by these faithful suggestions, and on account of the scarcity of money in the South, the standing Committee of the District Meeting held in Roanoke Co., Va., April, 1866, permitted brother C's. ease to be taken to the Last A. M. These committees recommended, that brethren who had the means at command should not permit the poor brethren to be forced into the army, but come to their relief; And if one brother did more than others, towards aiding those poor brethren to pay their fines, it should be regarded as a common cause, and the brotherhood at large should bear the burden equally. Acting upon these premises, brother C. having a number of poor brethren in his arm of the Church, who were not able to pay their fines, and none to assist them in his arm,

he therefore furnished some \$3000 for their relief, five of whom had been committed to prison, and would doubtless have been forced into service, had not brother C. rescued them.—He also assisted other poor brethren who were not able to protect themselves, and says he has not received more than \$500 good money in return. It is this expense alone, he asks the Church to bear a part, and not the heavy losses he sustained by marauding parties of the armies, nor what he paid for his own sons; he also expresses himself willing to bear a large share with the church in these expenses.

We therefore think it due to him that the brotherhood should bear a portion of the losses.

JOHN BRUBAKER,
D. H. PLAINE.

News from the West,

Brother Holsinger:—On the 18th of Oct., in the evening, we started from home and arrived safely at Hamilton, Mo., on the 19th, in the evening, where we were kindly received by the brethren. We had 9 meetings; the attention was good; the people were anxious to hear the word, and some professed a willingness to follow the Savior. We organized a church there, of 23 members, with two ministers in the second degree. David Hardman, lately from Covington, Ohio, was chosen to the Visit. The names of the ministers are Abraham Sell, and John Hays; the former lives near Kingston, Caldwell Co. Brother John B. Martin lives in Kingston. On the 27th we started to Clinton County, where we found 21 members without a minister. We had two meetings. Ministering brethren going West should keep this in mind; it is a good rolling, limestone country, with beautiful prairies, and a large field is open there to labor in the vineyard of the Lord. On the morning of the 29th we started home; got home safely, and found all well. Thanks be to the Lord for his mercy, through Christ Jesus; Amen.

JOHN METZGER,
DAVID FRANTZ.

Cerro Gordo, Ill.

CEDAR GROVE BRANCH,
Rogersville, Tenn, Nov. 13, '66

Brother Holsinger, and all whom it may concern, Greeting; I acknowledge a receipt of moneys which have come into my hands.—Received from brother H. Garst, twenty-one dollars and twenty-five cents (\$21.25) brought by the brethren which composed the committee which came to the Knob Creek branch. Also fifty-eight dollars in a check, which I divided among the several churches that compose this District. Amount to each \$6.44. One package from brother Isaac Hershey, for one hundred and six dollars (106.00). One from brother A. M. Dierdorff \$39.00. And also one from brother F. F. Liehty for \$36.00. Whole amount received for the benefit of our church \$208.70.

Your brother in the Lord,
ABRAHAM MOLSBEE.

We the undersigned have received from our beloved brother, Abraham Molsbee, the above named amount, \$208.70, for which we feel thankful to the Giver of all good, and pray his blessing upon those who have been so kind as to remember us in our troubles. We think that the relief that we have received is sufficient for our present distress. We speak for our church alone, let others speak for themselves. May God bless you in your basket and in your store.

We remain your loving brethren in the bonds of love and Christian affection. May God bless all the Israel of God, and at last save us with all the redeemed, for Christ sake. Amen.

Elders. { DAVID DERRICK,
SIMON ISENBERG,
SAMUEL MOLSBEE.
Deacons. { BENJAMIN ISENBERG,
CHRISTIAN SIMMONS,
ANDREW DERRICK.

CEDAR GROVE BRANCH,
Nov. 14, 1866.

Dear brethren and sisters, and kind friends; I do not wish to intrude upon your generous hospitalities, as you have been so kind as to

render relief to the many who have been destitute of so many of the luxuries that you enjoy, and of food and raiment. They have shared largely of your hospitalities, and I believe have rendered praise to the good God who hears the ravens cry and gives their young ones food. It is true, we have passed through great afflictions, endured many losses, but all this time the church has been increasing, and many have joined in with the people of God, and are now striving for the faith once delivered to the saints.

I will give you the history, or part of the history of one of our churches, viz: The White Horn church. I joined in with the people of God six years ago last summer, and I would often go with our ministering brethren to this arm of the Church. It belonging then to our church (Cedar Grove.) There were at that time nine members at that place. The good work was revived, and souls were converted to God. Since that time (six years ago) four have gone to reap the reward of their labors, and there is now an organized church. Four have died, three have went to the far West, and the church now numbers some over one hundred, who are now contending for the faith.—These brethren commenced a meeting-house before the war was over and could have very easily paid for it, had they not have been subjected to greater losses in property, and a sad disappointment in a contract.—But not becoming disheartened, they still went on with their work, and the house is now completed by the workmen, with some little exception. The workman holds the keys to the house, and will until some arrangement is made for the payment of three hundred dollars, which is still unpaid. I do not wish to beg money of you for our brethren; I state the condition of things, and then you can say if you wish to lend a helping hand or not. The brethren, as we have said were in the first place disappointed. Then when the war closed it appeared that money matters closed, for while the soldiers were here there was some money

scattered for forage, &c., but when they were gone grain and stock was so very scarce that it is all we can do to get money for to pay taxes.

Now if there are any of our brethren or sisters, or kind friends, who wish to help pay for a meeting-house, in a country which has been made destitute by the ravages of war, their help will be thankfully received.

When you consult your mind, if you feel disposed to throw in your mite, send it to Rogersville P. O., Hawkins Co., Tennessee, to your humble servant, the writer, and I will send you a receipt for the same, and will also acknowledge a receipt through the *Companion*.

I hope some of our dear brethren or kind sisters will take an interest in this matter and use their influence in the same.

May God bless the Church, and prosper his cause, is our prayer.

ABRAHAM MOLS BEE.

Brother Holsinger:—Inasmuch as there was a query laid over at last Annual Meeting for "more light upon the subject," it might not be amiss to endeavor to draw out some of the light, through the *Companion*. The question is: whether a man who had put away his wife for the cause of fornication, and procured a bill of divorcement, and had married another, could be received into the Church?

We do not design to enter into any controversy with our brethren who may think differently with us on this point.

The point at issue is, are such persons as are named in Matt. 5: 32; 19: 9; Mark 10: 10, 11; Luke 16: 18, when married again, living in adultery? We understand that Christ and the apostle Paul held them as adulterers.

"Whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery. Matt. 5: 32. This makes the case very plain, that no other cause would allow a divorce, under no circumstance, whatever. St. Paul says: (1 Cor. 7: 10) "And unto the married I command, yet not I, but the

Lord, Let not the wife depart from her husband." No allowance made for any ease. "But and if she depart, let her remain unmarried."—And whoever shall marry her that is divorced, commits adultery. In Matthew 19th we have the question from the Pharisees concerning divorcees answered, and the doctrine of marriage explained, and Christ showed them, (the Pharisees) that what God had done for man, man should not interfere with. They asked him, Why did Moses command so? and he replied for the hardness of your hearts; he suffered you, but from the beginning it was not so. And I say unto you, (unto the Church and not to the Pharisees) whosoever shall put away his wife, except it be for fornication,—no other grant given than in Matt. 5: 32, the danger of falling into the hands of the living God—and shall marry another, commits a great sin. The destiny is fixed. This even reaches the innocent party, that now comes in and had no part in the separation, but who takes part in such an unlawful covenant as an adulterer.

Paul said: "Be not deceived, neither fornicators, nor idolators, nor adulterers shall inherit the kingdom of God."

We know that the law of Moses allowed separation and marrying again, so does the civil law of our land, so do other people—but the Apostle says: "Keep yourselves unspotted from the world."

CHRISTIAN WENGER.

South Bend, Ind.

Brother Holsinger:—There are some eighteen or twenty brethren and sisters residing at this place, eight or ten of whom are old and feeble, and unable to walk the distance it is to our meeting-houses in the country; it is about three miles to the nearest meeting-house, and none have conveyances. Some of our ministering brethren are very backward about speaking in this place, although it is much desired, both by the brethren living here and people in general. We would be very thankful to the ministering brethren, both East and West, if

they would stop here and preach for us, as I feel confident there might be a great deal of good done here. we have quite a number who have grown quite cold and careless, and I would to God they might be brought back again, and by having regular meetings here I do believe some or all of them would join with us again.

I hope this may be taken notice of by ministering brethren of influence. I am young yet in the good cause, and deeply interested, as I know I have no abiding city here.

Brethren desiring to stop at this station will inquire for the undersigned, as I live nearest to the station.

C. P. L. ROBERTS.

Conamaugh station, P. R. R.
Cambria Co.

PHILA., Nov. 24, 1866.

Brother Holsinger: I feel happy in being able to speak of our Love-feast as a season of refreshing to our little church. It was held in this city on Thursday evening, 15th inst. On the morning of that day two willing candidates were received into the Church by baptism. Our beloved brethren, and faithful laborers, John Umstead, Jacob Reiner, and Jacob Gotwals were with us. Quite a large number of communicants surrounded the tables, and many spectators witnessed the exercises. The above named brethren spoke in a manner well calculated to strengthen believers, and encourage them in the path of duty. While the earnest appeals could hardly fail to have awakened the unregenerate to a sense of their obligations to their Heavenly Parent, we felt that in that communion season our spiritual strength was renewed. And however much the minds of others may be prejudiced against the Brethren, and their manner of observing the commandments, we think no candid person can do otherwise than make a favorable report of that evening's proceedings, as they were so earnestly invited to make full examination of Scripture and then say whether we are not following our Savior,

as the plain reading of his will would prompt obedient followers to do.

May the good Lord prosper our little Zion here, surrounded as we are, by the evil influences that Satan employs to counteract good works.

In meekness and humility we would be led in the path of duty, ever looking to Jesus as the author and finisher of our Faith.

In love, E. HEYSER.

A brother says: "I received your 'blank list,' and will send it with names in a few weeks. I am somewhat surprised to find brethren who profess to know nothing about the *Companion*. We have been taking it, and found it truly a Christian Companion, and that, too, before we became members of the Church, and now we do not wish to be without it. Those brethren who love to read; and feel an interest in the cause of Christ, will find it a Christian's companion."

MCALLISTERVILLE,
Nov. 22nd, 1866.

Brother Holsinger:—I wish you to publish that we intend holding a series of meetings in the Lost Creek branch, commencing on the 15th evening of December next, in the Free Spring meeting-house, 5 miles from Mifflin town, and 5 from Thompsonstown station. Invitations extended to all who wish to be with us, especially to ministering brethren. Those coming from the East, will inquire for Solomon Seiber; 1 mile from Thompsonstown, and those from the West, inquire for Daniel Seiber, or Michael Bashore.

Yours in the bonds of love,
Eld. DANIEL MYERS.

Query.

Since the length of a day at present is indicated by the revolution of the sun around the earth, what was the length of the first three days of the creation, the sun not being created until the fourth? Will some of our brethren answer?

S. Z. SHARP.

Kishacopuillas, Pa.

Tennessee Mission Fund.

The following is a report of the funds received toward defraying the

expenses of the Penna. delegation of the Committee sent to Tenn., by the Annual Meeting of 1866. It will be seen that we have still \$8.50 in the fund, besides our share in the amount from our own little branch, while several wealthy churches in the Eastern part of the state have given nothing.

Lower Cumberland branch, Cumb. Co.,	\$2.50
Lewistown branch, Mifflin Co.,	4.00
Spring Run branch,	5.00
White Oak branch, Lancaster Co.,	5.00
Upper Cumberland branch, Cumb. Co.,	3.00
Ephrata branch, Lancaster Co.,	2.50
Marsh Creek branch, Franklin Co.,	2.50
Snake Spring branch, Bedford Co.,	2.50
George Creek branch, Fayette Co.,	2.50
Back Creek branch, Franklin Co.,	2.50
Red Bank branch, Armstrong Co.,	2.50
Buffalo Valley branch, Union Co.,	2.50
James Creek branch, Huntingdon Co.,	2.50
Conemaugh branch, Cambria Co.,	2.50
Clover Creek branch, Blair Co.,	3.00
Antietam branch, Franklin Co.,	5.00
Yellow Creek branch, Bedford Co.,	5.00
Ridge branch, Cumberland Co.,	2.50
Elklick branch, Somerset Co.,	4.50
Aughwick branch, Huntingdon Co.,	2.50
Shade Creek branch, Somerset Co.,	2.00
Middle Creek branch, Somerset Co.,	2.50
Berlin Branch, Somerset Co.,	2.50
Manor branch, Indiana Co.,	1.50
Perry branch, Perry Co.,	2.50
Upper Conawaga branch, Adams Co.,	2.50
Warriors Mark branch, Huntingdon Co.,	2.50

Total Received.	\$81.50
Amount paid D. M. Holsinger, for the above purpose,	\$90.00
Total collected,	\$1.50
Amount unpaid	\$8.50

Clark's Schoolday Visitor.—

This beautiful and Juvenile paper has just closed its tenth Volume.—With the next Volume the publishers propose to enlarge it from 16 to 32 pages, and raise the price from 75cts to \$1.25 per annum. The volume when bound forms a beautiful and instructive book. We do think it is the best young folks' paper in the country. Address, J. W. Daughaday, Publisher, 1308, Chestnut street, Philadelphia, Pa.

Our Tract Fund.

M. Hady, Stony Creek, Pa. \$0.25
Benj. Benshoof, Johnstown, Pa. 1.00

We do not expect to publish the tract before about the middle of next month, thinking by that time

to be able to make a better estimate of the probable number that may be wanted, and expecting also to have some kind of power applied to our press. Let those who feel a willingness to distribute them send on their orders. Price \$9.00 per thousand, \$1.00 per hundred, and 12 cents a dozen, adding 2 cts. per dozen for postage, when less than a hundred are ordered. We cannot send a single copy for less than three cents, as the postage alone is two cents.

New Subscribers who pay in advance, or at the time of sending their order, will receive the remaining Nos. of this volume free. Our books for Vol. 3 are now ready for names. Send them along, and if possible, let the subscription money accompany the order, as it saves us much time, and often unpleasant labor. Large amounts may be sent in Postal Orders. Altoona, Pa., is our nearest Postal Order Office.

Popular Science.

The Scientific American to be greatly enlarged.

This widely circulated and Popular Journal of the Industrial Arts and Sciences enters its twenty-second year on the 1st of January next, and the publishers propose to signalize the occasion by enlarging it to the size of the most costly Scientific Journals of Great Britain, without, however, increasing the subscription price.

It is almost superfluous to speak of the great value of this Popular and Useful Journal to all classes, and especially to Mechanics, Manufacturers, Inventors, Engineers, Chemists, Agriculturists, and all who love to read of the wondrous progress which now marks every department of Mechanical Engineering and the Industrial Arts and Sciences generally.

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New York City.

DIED.

In the Salimony branch, Huntington Co., Ind., Nov. 5th, sister **CATHARINE HART**, wife of Samuel Hart, and daughter of brother Jacob and sister Elizabeth Dilling; aged 18 years, 2 months, and 19 days. Notwithstanding the youthfulness of the sister, at the time of her death, she had been a consistent member of the Church for about three years. She leaves a young husband and a darling babe only three weeks old, and a widowed mother, with numerous other friends to mourn her departure, not as those who have no hope, but amidst all the sorrowfulness they can rejoice in anticipation of meeting in a better world than this, where God will wipe all tears

from their eyes. Oh! what a comfort, it is, when our friends leave this world that we can go where they do, especially if they follow the example of our departed sister, and remember their Creator in the days of their youth. Our admonition to her many young friends would be, prepare for death whilst young, as she did, then if you must leave your parents and friends, they can have bright hopes for the future, and if you live to old age it only prepares you the better to enjoy life with all its changing scenes. The funeral was preached by brother J. U. Ulrich and the writer, to a large and attentive congregation, from Ecce. 12:1. "Remember now thy Creator in the days of thy youth," &c.

DANIEL SMITH.

At the residence of Philip Runk, Fulton Co., Pa., **SARAH CATHARINE BUCHER**, daughter of brother David and sister Ann Bucher; aged 16 years, 7 months and — days. Her funeral services were held on the 11th of November, at the Three Springs, Huntingdon Co., where her parents reside. Text, Job 14: 1, 2, by the writer.

JOHN SPANOGLE.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, Dec. 4, 1866.

Number 48.

Selected for the Companion.

The Dying Minister.

Sweet is the memory of the dead,
While sleeping in his dusty bed;
His body sleeps in silence where
No glimmering sun can enter there.

All ye that heard his voice below,
And wondered why he labored so;
Why he should preach till all was spent
And then give up without consent.

Daughters of Zion, now draw near,
And hear his dying speech with fear:
"Have I done all, have I got through
And finished what I had to do?"

"Another life could I live o'er,
I'd range the world from shore to shore;
I'd wear this mortal body down,
To gain a never fading crown."

I saw the faithful herald fall,
I saw him burst his prison wall,
I saw him when he took his flight,
To dwell among the saints in light.

I saw him round the city wall,
I heard a mighty angel call,
"Come in," he cries, "the war is o'er,"
And then I saw his face no more.

LIZZIE YOUNG.

Oregon, Ill.

Selected for the Companion.

Death, Judgment, and Eternity.

What solemn words! Reader, do you understand their import? You perhaps have heard them often, and have read them often, but have you meditated upon them with becoming seriousness? Have you weighed them with care? Have you suffered them to sink deep in your memory and heart? Have you not rather regarded them as too gloomy and frightful, to engage your thoughts, and have you not often endeavored to thrust them far from you? But why drive them from your mind? They are designed to remind you of solemn realities; realities in which you are deeply interested, which you must sooner or later experience.—Dear fellow immortal, whoever you are; whatever your age, rank, circumstances, or employment, hear me in the name of the living God. I beseech you to hear me, while I whisper in your ears a few words of solemn admonition.

Death! Think, O think of Death. What is it? The King of Terrors;

the great destroyer, before whom all the nations of the earth, fall prostrate. It is death that separates the soul and body, turns the body to corruption and dust, and introduces the soul into a new, strange, and invisible world. Death cuts short our earthly plans, prospects, and enjoyments; tears us away from our friends, labors, and possessions, seals up our probation and fixes our everlasting doom. Surely then it is a solemn thing to die. But you inquire: "Shall I, must I die? Yes, the decree has gone forth, the unalterable decree: "It is appointed unto men once to die." God has spoken it, our own observation teaches us that it must be so; the history of nearly six thousand years confirms the truth. Death has received his commission against us all, and he is not to be flattered or frightened from his purpose. Neither the helplessness of infancy, the charms of youth, the vigor of manhood, nor the venerable aspect of old age can excite his compassion, nor turn aside his fatal stroke. Beauty can not charm him; riches cannot bribe him, crowns and sceptres cannot awe him; physicians cannot baffle him; groans, tears, and agony cannot move him to pity. Before him "All flesh is as grass, and all the goodness thereof as the flower of the field." Death is certain, and yet how uncertain. It is certain that we must die, but when, where, or how, this is wrapped up in awful mystery. Reader, you have no assurance that the next hour or the next moment will find you in time. God does not want instruments to cut you down in the twinkling of an eye. Everything around you is full of death. In every corner he lurks for his victims; perhaps this very moment he is at your door, in your chamber, nay, even in your very bosom. The air you inhale may be tainted with his breath; the food

you eat may destroy you; the water you drink may carry some fatal poisons to your vitals; the lightning may smite you; the waves may swallow you up; the whirlwind may sweep you to the tomb; fevers may burn you to death, or consumption may waste you away; the pestilence that walketh in darkness, or the destruction that wasteth at noon-day, may send you blasted to the grave. Death may meet you in the morning, at noon, or at midnight. Are you a sinner? Death may surprise you in the midst of your wickedness. O, how precarious is life; on what a slippery precipice are we standing! Reader, are you this moment ready to die? Could you now joyfully commit your soul to Jesus? Could you breathe it out with the triumphant exclamation: "O death, where is thy sting. O grave where is thy victory." Have you been truly converted? Have you repented of your sins, and fled to Christ for pardoning mercy? Have you become reconciled to that God whose laws you have violated, and whose vengeance you have provoked? If not, you are by no means prepared to die. "O that men were wise, that they understood this, that they would consider their latter end."

But I have more to say. Were there nothing solemn after death, I should have been silent. But after death, what? Oblivion? Annihilation? An eternal sleep? Well would it be for millions were this the case. But no, "After death the Judgment." And what is the Judgment? The solemn decisions of that "day which God has appointed in the which he will judge the world in righteousness by that man whom he has ordained." Acts 17:31. Mark these words "Which God has appointed." It is certain, it is fixed, for the unchangeable God has decreed it. "In the which he will judge the world;" the whole world

of mankind that have ever lived, are now living, or ever shall live. All must stand before God. *I* must be there, and *you*, reader, will be there. Small and great; rich and poor; bound and free; Jew and Gentile; princes and subjects; parents and children; ministers and people; all, *all* must come to Judgment. The grave will not hold us: rocks and mountains will not hide our reluctance, and terror will not excuse us: "For the time is coming in the which all that are in the grave shall hear his voice and shall come forth." John 5: 28, 29. Yes they shall hear, they shall come forth. And for what will they be judged, or for what are they to be judged. What things will be investigated and decided upon in that great day? "The things done in the body, whether they be good or bad." (2 Cor. 5: 10.) "The secrets of men." (Rom. 2: 16.) "The words of men." (Matth. 12: 36.) "Every work, with every secret thing, whether it be good or whether it be evil." (Eccl. 12: 14.) What a solemn, searching investigation this. Every deed, however dark; every purpose, however vile; every word, however idle; every thought, however secret must be exposed, must be weighed, must be judged. Upon what principles will judgment proceed? "The world shall be judged in righteousness"—in a righteous manner—by a righteous Judge—upon the principles of eternal truth and justice. God's word may be neglected and despised on earth, but in the great day of accounts it shall be vindicated and honored, and by this Divine rule, reader, you will then stand or fall. But who is to preside as judge? "That Man whom God has ordained." "The Lord and Savior Jesus Christ. Yes, kind reader, that same Jesus who bled on the cross, who died for his enemies, and whom, perhaps, you are treating with contempt. He is to judge the world. But O, how changed; we no longer see the babe of Bethlehem, the man of sorrow and acquainted with grief; the gentle, unresisting Jesus; smitten, mocked, spit upon, crowned with thorns: the meek and patient

Lamb, groaning, bleeding, and dying on calvary. No. It is the risen and exalted Savior, crowned with immortal glory; clothed with justice and authority; supreme, appointed by the Judge of quick and dead. The Judge is seated on his throne; all nations are gathered before him; the books are opened, the secrets of men are revealed; the righteous rule of judgment is applied, and according to its just decisions a separation will be made: "He shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right, but the goats on the left." Matth. 25: 32, 33. O, reader, what a separation will that be. Neighbors and friends will be separated; ministers, people, professors of religion will be separated; husbands and wives, masters and servants, parents and children, brother and sister, will be separated; separated to meet no more. No more forever. Where shall I be? Where will you be then? The Judge proceeds. What do I hear? Enrapturing accents: "Come," says he to his chosen, sanctified followers on the right, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And now the happy throng enter into their full reward with songs and everlasting joy upon their heads. This is the final triumph of the saints, the consummation of their glory. Blessed, thrice blessed immortals, may I and the reader of these lines be with them. But O, what a frown of vengeance gather upon the face of the Judge. Listen, the thunders of still fiercer vengeance roll from his tongue. To those on the left he says: "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." And is this the dreadful doom of the wicked. To depart from Christ, this is awful indeed, to be pronounced cursed by the Savior's lips; this is still more awful, to be banished into fire. Who can endure it—into everlasting fire. This is terrible beyond thought; wrath beyond endurance. This is wrath upon wrath;

the full vengeance of God unutterable, infinite, unmingled. Reader, what think you now of judgment? is it a trifling thing to be judged? Are you prepared to stand before the searcher of hearts? Have you obtained pardon from that Savior who is to judge you? Are you rendering obedience to the word of God which will be brought to bear upon you at that great day? Are you clothed with that righteousness which the Gospel sets forth; which God delights in, and which only will screen the sinner at his bar. Let me address you in the language of the prophet: "Prepare to meet thy God."

"A few words more. Think of Eternity—Eternity—what is it? Here we are lost. Imagination flags, reason is confounded. It is a vast ocean without bottom, without a shore. It is duration without end. All the calculations of science will only show us what it is not. Arithmetic has numbers to express the stars in the firmament, the sands upon the seashore, the atoms in the globe. It can multiply these all together and tell you how many years they would then express. But this is not Eternity. You may imagine this vast number to be multiplied into itself a million of times. Nay you may suppose the process to be continued with the rapidity of thought ten thousand millions of centuries and the last great result would not express Eternity. Though vast and overwhelming to the mind it would represent but one short transient moment of endless duration. After these ages shall have rolled away eternity will be but just beginning, and it will still be beginning though scarcely begun forever and forever more.—What a solemn thing it is to live.—how precious is the soul, and how diligent should we be in attending to its concerns. My brother let the awful subject here brought to view employ your thoughts. Let them affect your heart. Let them exert a proper influence upon your conduct. You must die, and you may die soon and suddenly. Be watchful, prayerful, diligent, fervent in spirit,

serving the Lord. Redeem the time. It is high time to awake out of sleep, for now is your salvation nearer than when you believed.—You are surrounded with a world of perishing sinners. Seize with haste every opportunity for benefitting their souls, since your prayers and labors for their good will soon cease for ever. Must you be judged?—How soberly, righteously, and godly, should you live in this present world. What manner of person ought you to be in all holy conversation and godliness, looking for, and hastening unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. How careful should you be to make your calling and election sure. Whilst you live on earth, live in view of eternity. By this, calculate the value of time, the urgency of duty, the importance of your actions. Walk worthy of your holy, heavenly calling, worthy of the destiny of a redeemed and sanctified immortal. Is the reader of these pages an impenitent sinner? Meditate seriously upon your state; your moments are passing away swifter than thought; the last hour may be here, and if it finds you unprepared, death will present you trembling to the judge; the Judge will sentence you to ruin, and eternity will measure out to you your sufferings. "What will it profit a man if he gain the whole world and lose his own soul, or what can a man give in exchange for his soul." The door of mercy is now open, but it may soon be shut. Jesus is now pleading, but he will not plead for ever. Should you finally sink to ruin, you will find no gospel, no Savior there. Sinner what are you doing; unconverted and yet at ease! O, that I could speak to your slumbering conscience in a voice of thunder. But what can I do? can a mortal raise the dead? This is the work of God.

Almighty God reach forth thy strong hand and pluck them from the everlasting burnings! Let thy love in a powerful stream flow into

their bosoms and melt and purify their hearts, is my prayer. Amen.
JACOB L. WINELAND.

For the Companion.

The Value of the Soul.

"What shall it profit a man if he shall gain the whole world and lose his own soul? Mark 8: 36.

Every man possesses an immortal soul; that soul is of more worth than a world; that soul is in danger of being lost; once lost, it is lost forever: therefore man's first and principal business should be to secure the salvation of his own soul. Yet, men set their minds on business, or speculations, or something or other, by which they hope to get wealth, and treat the salvation of the soul as if it were a secondary, yea, a very unimportant matter. To such our Lord puts this question: Suppose you could gain the world, and call every inch of land and all the treasures of the ocean your own, but your soul is lost, and you are doomed to suffer the vengeance of eternal fire; what good would the world do you, when banished from God, when shut out of heaven, when shut up in hell! You could not purchase one moment's ease; you could not obtain one drop of water; you could not buy one ray of hope; you lost heaven while gaining the earth; you earned hell while toiling to purchase the world. What profit have you now; Profit!—the word is a mockery. What a loss have you sustained! What an incomparable loss! You have lost the approbation of God, the joys of heaven, the songs of angels, the company of the saints, the presence of Jesus and an eternity of joy. Oh, what folly! What dreadful folly!! Behold now is the accepted time! Now you may secure an interest in Christ, the favor of God, and a place among the Lord's holy and happy people. Oh, delay not! "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 28.

S. F. BEHM.

Derry Church, Pa.

He wrongs himself that seeks another's wrong.

Living too High.

There is a dreadful ambition abroad for being "genteel." We keep up appearances, often, at the expense of honesty; and, although we are not rich, yet we must seem to be so. We must be "respectable," though only in the meanest sense—in mere vulgar outward show. We do not have the courage to go patiently onward in the condition of life in which it has pleased God to call us; but must needs live in some fashionable state to which we ridiculously please to call ourselves, and all to gratify that unsubstantial, genteel world of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheatre; in the midst of which all noble, self-denying love is trodden down, and many fine natures are inevitably crushed to death. What waste, what misery, what bankruptcy, come from this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results show themselves in a thousand ways—in the rank frauds committed by men who dare to be dishonest, but do not dare to seem poor; and in the desperate dashes for fortune, in which the pity is not so much for those who fail, as for the hundreds of innocent families who are so often involved in their ruin.

MONEY.—Men work for it, fight for it, beg for it, steal for it, starve for it, and die for it. And all the while from the cradle to the grave, nature and God are thundering in our ears the solemn question:—"What shall it profit a man, if he gain the whole world and lose his own soul?" This madness for money is the strongest and lowest of the passions; it is the insatiate Moloch of the human heart, before whose remorseless altar all the finer attributes of humanity are sacrificed.—It makes merchandize of all that is sacred in human affections, and even traffics in the awful solemnities of the eternal.

He who wastes time throws away that which he can never replace.

*For the Companion.***On Feet-washing.**

In No. 20 of the *Companion* is an article headed, "A Criticism Reviewed;" in which the writer reviews a communication of mine, which was published in No. 14, which he is pleased to call a criticism on his essay on feet-washing, published in Nos. 8 & 9. And although it is with reluctance I do so, I feel constrained by a love of truth, and a desire for the welfare of the brotherhood to offer a few remarks in reply. And I will here say to the brethren, and to the readers of the *Companion*, that it was not as a critic, nor in the spirit of controversy, I wrote that communication, or that I write this article; but with a desire as sincere for the welfare of the Church and the promotion of the cause of truth, as the brother claims for himself.

My object in writing that communication was, in the first place, to endeavor to show the brother that we are not authorized to sit in judgment and condemn each other, merely on account of difference in opinion. The whole tenor of the teaching of Christ and his apostles, it seems to me, forbids us to do so. In the next place I endeavored to show the error of the brother's position, that the "precept and example of Christ are incompatible," and on that point offered such Scripture evidence, and arguments drawn from it, as occurred to my mind at the time. But it appears to have been insufficient to convince the brother's mind, as in his review he expresses surprise "that I deny the incompatibility of the precept and example of Christ in the mode of feet-washing," but as he has brought no additional testimony to bear on the subject, and only reiterates the statements made in his first essay, the views I entertained before are not at all changed.

We all agree that feet-washing is an ordinance instituted by our Divine Master, and by his authority designed to be kept up and observed in the Church. I suppose we will all agree, also, that, as an ordinance, it consists in washing and

wiping one another's feet. The difference in opinion, is in regard to the mode or manner in which this duty is to be performed.

This being the case, what we are interested in, is to know what the teaching of the Master is, as we all profess to take him for the man of our counsel, and acknowledge no rule of action that has not the sanction of his authority.

All the instruction we have on the subject is in the 13th chapter of John's Gospel. There Christ taught his apostles by precept and example, all he considered necessary for them to know on this subject; and in the commission given them after his resurrection, they were commanded to teach the baptized believers "to observe all things, whatsoever he had commanded them." From this we learn that Christ's teaching to his apostles is as obligatory on us as it was on them.

Now the command to wash one another's feet was obligatory on each individual apostle. So also it is now, on each individual believer. Then, as he had done to them all, so they should do to one another.—How did he do? Though he was their acknowledged Lord, he prepared himself as a servant, by girding himself with a towel, he washed and wiped their feet, as an example to them, that in the same mode, or manner, he had done to each one of them, so they should do to one another. This appears to me to be the plain simple truth of Christ's teaching, so far. But this is not all; he goes on to instruct his apostles further, and tells them, "The servant is not greater than his Lord, neither he that is sent greater than he that sent him."

Now for illustration, let us suppose the apostles engaging in the observance of the ordinance of feet-washing. Peter rises from supper, lays aside his garments, goes to James and washes his feet, but is not girded with a towel, and is therefore not prepared as a servant to do all he is commanded by his Lord and Master to do; but John comes forward girded with the towel; he stands by while Peter

washes James' feet. When that is done, Peter stands by while John wipes them. Does this look like following the teaching of the Master; is this the way we are to give evidence as the brother has said, "of humility, and love, and obedience," or would it not rather show that we exalt ourselves above our Lord, in that we require a fellow servant to assist us in doing what our Master enjoins on us to do ourselves.

But there is still another point of view, in which to look at this subject. I said that, as an ordinance it consists in washing and wiping one another's feet. I suppose the brother himself would not be willing to allow, that if wiping the feet were omitted, the service would be either properly or acceptably performed. Where shall we look then for authority for wiping the feet? It is not given in the precept: "Wash one another's feet." After all the brother has said then, to the contrary, we must look to the teaching of the example on this part of the ordinance, or else we wipe the feet without the authority of Christ for so doing. If, then, there is a necessity to take the example as authority for an essential part of the ordinance there is equal necessity to look to it for instruction as to the manner of performing the service, in order that it may be acceptable; for Christ says to his apostles, "I have given you an example that ye should do as I have done to you," which means, according to my understanding of the language, that they were not only required to do to one another what he had done to each one of them, but do it also in the same manner he had did it.

It is easy then to see that the brother's error consists in taking part of the lesson of instruction, given by Christ to his apostles, as authority to establish the mode he contends for in feet-washing; for he says in his first essay, "but for the mode we must look to the precept, viz: "Wash one another's feet."

Now I think I have shown clearly that it is necessary to take the teaching of both precept and example;

and when the whole lesson is learned, and each part practically applied in its proper place, we may feel assured of enjoying that happiness that Christ tells his apostles is consequent on "knowing these things and doing them." Otherwise we are in danger of being classed with those to whom he says, "Why call ye me Lord, Lord, and do not the things that I say."

In the brother's great anxiety to maintain his position on the mode of feet-washing, he brings in the baptism of Christ, and says, "If space and brevity did not forbid, we would gladly show brother M. that incompatibility exists, at least to an equal extent between Christ's baptism and its practice in the Church, a hint of which we gave in our former essay." If he could even do this, it would not strengthen his position, for the practice of baptism as an ordinance in the Church, rests for its authority on the commission given by Christ to his apostles, and not on the example of Christ's baptism, for neither Christ or his apostles, anywhere in their teaching, allude to Christ's baptism as being an example to us; but the brother says in his first essay, "But Christ is an example to us, in point of submission and obedience, and the place, and hence the mode of this ordinance."

Now this appears to me a singular way to establish the mode of baptism. I have believed, and do yet, that all the direct positive testimony, in Scripture, both as authority for the ordinance of baptism, and as to the mode of its administration is contained in the commission given by Christ to his apostles. I do not say there is not indirect corroborative testimony in other parts of the Scripture on the subject. It is admitted I believe by all, that the word *baptize*, when translated, means, in our language, to immerse. We learn, then, from the commission, that triune immersion is the proper mode of baptism, according to Christ's instruction and authority.—And now if the brother was asked, why he would come to the conclusion that those who are baptized by single immersion are not acceptable in the

sight of God, (immersion being baptism, they are baptized as well as we) his answer would have to be, because they are not baptized according to Christ's instruction and authority.

Now let us apply the same rule of judgment to the ordinance of feet-washing. I do not deny, that according to the mode the brother contends for in performing the ordinance the brethren wash one another's feet; but the question arises, is it done according to Christ's instruction and authority, and, if it is not, will those who perform it, be acceptable in the sight of God in its performance; or, is it an ordinance of so much less importance than baptism, that it is not necessary to pay so strict attention to the instructions given, in regard to it; these are questions of great weight, and should be well considered by all who profess to be followers of Christ; for I am one that believes when a duty is enjoined on us by our divine Master, and instruction given how we shall perform it, we are under the same obligation to show obedience in the manner of doing it, that we are in the performance of the duty itself. For we are told by our Savior, that "the servant who knew his Master's will and did it not, shall be beaten with many stripes."

In the conclusion of the brother's first essay, he endeavors to make the impression upon the minds of his readers, that the mode of practice he so strongly condemns, is a deceptive theory, that has sprung up in the present age, but I think I have shown that the authority for it dates as far back as the time of our Savior, when he washed his disciples' feet. And in the *Gospel Visitor* for August, 1865, we have the testimony of an old brother, showing that as far back as 1793, it was the mode practiced in the Church in Germantown, and continues to the present time. Now, when we take into consideration the fact, that at that date Alexander Mack was the presiding Elder in the Germantown church, and that his father was the first Elder in the Church of the Brethren, and as the old brother says, no

doubt he (Alexander Mack) received it directly from his father. The conviction forces itself on our minds that it was the primitive practice in the church.

It becomes us, then, brethren, instead of condemning each other as "sowers of discord," to labor together in love and humility, "searching for the old path's," with honest hearts, and a sincere desire to walk therein, in obedience to Christ's word; for he says to his disciples, "he that keepeth my commandments he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him." Surely the fulfillment of these promises to us, is a blessing worth striving for. May God, by his grace enable us all, so to seek, that we may obtain it, is my sincere prayer.

J. McCLINTOCK.

Liberty, Ill.

COURAGE IN EVERY-DAY LIFE.—Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonest duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

Have the courage to prefer comfort and propriety to fashion in all things.

Have the courage to acknowledge your ignorance rather than to seek credit for knowledge under false pretenses.

Have the courage to provide entertainments for your friends within your means—not beyond.

The Jewish captives in Babylon were made the means of extending more widely the knowledge and worship of our one God. The legions of Rome were the unconscious pioneers of the disciples of the Lord Jesus Christ.

Purity of Heart.

"Blessed are the pure in heart, for they shall see God."

A pure heart is the foundation of the Christian. Upon it he can establish a noble, Godlike character, which will withstand the temptations of this sinful world, and at the same time fit him for a purer and holier world.

But what is a pure heart, is a question which every person, and especially every Christian, should consider.

We answer, it is a heart so full of love to God and to our fellow-men, as to exclude every impure thought or feeling, such as envy, strife, avarice and pride. We should endeavor to avoid all these, and cultivate kindness, charity, and humility. Root out the seeds which Satan has by nature implanted in our hearts, and implant the truths which Jesus taught while here on earth. "A new commandment I give unto you, that ye love one another," was the language of Jesus. How pure, how heavenly. Let us pray God to hasten the day when this commandment shall be obeyed throughout the world.

Every person, we presume, would prefer purity and love, to sin and hatred. Look at that little maiden sporting among the wild flowers of the glen; the very type of innocence and beauty, the image of God.—And on the other hand, see that loathsome object in the shape of man, coming from a den of iniquity, filling the air with curses, bidding defiance to his God. In the former, we discover a heavenly, angelic purity; in the latter, a corrupt, depraved and wretched heart.

Which of the two would we choose for a companion? Which will God choose when he shall "make up his jewels?"

O, what a blessed place heaven must be, when we consider that not an impure thought, word, or deed can enter there.—*Z. Herald.*

Good men have the fewest fears. He has but one who fears to do wrong. He has a thousand who has overcome that one.

SELF RIGHTEOUSNESS.—"It was ever my invariable custom in my youth," says a celebrated Persian writer, "to rise from my sleep to watch, pray, and read the Koran.—One night, as I was thus engaged, my father, a man of practised virtue, awoke. "Behold," said I to him, "thy other children are lost in irreligious slumber, while I alone am awake to praise God."—"Son of my soul," said he, "it is better to sleep than wake to remark the faults of thy brethren.""

LOCAL MATTERS.

Tyrone City, Pa., Dec. 4, 1866.

Bad Currency.—We specially ask our patrons to examine carefully all "Fractional Currency" before sending it to us, and save us the trouble and expense of returning it, or losing it when bad.

THE PHRENOLOGICAL JOURNAL for December contains fine Portraits of Dore, the great French Artist, the King and Queen of Prussia, twelve distinguished American Clergymen, Miss Kate Bateman, with Biographies and Sketches of Character. Also other interesting matter, including What is education? by John Neal; Characters of Shakespear; Thiers, the French Statesman; Orang-Outangs, etc. Only 20 cents; \$2 a year. Now is the time to subscribe. A New Volume begins with the next number. Address, FOWLER & WELLS, 389 Broadway New York.

The Prospects.—From the reports of some of our agents, who simply state their success while writing on other business, we have received good encouragement. Some have already more subscribers at their post-offices than we have had for the present Volume. Let all do their best, and we have no doubts of the result.

To secure the first number of the coming volume, subscriptions should be received previous to the first day

of January, as we shall print just the round number of 2000 copies, unless more shall have been subscribed for when we go to press.

No 47.—In our last weeks paper it was neglected to change the number of the issues, consequently we have two papers numbered 46. Those who preserve their papers, and we hope there are many who do, will please mark them properly.

Better Paper.—It will be observed that the present edition of our paper is printed on a better quality of paper than we have lately been using. This quality we shall use for our ordinary edition. Those who prefer still better can be accommodated by sending us \$1.75.

CORRESPONDENCE.

ALLEMANS X ROADS, }
Nov. 25th, 1866. }

Brother Holsinger:—Brother Samuel Cox, Conrad Immler, and Henry Funk, paid us a visit, and had preaching in our school house last night, and to-day at 10 o'clock. Brother Samuel preached, and brother Immler closed the exercises by some very appropriate remarks.—Both meetings being well attended, and very good order observed by the people; they being well pleased with the brother's discourse. This caused the brethren to go home well pleased with their visit. Now perhaps if there could be more preaching here by the Brethren, it might be to the benefit of many people.—There are many who never heard any of the brethren's teachings, and I would that the laborers would come into this field of labor.

We are all well, hoping you enjoy this blessing.

Yours in the Lord.

JAMES J. BOWMAN.

We the undersigned Committee appointed by the Church, have examined and revised the report published in the *Companion*, sometime since. The credit given in favor of

the "Lum" Creek Church, (\$50) should have been credited to the *Oliver Creek Church*. In the store account of J. F. Oller, the leading articles only were named, for satisfaction, and the many other articles were all brought under one head, which amounted to \$152, which if itemized would have taken up considerable space, so thought by D. F. Good; and we vouch for the correctness of the account. The stock on hand, which was money and notes, amounted to \$182.21, from which, since the report has been published, there has been \$122 consumed in paying bills which have come in since, which leaves of that amount, \$60.21 in notes. We also have given the Codorus church credit for \$132, which leaves now yet the entire indebtedness of holding the Annual Meeting, \$1,507.50, and this amount bearing interest from June 1st, 1866. If any have paid and have not credit let us know and we will have it looked up.

Committee { JOS. F. ROHRER,
JACOB PRICE,
JACOB SNOWBERGER
JACOB F. OLLER,
DANIEL F. GOOD.

Brother Henry;—Inasmuch as I see a request in No. 46 of the *Companion*, for more church news, I will endeavor to pen a few items in regard to the branch in Ashland Co., Ohio.

This branch is formed of all the members in the county. It has at present seven ministering and nine visiting brethren, and has six regular places of worship. Since last Spring we have had five or six additions to the church by baptism. The ark is moving slowly; may the Lord revive his work here and elsewhere, so that many who are yet sporting upon the barren mountains of sin and folly, may be brought down to the feet of the Lamb of God, who taketh away the sin of the world, and there cry with Saul of old, "Lord what wilt thou have me to do." And if you come to Jesus in God's own appointed way, with a pure motive and a full purpose of heart, (I

have purposed it, I will also do it. Isaiah 46:14.) you will find to the joy of your souls, that the Lord will tell you: "Arise and go into the city (the church of the living God, the ground and pillar of the truth) and there you will find a good old Ananias that the Lord hath sent that thou mightest receive thy sight, and be filled with the Holy Ghost, and become bright and shining lights in the family of God.

This arm of the church has, within the last six years, lost, through the pale faced messenger of death, two Bishops, namely: George Hoke and Elias Dickey; and the third one, Joseph Showalter, has suffered severely for the last 18 months, with that loathsome disease, Dropsy. He was taken sick last May a year ago, having at that time under contemplation to go the Yearly Meeting in Ill. But the Lord said, "my thoughts are not your thoughts, neither are your ways my ways." Since that time he has been able to attend one meeting; he is at present (Nov. 26) almost helplessly confined to his bed in a sitting posture. I write this for the satisfaction of those brethren and sisters who are acquainted with our suffering brother.

Yours in love,

S. A. HONBERGER.
Ashland, Ohio.

Brother Henry;—As you wish to hear from your subscribers before the beginning of the new year, I must tell you in time to send on the *Companion*. How could I do without it? I hail its weekly visits as an assistant to lift the mind above the jar and tumult of the discordant passions of this sin polluted world. I have—as you are aware—left my home, where I enjoyed all the peace and tranquility that an earthly home could afford; but now I am out, as it were, on the broad ocean of life, to battle alone with the storms I meet. The reading of the *Companion* strengthens me for the conflict, when the howling storms of temptation are raging around; it comes as a warm and fragrant breeze, whispering "peace, be still." Since I left

my home I have been made to realize more than ever before, that

"On Jordan's stormy banks I stand"

yet I can truly say, that a life of christianity is a life of joy. And the only permanent joy the creature can have, is in such a life. When I lay me down at night, upon my couch to rest, I can then bathe my soul in heaven's delight.

I wish to say to my dear young brothers and sisters, who are placed in like circumstances, stand up for the Gospel! Give not one inch, "contend for the faith." Let us show by a chaste walk and good conversation, that there is a wide difference between us and the world, and let us carry with us the order of the Church wherever we go, showing to the world that we are not ashamed to be what we profess. And O! do let us avoid the devouring gulf of an earthly mind. "The friendship of the world is enmity with God."—To be laughed at, and made sport of, is not pleasant; but who would not rather suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Oh, dear young brethren and sisters, let us take fresh courage. Though we are now standing on the stormy banks of Jordan, where we are exposed to many dangers, let us remember that beyond the foaming, surging waters, far in the calm, serene horizon, bathed in the hues of heaven, rides the ark of God, bearing his church safely, unharmed, shut in, and the powers of hell never can prevail against it. With such a prospect before us, let us take up the cross, despise the shame and follow on to know the Lord.

Your loving brother,

JAMES A. SELL.

Hollidaysburg, Pa.

Brother Holsinger;—As I am a reader of the *Companion*, and love to read the news which it contains, especially the news from the churches, I thought probably I might interest others by giving a brief history of the series of meetings which were held in Eagle Creek branch, Hancock Co., O., from the 7th to the evening of the 11th of this month.

Brother Philip Axline from Coshoc-ton Co., O., was with us. We had very good meetings. Five persons were added to the church by baptism, and I believe many more were ready to say, "almost thou persuadest me to be a christian." Good feeling was manifested toward us generally, and we feel to say the Lord was with us. May the good work of the Lord prosper, here and elsewhere, that many souls may forsake the dark paths of sin, and turn to God, the true and marvelous light, is the prayer of your brother in Christ. S. T. BOSSERMAN.

Dunkirk, Ohio.

Brother Holsinger:—Inasmuch as I left my home and family on the tenth of September last in the care of our Great Shepherd, and was protected by him to travel through seven States, and Canada, a distance of thirty-one hundred miles, in which time I saw many beloved brethren and sisters in the Lord, who wished to hear of my return home, and as it is impossible for me to write to all I would feel thankful if, through the *Companion* they could hear that I arrived safely home on the 24th of Nov., and found my family well, (but my aged mother sorely afflicted.) I think we should thank the good Lord for such privileges, that we can travel amongst our brethren to encourage one another in the faith and love of Christ. I attended two Lovefeasts in Ill., and one in Iowa, and the Iowa Council meeting, and a number of other meetings. I had two meetings in Canada, with the New Menonites, and United Brethren; they manifested much love and attention. There are no Brethren in Canada, that I could find; but brethren will find many friends in Waterloo Co., along the Grande river, and I believe it would not be amiss to go there to preach the glad tidings of great joy. I wish to return my sincere thanks to the brotherhood and friends, for their care for me. May the good Lord bless them in life, and in death save them is my prayer.

DANIEL HOLLINGER.

White House, Pa.

Proposed Visits.

Brother Henry:—Please publish my proposed visit to the state of Indiana. The Lord willing, I will arrive at Piercetown, Kosciusko Co., Ind, on the morning of the 15th of next month, December; and remain some 8 days in that arm of the church. The brethren there will please make arrangements accordingly.

JOHN NICHOLSON.

Moultrie, Ohio.

Brother Holsinger:—I will give you some account of the church here. We baptized some fifteen this summer. Six were baptized in one day, and one reclaimed. We have three speakers, and one house-keeper. There are about fifty members in our little branch, and we are doing pretty well.

N. F. TRUYER.

Ovid, Madison Co., Ind.

D I E D .

In Goshen, Elkhart Co., Ind., Monday Nov. 12th, of heart disease, ELIZABETH DEARDORFF, wife of the late Samuel Deardorff; in the sixty fourth year of her age.

The deceased was a native of Adams Co., Pa. In the Fall of 1846 she emigrated to this county, where she has since lived, honored and highly esteemed by all who knew her.—For upwards of forty years she had been an exemplary member of the "Brethren Church," and by her many christian virtues and benevolent deeds, endeared herself to all who knew her. With her death the church loses a strong pillar, and society a pure spirit. Like her husband who departed this life two years since, she had no warning of the approach of death. In the enjoyment of good health, and in the performance of her daily duties, she was suddenly called upon to yield up this life for an inheritance above, and passed hence instantly, and unknown by all, save him in whose goodness and mercy she had so long trusted. She leaves a large circle of relatives and friends to mourn her untimely death, but her memory liveth ever. Funeral by

D. B. STURGIS.

Visitor please copy.

In the Covington branch, Miami Co., Ohio, early on the morning of the 10th of November, of a lingering disease, brother DANIEL ULERY; aged 59 years, and 26 days. He leaves a wife, a kind sister, and 6 children to mourn their loss. He bore his sickness with christian resignation, and with a longing desire to go home, and seemed almost impatient to await his time. He died as he had lived, an exemplary member of the Church, and in full hopes of a glorious immortality. During his sickness he earnestly admonished his family and friends to be faithful, and to prepare to meet him in Heaven. His remains were interred on the 11th, in the presence of a large concourse of friends and acquaintances. Funeral occasion improved to the surviving, by brethren Hershey, and Yonnce, and others, from Rev. 14: 13.

JOHN M. MOHLER.

Our Tract Fund.

Henry Spiecher, Hillsdale, Pa.,	\$1.00
Ananias Henschel, Martz, Ind.,	.25
Sam'l F. Behm, Derry Church, Pa.,	.18

List of moneys received, for subscription to the *Companion*, since our last.

Henry Spiecher, Hillsdale, Pa.,	1.50
David Myers, McAllisterville, Pa.,	1.50
Jacob Furry, Camden, Ind.	1.50
Wm. Gump, Fletcher, Ohio,	1.50
Isaac Studebaker, Casstown, Ohio,	1.50
George J. Schrock, Berlin, Pa.,	1.00
Isaac Deardorff, Shady Grove, Pa.	1.50
Joseph D. Sell, Martinsburg, Pa.	1.50
D. E. Price, Mt. Morris, Ill.	1.00
Daniel Snowberger, New Enterprise, Pa.	1.50
John S. Lawver, South Pass, Ill.	1.50
Andrew Hess, Singersville, Va.	1.50
Samuel T. Miller, do	1.50
H. A. Showalter, do	1.50
Sarah Rohrer, Bourbon, Ind.	1.50
N. F. Truyer, Ovid, Ind.	1.00
P. Fessler, do	1.00
Wm. Hartzler, Elizabethtown, Pa.	1.50
George Hoke, Huntington, Ind.	1.00

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THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine Immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME II.

TYRONE CITY, PA., TUESDAY, Dec. 11, 1866.

Number 49.

For the Companion.

Earth's Joys, how brief.

Though health may bless and fortune smile,
And earthly joys our hours beguile,
Decay is stamped on all that's seen,
And sorrow soon must intervene.

Though fancy sheds its brightest beams
Upon the soul in midnight dreams,
The morn will dawn, then soul, Oh! where!
Hath flown thy fancied vision fair!

Kind friends whose hearts we know are true,
Sweet blossoms by our pathway strew;
Alas! how soon those loved ones fade,
And in the silent grave are laid.

Since one by one our treasures fade,
As fade the flowers in wood and glade,
Should we esteem the things of life
Ample reward for daily strife?

O, no; there is a higher aim,
Which kindles up a brighter flame
Within our souls than gain and strife
For transient joys—the toys of life.

Then let us work 'til life is done,
The battle o'er, the victory won,
And we have anchored on the shore
Where sin and death are feared no more.

S. A. MORT.

Dayton, Ohio.

For the Companion.

Religious Inconstancy.

Our God is ever watching the doings of the children of men, especially those who have entered a union with him through Christ Jesus, by the only one true way as given by the great Law Giver, who justly assumes the prerogative of being the great instrument of man's redemption, and who takes cognizance, beholding all our doings, all our acts, and by his omnipresence is with us in our outgoings and incomings, and also with us in the balance. He is at all times ready as with Belshazzar, to determine how much of us is gold, or how much dross.

Beloved, when we voluntarily get into the scales to ascertain what genuine metal we possess, do we discover an increase, above the original stock first possessed on our baptismal morn? or do we discover, that while the losses and gains in religion are equally accessible, that we are tending to a state of bankruptcy, and thus exposing ourselves

to the prison into which we shall be entered, out of which we shall not come "until the last farthing be paid."

While we know that inconstancy is intolerable, with the Lord let us look at some of the things which may determine our standing. Our mere existence in the Church does not guarantee true virtue, or vital Christianity. A hope is based alone upon a universal living sacrifice unto God, in perfect obedience, and abiding faith, which God accepts when from the heart, and man acknowledges when practiced out in our lives.

Then, brethren and sisters, are we as vigilant as we were when first we espoused the cause of our Divine Master? Or have we become lukewarm and indifferent, callous and unobservant of our Christian duties, and neglectful of the many things by which fraternal love (which is so indispensable to the interests of our Divine Master with the children of men) may be promoted!

If it be found that we have degenerated, it can be properly said of us, that we are religiously inconstant. To this we are not more subject than were our fathers, for in Hosea 6: 4 we hear God saying, "O Ephriam what shall I do unto thee; O Judah what shall I do unto thee, for your goodness is as a morning cloud, and as the early dew which passeth away." To commence a religious course, to undertake to serve our Divine Master, does accord with the most perfect reason; but the greatest propriety consists in well-doing to the end of our life. Ephriam and Judah had revolted from God; they had done this repeatedly, after presenting a promising aspect of piety, like a deceitful bow they had turned aside. God had thus been disappointed of those genuine fruits of righteousness which he had justly expected.

The case is applicable to many of us, perhaps. Many run well for a season, and are then hindered; put our hand to the gospel plow, but by looking back unfit ourselves for the kingdom. And not only do we unfit ourselves for the kingdom, but we become a stumbling stone and rock of offense to others. It is understood that the holy community of worshipers is as a building raised up of lively stones; all of which are to contribute to the splendor, greatness, strength, and power of the edifice; then if one of these be faulty, the erection is no more perfect and excellent. So closely are we joined to one another, and to God by this spiritual relationship, that if one member of the holy body becomes sickly, infection is spread through the whole Church; the whole body must suffer. And not only does the body that endures the keen pain of having in it a member that is defective and tending to mortification, and perhaps amputation, suffer in consequence thereof, but the general interests of our blessed Master's kingdom must necessarily suffer. Infidels are made by the score, and confirmed in their infidelity; the darkened horizons of the moral world have only bedimmed stars to emblazon its galaxy for our light is under the bushel. The tongue, too, is out of the thunder's mouth, that once on a pentecost day awakened the sleeping thousands.

Brethren, if we become inconstant and careless, dull and insipid, we are represented as dead weight instead of auxiliaries, which will hinder those that would run, and impair the energies of the zealous; hence, then, the church is filled with sorrow, and angels are craped with mourning; the true friends of Zion weep over their apostate children who have deserted her courts, and forsaken his banners.

Further down through the course

of time, far beneath the history given by Hosea, we discover this same Son of the pit prevailing with the souls of men. For John the Revelator, while he was on the isle of Patmos and in the direct presence of the spirit of God, heard the voice declare, which represented the *Amen*, the faithful and true witness, that he knew the works of the Laodiceans, that they were neither cold or hot. "I would thou wert cold or hot." They were luke-warm.—Hence as luke-warm water in the stomach of the human body is unnatural, it necessarily provokes to vomit; so luke warm professors turn the heart of Christ and he will spew them out of his mouth.

There is no midway in religion; no neutral ground to occupy; no probabilities in the project; for if religion be a real thing it is the most excellent thing, and therefore we should be in good earnest in it. If it be not a real thing it is the vilest impostor, and we should be earnest against it. Indifference is inexcusable. Christ expects that men should declare themselves in earnest either for him or against him. If we are constantly engaged in our Christian duties by performing all the obligations that we are under to the law of God. By having our conversations in heaven, our walk and conduct reflecting the example of our Master; bestow a portion of our goods upon the poor, and thus fulfill that command, and insure to ourselves friends to receive us in the world that is to come, and above all things be respectful of each other's reputation and good standing, by always speaking well of each other or not speak at all. Whenever we thus move before the public gaze, walking in all the commands of our Savior, the world will see that there is a reality in religion, and perhaps many seek to satiate their thirst by drinking at the wells that never run dry.

Now beloved brethren and sisters, do not think that all this labor, these pains, self-denial, diligence, and watchfulness belongs to the ministry alone. The ministers are simply the chosen few who are to stand

upon the walls of Zion and blow the Gospel trumpet, declaring that it is war time, while you are to move in solid phalanx, invinsibly on to victory. In the great war with sin, in which we are engaged, and in these armies of God, we want no coward; we want no stragglers; we want no deserters. Nor do we want any aspirants, who will sacrifice the prospects of victory for self-aggrandisement, by getting in the paths of others. Let every star shine from its own orb. Whenever we thus advance, attired with all the habiliments of the christian warfare, having left the world behind, as soldiers must do, SIN will retreat and lurk to her hiding place, and thousands will catch the song of Zion, and claim their interest in that fountain which has been opened for sin.

True, while there are duties to be performed by *every* child of the cross, many may feel incapable to the task. Many may feel too blind to lead others; many may feel too weak to be a staff to others; many may feel (as I have often heard them say) too poor in mind to counsel their neighbor.

O can a feeble helpless worm
Fulfill a task so hard.
But I would have thee remember, brother,
That he that made the work, alas,
Has made thee fit to fill the task;

for there are all grades of intellect in the Church, in all the official departments as well as among the laity, both brethren and sisters.—And there is also a corresponding gradation outside of the Church.—Then let every man in his own order and sphere operate upon those with whom he associates, and if he makes a convert, at the great coronation day he will find it a star in his own crown and not in the crown of the minister.

All the christian duties that are required of us should be performed in greater earnestness, as we advance toward our ripening season; everything admonishes to constancy. When we take a view of our descent to the tomb, the days pass swiftly by with their opportunities for doing good, perhaps, unimproved, our personal interests not advanced, and the interests of others not promo-

ted. If this be the case that our days thus pass without being able to give some good account, or having something accredited to us in the mind of mercy, what becomes of the demands made of us in consequence of that exalted relationship with God? And what becomes of the demands made of us in consequence of the fellowship to which God has called us with his Son? And also the demands made of us in consequence of our connection with the family whose house is the earth, who are the descent of one common origin, the line of one common parentage, travelers of the same journey, objects of the same unspeakable gift, and at last to be the happy above, or the miserable beneath.—When we view these relationships and the duties required of us because thereof, and then take a glance of the past, how the chills invade our souls, and fear takes hold of our mind, and despair almost possesses our hearts; especially when we behold the rapid strides of sin, and its encroaches upon the kingdom of our Master.

Then let us be sure that we know what work we are to do, and be doubly sure that we do it. If it demands sacrifice, make it; if toil, let us not sit down in ease; if a part of our goods, let us hold such as a loose garment; if absence from our families, let us pray the Lord to be with them; and go into the highways and hedges, and bid them in; if persecution and death, let us thank our Father that a measure of the afflictions of Christ is left behind for us to fill up.

Then at last, let me say to the Elders, be fathers in the full sense of the expression; cradle the infants in cradles of most tender affection; the children nurse with parental care, and unbounded parental anxiety; follow the backslider with tears of eagerness; hunt the lost sheep from among the wolves; bring them home upon your shoulder; put them again into the fold, then highten the walls, and strengthen the gates.

To the ministers, "Cry aloud and spare not; study to make yourselves

approved, and remember that the day is coming when you must stand at the great helm of the old ship of Zion, and steer her through waters both smooth and rough.

To the deacons, be faithful in your office, and to the rest, be diligent in every good work, for inconstancy is intolerable with God.

And then when our days are past,
And we from time remove,
Oh may we in God's bosom rest,
The bosom of his love.

JOHN C. MOOMAW.

Clover Dale, Va.

For the Companion.

Advice to the Young.

The subject I have selected is a very serious one. My intention is to speak to the young, who are to-day walking in the broad road that leads to destruction. Oh! if I could say any thing that might aid in leading them to the Savior, it would be my wish and desire. I have often thought if our young friends could see their danger, they perhaps would not spend their precious time in decorating their poor, frail bodies, which must soon lie beneath the clouds of the valley. They are living in pleasures—in worldly—in sinful pleasures, and are apparently unconscious of any thing else that is transpiring around them. Remember my dear young friends, that while you are gratifying your carnal wishes and desires, they may not meet with the approbation of God. Remember there are pleasures in reservation for you, more lasting than all the carnal pleasures of the flesh. Why, then, not come and enjoy them. There is still room for all that my come.

The pleasures of earth I have seen fade away,
They bloom for a season but soon they decay;
But pleasures more lasting in Jesus are given,
Salvation on earth and a mansion in heaven.

You all know that you must yield your soul at death into the hands of another. With whom do you wish to entrust it? There are only two beings who can receive and take charge of it when it leaves the body. The one is the Lord of life and glory, the other is satan the author of sin, the prince of darkness and despair. Into the hands of one of these your souls must go when you

die, and with one of them you must spend eternity. You hope that when you die your souls will go to God, and you have some fears lest you should fall finally into the hands of the destroyer, but those hopes and fears do not touch your affections, or influence your conduct.—You do not feel and act as if you were filled with hopes and fears about eternity; but act more like creatures that have nothing to do with eternity; indifferent whether your immortal spirit falls finally into the hands of God or into the hands of satan, being equally regardless of Heaven or hell. You are often troubled and concerned about your bodies, anxious to secure them against every trifling inconvenience and danger, but for your souls, alas! I fear that many of you, care not how fatally you endanger them, or into whose hands they finally and forever fall.

The pleasures of youth may now engross your affections, but they can never satisfy your soul's eternal necessities. Death and the grave laugh to scorn all that man calls earthly gratifications. Corruption triumphs exultingly over them as it riots on humanity, dead and decaying.

The Gospel brings life and immortality to light, and it is by an honest sincere, penitent belief in the Gospel, that you must learn to hope for the pardon of all your sins, and begin to regard yourself as an heir of blissful eternity. Become pious now and as you grow in age, and faith, and grace, your convictions of the reality of religion will become more established, and the experience of your own heart will confirm and strengthen them, and to the last you will have the witness of its truth within you, and taste the powers of the world to come.

And now, my dear young friends, remember your Creator in the days of your youth. In so doing your life will be one of improvement in knowledge, virtue, usefulness, and true joy, and your death shall be peacefully triumphant, and your in-

heritance beyond the grave shall be glory, immortality, and eternal life.

True, you are young, but there's a stone
Within the youngest breast,
Or half the crimes that you have done
Would rob you of your rest.

W. A. CLARK.

Shirleysburg, Pa.

The Profane Parent.

A laboring man who was extremely addicted to profane swearing, was one day at work with a yoke of oxen near his house. The oxen not working to suit him, he began to whip them severely, at the same time uttering volleys of blasphemous oaths. The oxen breaking loose from their harness ran away, while the man in a passion pursued them and coming up with them at the house, began to whip them again, and to swear as horribly as before. His little boy, who was at this time just old enough to begin to talk, began to prattle his profane oaths over after him. No sooner did the father hear this than his feelings were powerfully wrought upon. He paused for a moment, dropped his whip and sat down and wept bitterly. A flood of keen reflections at once rushed upon his conscience which produced such an effect that he found no rest to his mind until he found peace where forgiveness can alone be had—at the footstool of mercy.

Prudent parents, who love their children, will make a careful selection of the words they use in the presence of their children; and Christians should guard, not only their tongues, but their thoughts, for they are always in the presence of their Father.

A Hint to You, Young Man.

The line of conduct chosen by a young man during the five years from fifteen to twenty will, in almost every instance, determine his character for life. As he is then careful or careless, prudent or imprudent, industrious or indolent, truthful or dissimulating, intelligent or ignorant, temperate or dissolute, so will he be in after years; and it needs no prophet to cast his horoscope, or calculate his chances in life.

For the Companion.

A Hymn.

BY ALDINE S. KEIFFER.

O Father of mercies ! my soul flies to thee,
As I view the dark storms that my sins have
aroused ;

Nor refuge, nor rest from his fury I see,
'Till safe in thy mansions my soul shall be
housed.

O Father, behold me ! and pity and claim
A weak, wandering child, that comes plead-
ing thy love ;
Comes, pleading alone, in a Savior's dear
name,
For grace that may lead me to mansions
above.

O pity, and shield me ! clouds, tempests, and
night,
Have gathered around me, and loud thun-
ders roll ;

O scatter them all, o'er my pathway shed
light,
And safe in thy mansions give rest to my
soul.

Singers Glen, Va.

For the Companion.

Ministerial Support:—My Position.

Dear Brethren:—I will, in this article, try to define and defend my position ; and to pay my respects to some criticisms, found on page 338 of the current volume of the *Companion*.

1. My position is:—"Ministers of the Gospel should be supported by the Church." The Church should so provide for her ministers, as to enable them to devote all their time and talents to their ministerial duties.

In support of this position I urge, 1. The importance of the *position* and *duties* of ministers. 2. The *extent* of ministerial labor. (see Matt. 28: 19, 20. Matth. 16: 16.) 3. "*The Lord ordained that they which preach the gospel, should live of the gospel.*" (1 Cor. 9: 14.) You do know that under the Mosaic dispensation they who ministered about holy things and they who waited at the altar had a *bountiful temporal support* for their services. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Yes, those who minister about holy things in the true temple, the church of God, should have their subsistence as a reward for their services.

2. Paul, sometimes, labored with his hands to minister to his necessities, and to them that were with him. (Acts 20: 34.) This he did at

Corinth, for we read: "After these things Paul departed from Athens, and came to Corinth ; and found a certain Jew named Aquilla, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them. And because he was of the same craft, he abode with them and wrought: (for by their occupation they were tent-makers.) And he reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks." (Acts 18: 1-4.)—Paul assigned three reasons for his conduct among the Corinthians. 1.

"Lest we should hinder the gospel of Christ." (1 Cor. 9: 12.) 2. "That I abuse not my power in the Gospel." (Ver. 18.) 3. "That I may cut off occasion from them that desire occasion." (2 Cor. 11: 12.)

But Paul offered *no apology for the Church*: he did not once, even so much as intimate, that the Church was not under obligations to support her ministers. Neither did Paul's denying himself, and his suffering, afford any excuse to the Church at Corinth, nor does it serve as an excuse to the Church now. As Paul was a minister, his self-denial stands as an example to *ministers* placed under *similar* circumstances: but beyond this it has no force. There may be different cases under which ministers, by using this power, might hinder the Gospel of Christ, &c.—For example, if a minister, so circumstanced in life as to be able to devote his time to the work without injuring himself or family, should receive his support from the church, he would evidently be hindering the gospel ; for, the support which he receives, might be given to some one more needy, and so keep one more laborer in the vineyard. I know that ministers should not abuse their power in the Gospel:—"they should not be unnecessarily burdensome to the church: but I am as fully persuaded that the church is able properly to support her ministers; and that she would not, if clothed with the spirit of her Master, consider it burdensome to do so: and I know, too, that many of the brethren are

ready and anxious to contribute liberally to further the great work.

I will now proceed to notice the criticisms already alluded to. I am sorry that circumstances are such as to make this my duty ; but, as it seems to be a duty, I will try to perform it with due regard to my brother's feelings. Brother Umbaugh says that I brought up the case of Paul's speaking in favor of supporting widows, as synonymous with speaking in favor of a supported ministry. I am sorry that the brother made this mistake. I introduced the case of the widows to show the difference between the meanings of the terms *supporting* and *paying*; and I then asserted that there is as much difference between the meanings of the same terms when applied to the other case:—that "there is a *parallel difference* between a *supported* ministry and a *paid* ministry. This was the idea I intended to convey ; so, brethren, with whom I have conversed, understand my language ; and this position I still maintain, his criticism notwithstanding.

In the next place, brother Umbaugh finds something in my former articles, which, as he thinks, jingles "in harmony with what" I do "so positively" deny. Brother Umbaugh will see this matter quite differently if he makes a correct application of Paul's language: "But I have used none of these things."—Paul had direct reference to his conduct among the Corinthians ; and, this being the case, the question: "If Paul received nothing, how, then, did he support himself without manual labor?" will need no answer for he did take wages from others. Therefore, what I denied before I still deny.

Brother Umbaugh says: "I do not desire to say one solitary word against supporting the *missionary cause*." The Scriptures tell us nothing about any "*missionary cause*," that is not implied in the command: "*Go ye into all the world and preach the Gospel to every creature.*" The Gospel is to be preached throughout the world, that sinners may hear, believe, and obey

it: but, "How shall they *preach* except they be *sent*?" (Rom. 10: 15.) Brethren who oppose ministerial support may answer: But *choosing* ministers is one thing, and *sending* them to preach is another thing; and I need not tell the difference.—We agree that "wealthy local ministers" should not receive "money for their services." By doing so they would "abuse" their "power in the Gospel:"—they would unnecessarily be a burden; and they would be hindering the Gospel, by receiving from the Church, that which poor ministers need to enable them to give themselves wholly to the work.

But brother Umbaugh wants to know what is the philosophy of pleading in favor of ministerial support, and not for its introduction into the Church. Well, I will explain. I did say that I was "not pleading *for the introduction into the church, of a rule for supporting the ministry;*" "but for an observance of that which the Lord ordained."—Now, it is not my privilege to introduce or bring into the Church any "rule" whatever; but it is my imperative duty to "*contend for the faith once delivered unto the saints;*" to contend for a *faithful observance of everything* that the great "Head of the Church" *ordained* for the use of the Church; among which is found ministerial support.

I have noticed brother Umbaugh's criticisms briefly, and, I think, kindly. I have endeavored to preserve an open channel throughout my article, so that the pure stream of "brotherly kindness," may flow unruffled from the fountain of my heart to the hearts of my dear brethren. I have a great deal that I would like to say on this important subject; but I do not wish to occupy more room in the *Companion* than what necessity seems to demand. In conclusion I will say, while we are exchanging sentiments through the medium of the *Companion*, let us do all we can to promote and further the interests of Christ's kingdom.

J. W. BEER.

Shelbyville, Ill.

Love thy neighbor as thyself.

Roman Catholic Invasion of the South.

Dear Brother Holsinger:—I wish you would give place in your columns to the article on page 48 of the "Quarterly." The Roman Catholic's mean work. They are bending all their energies to bring the colored people of the South into their embrace.

We must go before them with the pure word of the Lord. Within three days we have donated over 3,000 copies to Virginia and Louisiana alone. If we had the means we would now be sending 2,000 copies daily. Will not the *Brethren* help? *Twenty cents* will send a Testament. Every child could raise enough in a week for this object. Now I hope that all the brethren who read the "Companion," will at once see what can be done. What do they say for a New Year's offering? Try it brethren, and send it to the "American Bible Union," 350 Broome St., New York City. Yours in the Lord,

C. A. BUCKBEE, Rec. Sec.

[The following is the article referred to in the above. We hope our brethren and sisters will give the matter their prayerful and most considerate attention. A copy of the pure word of God would certainly be a very appropriate Christmas or New Year's Gift for our brethren and sisters to give to the poor colored people of the South. Think of it, and then do just what the spirit of the Lord tells you to do.—"Quench not the Spirit." Anything entrusted to our care will be promptly forwarded to the American Bible Union.—EDITOR COMPANION.]

The Roman Catholics have just closed, at Baltimore, the most important Ecclesiastical Council ever held by that body on the American continent. A letter of instructions from the Pope directed the Council to devise plans, on an extensive scale, for the conversion of the colored race in the South to the Catholic faith. This mandate from Rome will be obeyed. No effort will be spared; no lack of money will be felt; nothing is to stand in the way of the invasion. Germany, Italy,

and the papal schools of Europe and America are already preparing to send forth bands of priests, monks, nuns, and "Sisters of Mercy," to draw the colored race of our land into the embrace of the Mother of Harlots. In this work Rome will act as an unit. Her power for evil is tremendous. This is her hour, and the power of darkness; and her grand army will speedily be in motion.

Protestants, Christians of America! do you realize the danger? General Howard recently said:—"NOTHING CAN SAVE THIS PEOPLE BUT THE BIBLE." We must put into their hands now the pure work of God. Once in their possession, all the powers of darkness can never wrest it from them. No time is to be lost. Months now will count for generations to come. Friends of the Bible Union in the South, you must help in this work to defeat the enemy of all true religion in your borders. Give us your hands and hearts, and your aid. We will do all in our power to assist you.

There is not a county in all our Southern country where we have not friends, pastors, elders, deacons of churches, good men and good women, who will gladly assist in the gratuitous distribution of the Revised New Testament. Except in rare instances, besides the cost of the books and their transportation to the field, there need be no expense. These friends of the Union will act as our colporteurs, without money and without price. Let us fill their hands with copies of the divine word. They will be glad of the opportunity of scattering broadcast the good seed of the kingdom.

We now appeal to the friends of civil and religious freedom in America; we address all Protestants, all lovers of God's pure unadulterated word, in all lands, to come to our aid. We earnestly beseech you, by the tender mercies of our Lord Jesus Christ, to unite with us before it is too late. We appeal for special donations of money for this object at once, that we may help to rescue these millions from the meditated grasp of the papal power.

LOCAL MATTERS.

Tyrone City, Pa., Dec. 11, 1866.

CORRESPONDENCE.

It Will Work.

In spreading the Gospel it is not only necessary to sow the good seed but also to cultivate that which is sown, otherwise much good seed will be wasted. We believe it to be necessary, therefore, also to colonize in connection with evangelizing, so that when the good seed falls into the good soil, of good honest hearts, the husbandman may also remain to cultivate the new-born plant, to watch over and guard, and prune it; to train it to gospel order and precept. Experience has taught many of the brethren that preaching, away off in remote or isolated places, where the brethren are not known, and where none permanently reside, seems to do very little good. People will come out freely for several times to hear, until their curiosity is satisfied to some extent, and then perhaps when some good soil is prepared to receive the seed of life the husbandman is gone, to do the same work at some other place with more or less satisfactory results, according to circumstances. Once in a good while,—we grant—the soil may not only be prepared, but the good seed may be sown, and some few seeds fall in good soil and spring up and grow and bring forth much fruit without the patient care of a good husbandman, other than the book of God alone; but we sadly fear that such cases are extremely rare.

From these and some other considerations, we deduce that the most certain and effectual plan of spreading the good news of salvation, in its primitive purity and simplicity, is, to locate the brethren permanently in the localities to be evangelized—districts and localities where brethren reside without the pale of organized churches; districts where laboring brethren are needed, and districts or localities where there are no brethren residing at all.

For the accomplishment of this scheme we would suggest that each

church in its congregational character and capacity, as the sole judge and disposer of the matter, take into consideration the propriety of holding a special election for the purpose of choosing one or more of its members to the ministry for this very purpose, who should be regularly ordained and set forth to engage in this work, with allowance of reasonable time and practice, say one year, preparatory to taking his departure to enter upon his pioneer missionary labors, all who would cast forth their lots and take part in the election to be held liable to serve in case the choice fall upon him, the necessity of making the sacrifice urged, and suitably impressed upon the membership before going into election.

In Churches where ministering brethren could be spared, one or more of those, already ordained could be set apart for the work, either by mutual consent, limiting the time in which to come to an agreement, or by Church choice. With the consent of the church brethren already chosen to the ministry might be allowed voluntarily to exchange places with those specially called forth, to engage in the missionary cause.

The brethren to be thus called forth should be restricted to the extent that they shall not knowingly locate in any place where any other ministering brother has already settled or engaged to settle, if so be the latter fulfil his engagement.—When a church calls a brother to this work who is in straitened circumstances, pecuniarily, it would be the obvious duty of said church to assist him to his place of destination and not permit him to suffer pecuniary loss until he has safely arrived at such place as he has chosen for his field of labor, or has been chosen to.

Under the operations of this scheme or plan of promoting missionary labor in connection with colonization, if favorably received and acted upon, a wide field indeed would be opened to those isolated communities of the West and South, from which to call forth labor into the neglected

moral vineyards, from which we hear so much through the *Companion*.

We all know that a single family is very often, under the blessing and grace of God, the nucleus around which springs up, in a short time, a whole community of brethren, if the brethren are true and faithful, indeed it cannot be otherwise, and especially in newly settling communities, where old associations, customs and prejudices, must necessarily give way and make room for more free thought, and more independent, unbiased, moral and religious action.

Here then, is a brief outline of a scheme to promote and extend missionary labor amongst the Brethren, upon which we will not now comment ourselves, but the leading features of which we may at some time ask the liberty to defend, upon scriptural grounds. We ask our brethren to try first to look upon the good side of this cause—the side of duty, and not condemn the “plan” on account of its source or the motive which has prompted it.

P. H. BEAVER.

Cameronia, Pa.

Western Penna. District Meeting.

The Brethren in Western Penna. held their first District Council Meeting, in the Brethren's meeting-house, in the Berlin branch, near the town of Berlin, Somerset county, on the 5th and 6th of November, 1866. The weather became somewhat cold, and snow fell on Sunday night previous, notwithstanding, as is usual with our fraternity, the churches of Western Pa. were well represented, for the first effort in District Council, and a large number attended and gave an aspect which characterizes the Lord's people, viz: “To love and obey” all which God has commanded them to observe. This we believe to be an eminent feature of those meetings, to keep the Peace of the Word of God.

The brethren had made every necessary arrangement for entertaining the delegates, and members from a distance generally. Nothing seemed to be wanting for usefulness.

or comfort; even opened doors for sinners to come into the Gospel feast, which truly will stand in their behalf before the throne of God.—Evening meetings for calling sinners to repentance, and day meetings for business deliberations.—The best of good order characterized the whole of those meetings, and also the *preached word* was listened to with marked solemnity, and it is fondly hoped by all that many will be drawn by the the Holy Spirit to obey the Truth, as it is in Jesus.

The meeting was organized by calling Elder John Wise, Moderator, Joseph I Cover, Cor. Sec., and C. I. Beam, Asst. Clk. The following is a list of the churches represented by delegates in person, and their names:

Berlin	{ John P. Cober, Jacob Blough.
Elklick	{ David Livengood, Cornelius Berkley.
Middle Creek	{ Jacob D. Miller, John C. Schrock.
Quanaahoning	{ Tobias Blough, C. I. Beam.
Shado	{ Hiram Musselman, Jacob Huffman.
Conemaugh	{ Ste'hn. Hildebrand
Manor	{ Levi Fry, Samuel Brallier.
Montgomery	{ Peter Beer, Henry Spieher.
Plum Creek	{ Jacob Kelso.
Red Bank	{ Eld. John Wise, Jesse P. Hetrick.
Glade Run	{ Chrisman John.
Indian Creek	{ David Horner, John Hörner.
Jacobs Creek	{ William A Murray.
Georges Creek	{ Joseph I. Cover.
Ten Mile	{ Danl. Lane.

The following were not represented by delegates: Cowanshanock, Clarion, Station.

Owing to short notice, and many being unacquainted with the nature of this meeting, there was not much business before the meeting, other than to affect an organization. Notwithstanding its proceedings were very interesting to all the Brotherhood, and were attended with good results, and much love was spread abroad among all. The meeting

was dismissed with singing and prayers, in tears and rejoicing to meet "in heaven above where all is love." Adjourned *sine die*.

All those who wish any information relative to business of this meeting, will please address JOSEPH I. COVER, New Geneva, Fayette Co., Pa. Anything requested will be forwarded as soon as convenient or possible.

Thus closed the first District Meeting in Western Pa., and may all succeeding ones prove so much as to savor love and peace unto all men, and the Lord of saints and Bishop of souls keep us all in unity by the Gospel of God, for evermore. JOS. I. COVER, Cor. Sec.

Brother Holsinger:—On the 17th of November, in the morning, I left home on a visit of love, to Cambria Co. Arrived safely in the evening, at Jackson; and was kindly received by the Brethren. We had meeting the same evening; good attendance, and best of order. We had several meetings while I was there, which were numerous attended, with good order and attention, and we are not without hope of some good. I returned home on the evening of the 22nd; found all well, thanks be to God for the same.

J. S. BURKHART.

Eldorado, Pa.

Brother Holsinger:—Having been a reader of the *Companion* for some time, and feeling that I cannot do without it, therefore I will renew my subscription by enclosing the amt. for another year.

It is a source of great pleasure for me to hear how the churches are prospering in different places throughout the country, and to read the opinions of the brethren on various controversial subjects. In a late No. there was an article on the Missionary subject, in which I heartily concur with the brother in his remarks, and also in his plan, in making arrangements to have the Gospel extended and preached in its purity and simplicity. And it is to be hoped the brethren will not neglect the invitation or call, to go into the South to preach. Breth-

ren there surely is a work to do in the missionary cause, in advancing the cause of truth and righteousness, in our own country, as well as in trying to evangelize the heathen. There is need of the true doctrine, institutions, and practice of the apostolic church, to be taught in our country as well as elsewhere.

JOHN DARST.

Troy, Ohio.

Brother Henry:—You made a mistake in printing the name of a departed sister, in obituary notice, *Companion* No. 46. It should be HOOPES instead of "Hooper, and is pronounced Hoops. Her case has been a remarkable one, and if you see proper you may give the following particulars:

The departed, beloved sister, was in a delicate state of health for some time, with heart disease. Some time in last August she desired to be baptized. She was carried to the water, and was baptized, and after she was taken out of the water and set on an arm chair, in which she had been carried, she wanted to wait to see one of her comrades baptized. Then she was carried into her father's house, and appeared to joy and rejoice in the God of her salvation. She appeared to get better, stronger, for some time, and had a desire to live so long as to be at our Council Meeting and Lovefeast. But it was the Lord's will that she died the day before our Council Meeting; and the day before she did die she requested to have her feet washed and have bread and wine administered unto her. The ministering brethren were away, and she had to wait till the next day in the evening. She then had her feet washed, took a little sup of Supper, and the bread and wine was administered to her by brother Jos. R. Hanawalt. When she had taken all she thanked brother Joseph, and died in (I think) less than two hours. It appeared that the Lord lengthened out her life until she had her desires accomplished, and then she fell asleep in the Lord. JACOB MOHLER.

Lewistown, Pa.

The brethren in New Jersey had a series of meetings which closed on last Thursday evening, (Nov. 9,) during which some 8 or 10 applied for baptism. So says brother Jacob Spanogle, Philadelphia.

Sister Margaret Deardorff, York Sulphur Springs, Pa., sends us a list of 10 subscribers, and 15 dollars, and is therefore entitled to a copy free. But she has already paid her next year's subscription, and says there are no members in her neighborhood who are not able to pay for their own paper, consequently she authorizes us to send one copy to some one that is not able to pay for it.

Brethren and sisters, you who have poor among you, we charge you to send us the names and addresses of all persons—whether brethren, sisters, or friends, white or colored—who would love to read the *Companion*, but are not able to pay for it. We have friends enough to send a copy to every one of them. The brethren do "grow in grace, and in the knowledge of the Truth," and as they grow they increase their stock of Liberality and Charity. And we are not ashamed to beg of them for the poor. Why should we be? The apostle Paul was not ashamed to confess that he had robbed some churches in order to serve others. So we think it not wrong to beg of the rich in order to serve the poor.

"The Leader."—We have received the first No. of a paper entitled *The Leader*, published at Hollidaysburg, Blair Co., Pa., by our legal friend, John H. Keatley. It is to be published every Thursday, and is devoted to the interests of Temperance, Education, and General Intelligence. There is certainly a wide field open for the Temperance *Leader*, and we hope friend

Keatley may drive conviction to the hearts of many an inebriate, and snatch from the precipice of the "Yawning Gulf," every "moderate drinker" in our community. We hope the friends of Temperance—who are the true friends of humanity—will afford him a liberal support. Price \$2.00. Address, J. H. Keatley, Hollidaysburg, Pa.

Pittsburg Commercial.—We take pleasure in recommending, to such of our readers who wish to read a daily paper, this spirited journal. It pays special attention to Agricultural and Horticultural information, and is the best Commercial Reporter in the State.—Price \$10.00 per year. The *Weekly Commercial* contains an original sermon every week, besides all the important news of the day, and a weekly Review of the Markets.—Price \$2.00; in clubs of 20, \$1.50. Address in either case, COMMERCIAL, Pittsburg, Pa.

No. Fifty.—Next week's paper will make our fiftieth and last number of the present Volume. In order to make ample room for a complete index to the volume, we shall issue a double number. We expect to bring it out on the usual day.

"A Brother" must give us a few more particulars in the case, and his *bona fide* name before we can publish his article. We may withhold his name, but we must have some assurance that we are not being imposed upon.

D I E D .

In the English River branch, near South English, Keokuk Co., Iowa, Nov. 21st, sister MARY MILLER, daughter of brother George, and sister Polly Miller; aged 25 years, 5 months, and 14 days. Disease, Scrofula and Consumption.

She was confined to her bed about fifteen weeks. She bore her afflictions with great patience, and died seemingly in good hope of a glorious immortality. Funeral services by the brethren, from Rev. 14: 13.

SAMUEL FLORY.

Visitor please copy.

List of moneys received, for subscription to the *Companion*, since our last.

George Hambald, York S. Springs, Pa.	1.50
Henry Hambald, do	1.50
David Lerew, do	1.50
David P. Lerew, do	1.50
Samuel Ziegler, do	1.50
Joseph Graft, do	1.50
Lewis Lerew, Hall, York Co. Pa.	1.50
Thcopholus Power, Bermudian, Pa.	1.50
Catharine Stauffer, do	1.50
Sarah Diehl, Gettysburg, Pa.	1.50
Abraham P. Stouffer, McConnellob'g, Pa.	1.50
Enoch Hoffman, Sand Brook, N. J.	1.50
John Dorst, Troy, Ohio	1.38
J. S. Burkhardt, El Dorado, Pa.	1.50
do for his daughter,	
Ann E. Rilling, Dwight, Ill.	1.50
Solomon Kniseley, Plumville, Pa.	1.50
Samuel Flory, Edom, Iowa,	.50
David Coffman, do	.50
Samuel Pfautz, Johnsville, Md.	1.50
George Pfautz, do	1.50
Solomon Saylor, do	1.50
John Pfautz, do	1.50
David R. Estely, do	1.50
Daniel Saylor, do	1.50
Abraham Garber, do	1.50
Wm. Sanble, do	1.50
Mary Garber, Unlou Bridge, Pa.	1.50
July Ann Garber, do	1.50
Isaac W. Schriener, McKinsiry's Mills Md	1.50
Adam Brown, Hampton, Pa.	1.00
John Flack, Jones' Mill, Pa.	1.50
A. S. Adams, Waynesboro, Pa.	1.50
Jacob Adams, do	1.50
D. M. Baker, do	1.50
F. Fourlman, do	1.50
B. F. Price, do	1.50
Jacob Price, sen. do	1.50
Josiah Fahrney, do	1.50
Jacob Holsinger, do	1.50
Abr'm Snowberger, do	1.50
Daniel Holsinger, do	1.50
Jacob Friedley, Quincy, Pa,	1.50
Jos. F. Emmert, do	1.50
Wm. Wiles, Ringgold, Md.	1.50
Isaac Price, Lewistown, Pa.	1.50
Ephraim Ross, do	1.50
John Kreps, do	1.50
Wm. Howe, do	1.50
Beuj Howe, do	1.50
Daniel Zook, do	1.50
Sam'l Reichard, do	1.50
Matilda Wertz, do	1.50
Isaac Heddiug, do	1.50
Andrew Spauogle, do	1.50
John Keever, do	1.50
John Price, do	1.50
Ascneith Hoopes, do	1.50
Moses Price, Reedsville, Pa.	1.50
Betty A. Bowers, Meadowville, W. Va.	1.50
Jacob Hoover, Churchville, Va.	1.50
Jacob Zigler, do	1.50
Alex R. Holsinger, Fereston, Ill.	1.50
John Mohler, Covington, Ohio	1.50
S. S. Mohler, do	1.50
Carolina Moore, Zionsville, Ind.	.75
Aaron Franz, Dialton, Ohio,	1.00
Elizabeth Brubaker, New Carlisle,	1.50
Milton H. Hockman, Forestville, Va.	1.50
Catharine Wine, do	1.50
John Neff, Mt. Jackson, Va.	1.50
David Berkey, Goshen, Ind.	1.00
Isaac Berkey, do	1.00
John Myers, do	1.00
Ben Leer, do	1.50
Francis M. Miller, Sharpsburg, Md.	1.50
David F. Otto, do	1.50
John H. Snayela, do	1.50
Samuel Hoffman, do	1.50
F. R. Zimmerman, do	1.50
Mary Zittle, do	.75
John A. Sirline, Johnsville, Md.	1.50

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME II.

TYRONE CITY, PA., TUESDAY, Dec. 18, 1866.

Number 50.

For the Companion. Christmas.

Again we celebrate the day
On which the Babe in Bethlehem lay;
When Eastern shepherds from afar,
Came guided by an unknown star.
I need not now describe that day,
Since, long ago it passed away,
And all my readers, old and young,
Have heard it preached, and heard it sung.
From year to year, the infant grew
In stature, and in wisdom too,
Until the Child became the Man
Who laid the great salvation plan.
He gave to all the world command,
To every tongue in every land,
That they must all be born again,
If happiness they would attain.
He gave directions how to live,
Each other's failings to forgive,
And how to walk in Wisdom's way,
And seek salvation while we may.
Then let us celebrate this day,
And strive his precepts to obey,
That we may his commands fulfill,
And live according to his will.
We should have Christmas every day
In all our hearts to watch and pray,
That when our transient life is o'er,
We may have Christmas evermore.

J. Y. HECKLER.

Harleysville, Pa.

For the Companion. The Leavening Power of Christianity.

A LETTER TO ELDER ADAM BROWN OF
ADAMS CO., PA.

It is one thing to have the semblance of Christianity, and quite another thing to have Christ as our life. To be a christian is to live Christ. "We live by faith." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God." We must not overlook the momentous truth that faith is not spoken of in the Scriptures as *simply a feeling*, or as an inward exercise of the soul only; but as something *taking form external to us in vital connection with something within*. Some think they believe in Christ because they credit, or give intellectual assent to, the testimony of the Divine Word re-

specting him. True faith not only does this, but is, as the evidence of its origin and nature a *manifested character*, sustained by a Divinely implanted principle. This is the only faith unto salvation. The Gospel knows no other. God will acknowledge no other. It is the life of Christ repeating itself in us, manifesting its leavening power in the form it made for itself in Christ's Person when on earth. *Every thing after its kind*. This is an eternal law. It binds God as well as man. We were originally made in the image of the uncreated. From this man has fallen, after this he is perpetually groping in his natural blindness, and to this it is the object of redemption to restore him. Having come in the flesh, Christ had to unfold his life just as he did. All his outward acts and institutions were the necessary evolution of his inner life. Had any thing appeared in his outward life, or in the form which his inner life made, different from what really did appear, He would not have been Christ. We never think of his Divine life apart from his human, and never of either without the peculiar form by which he was known to be "God manifest in the flesh." To maintain that any thing done or instituted by Christ, which is but the necessary expression of his redemptive life, is not essential to Christianity, is to proclaim, before heaven and earth, that we are no christians.

—Christianity is a *duplicate Life*—a life within a life. There is perhaps at present no character more studied than that of Abraham Lincoln. His name has become a household word. Papers, pamphlets, and books are scattered broadcast to disseminate a knowledge of his extraordinary abilities, and inspire the youth of the country with his gigantic force of character, emerging from obscurity to the summit of civil power, exhibiting qualities rarely

equalled, perhaps never excelled.—*About this man much is said*. But suppose that our statesmen, veritable and would-be, instead of gaining their knowledge of him *from without in*, could insphere *his very life in their own*, how differently would they feel, think, talk, and act. It would then be the true, real Abraham Lincoln speaking through thro' their lips, looking out of their eyes, acting through their bodies, and dwelling in their inmost life. So with Christianity. "To me to live is Christ." "I live: yet not I, but Christ liveth in me." "Christ, who is our life." "Jesus Christ is in you." "If any man have not the Spirit of Christ, he is none of his." "Ye are the temples of the living God; as God hath said, I will dwell in them, and walk in them." "God is love, and he that dwelleth in love, dwelleth in God, and God in him." Christianity is Eternal Life, which is the very being of the Triune Jehovah, and is at first *external* to us, in the purpose of God from Eternity, and in the mediatorial work of Incarnate Deity on earth; and thus it will remain forever, unless the Third Person in the Trinity, who brought the Divine and human in contact in the Virgin Mother, also bring the life of Christ into our souls, and "seal us unto the day of redemption." Persons have committed to memory the entire Bible, and yet had no saving knowledge of its author. We may read all the disquisitions in theology ever written, and yet know no more of Christ than a Hottentott. We have many pulpit orators who preach the eloquence of Apollos, and yet never preach Christ. Such persons know and preach only *about* Christ; but to preach "Christ Jesus and Him crucified," is to have him as *our life* as really and properly as we had a life previous to his inhabitation by the Holy Ghost.—This is to *know* Christ, and "the

power of his resurrection." This is Christianity. It is not simply becoming devout, serious, and prayerful, but stepping *voluntarily*, yet none the less by the impulse of his Divine operation, into his *externalized* life, and thus showing, by the form the life takes, that it is his life which we possess.

We know just so much of Christ as he is the motive power of all we do. And we will be to the world as leaven just in proportion that our deportment is the exponent of his indwelling. Instead of abrogating our moral powers, Christ takes them up into himself, and gives expression to his own life through them, energizing and enlarging our capacities by the infusion of the Divine Nature. Christ is himself the true leaven, which he hid in the disordered elements of humanity, as in three measures of meal," when he walked the earth "God manifest in the flesh." He thus became the head of a new body, in which is desposited his life as truly as though he were still personally, as to his humanity, present. It is in this way that the beauty and power of his Love-life are to be kept before the world, holding it in perpetual contact with its corruption; and in this way also that the world becomes an ever-pleading argument for diligence and holiness in the church. If God has so ordained that the world owes its possibility of salvation to the body of Christ, as much as the body owes its life and sanctity to the Head, it ought to beget the most profound sense of obligation to unfold a life beautifully Christ-like for the world's sake. It is a matter of astonishment that those who stand as tares among the wheat, are so little checked in their downward career, having on the one hand nothing but a "certain fearful looking for of judgment, and fiery indignation," and on the other the reflection of Heaven in the life of the Church. And no less surprising is it that so many in the church can content themselves with so insignificant a distinction from the world, seeing that not only is their own safety imperilled, but that many who are not yet wedded to the

"one altogether lovely," will lay hold of their delinquencies as an argument for a life of isolation from the church, whereas the character of every member ought to be a powerful and persuasive appeal to the hearts of the unconverted in favor of a Christ-life as a branch of the "True Vine." Did the life of the Head flow down more freely into the members, finding less obstruction in our wills and purposes and inclinations, generating in us a deeper conception of salvation itself, and the awful doom from which it rescues the ungodly, we would press the claims of the Gospel more earnestly and effectually on the consideration of the unregenerate. Why are we so backward to tell the sinner of his danger, and urge him to "flee from the wrath to come," and "lay hold on eternal life?" Why do even parents so often shrink from the faithful discharge of their duty to their children in the matter of salvation? Indeed, many parents would sooner speak to almost any others than their own offspring with reference to the interests of the deathless soul. *This is astounding.* Some, I know, endeavor to screen their defection by the shallow excuse that it is *natural*, whereas nothing is more unnatural. When the true priestly character of the paternal relation is maintained, and the mother perfumes, from the beginning, her home with the fragrance of holiness and sanctified affection, a liberty of access is gained to the hearts of children which is impossible under other circumstances. Those who prefer to hand over their children to others in order to bring them under direct personal appeal in the matter of religion, have a woful misconception of parental obligation. No sacrifices are too great in order to feed, clothe, and educate them, and make due provision for their establishment in life. Ease, rest, and comfort are gladly renounced to place them in a comfortable or independent condition, or secure for them a lofty, influential position in society; but in the matter of the soul's eternal weal they never address them directly, but allow them to drift a-

long by the force of influences which inevitably tend to centre their affections on things temporal and seen, to the exclusion of things unseen and eternal. Hell swallows up its myriads as the spoils of parental neglect! The parents hold their children in a sense in their own matured life, and it is *their* duty to "bring them up in the nurture and admonition of the Lord," by *living their own life into them by precept and example.*

True religion begins at home, both as to the individual and the family. It works its way, like leaven, on contiguous material, effecting openings into other hearts for the influx of the higher life. As the elect of God, we are under solemn obligations to care for the souls of those who are allied to us by no closer bond than that of our common humanity. If we do not so far allow sway to the spirit that pervades the body of which we are members, as to make the salvation of others a personal concern, urging their departure from sin with the Christly power of our life, including appeals, warnings, and rebukes, we give but little evidence that we have a vital interest in Jesus ourselves.—Every one, of course, in his sphere, and according to his measure. All around us are those who are under the dominion of evil and the doom of death, hurrying headlong to the pit, even while smiling upon us and we upon them, whose eternal destiny hangs on a span of time, and are perhaps never directly spoken to about their peril, never made aware that they are the subjects of special interest, or any kind of interest, by those who profess to be moulded and governed by "the powers of the world to come." Perhaps instead of ever making good of an opportunity to portray the direful consequences of a life of sin if persisted in, or of setting before the sinner the melting exhibition of God's love in the agonizing death of his Son, we give evident indications of pleasure in listening to their jests and witticisms. Instead of making the gravity and saintliness of the Christian character an opposing leaven

to vain conversation and other exhibitions of sin, it is only too true, that some of the professed members of Zion not unfrequently bear their part in "foolish talking, and jesting, which are not convenient," and which ought not, "be once named among the saints." "If the salt has lost its savor, wherewith shall it be salted?" These may seem severe imputations, but "he that is able to receive it, let him receive it."

What we labor to present as truth to others, must first become truth to ourselves. That which is to be effective *through* us must be effective *in* us. Any exhibition in life in opposition to an advocated principle, will vitiate the ablest and most eloquent teaching. The most glowing presentations of the Divine Justice, and Love, and forgiveness, when the daily life shows that they have not their root in personal experience, will lose their true element of power, and instead of leavening the unrenewed heart, will but confirm it, either in hostility to Christianity as the basest hypocrisy, or in the conviction that God will not deal as rigidly with a life of defection and sin as his word represents. The mysterious moral contagion of the *life* is a thousand fold more potent than the convictions and impressions transmitted by oral communications. To occupy the sacred stand on the Sabbath, and beseech the people to forsake all and follow Christ, and during the week joke and laugh with the enemies of God, is a fearful mockery of the Divine Majesty! To kneel down with the family in the morning, and pray for the pardon of sin and the continuance of the Divine mercy, and spend the day in fretting and scolding, and filling the house and premises with the fumes of irritability and ill-nature, is but adding augmented virulence to the leaven of wickedness, and giving humiliating evidence that "the light which is in us is darkness." Where do we stand, what is our stature, as to the manifestation of that life which is our salvation, and which, by its leavening power, must be the salvation of those who are strangers and aliens?

Is the soul of our neighbor as precious to us as our own? Does the love of Christ constrain us? Are we employing our talents as well as we might in efforts for the rescue of sinners from the grasp of Satan, and leading them to Jesus? These are solemn questions, and they involve considerations that should prompt us to renewed diligence, lest the blood of souls be found in our skirts in the Great Day. We should strive, to the utmost of our ability, and in a sense beyond our ability, to become an element of genuine and exalted piety, that by the leaven of a Christly life, we may create for those about us a heavenly atmosphere. If we *so* live, then we have a right to *speak* to others concerning their *souls*, and then our *words* will derive weight from our *character*, and penetrate the sinner's heart with an energy that comes from the Everlasting Throne. It is poor preaching, in public and private, to beseech the impenitent to forsake sin and turn to God, when worldliness, selfishness, covetousness, censoriousness, or levity, are potent traits in our character. The world will be slow to heed our preaching, praying, and exhorting, if the savor of Christ's life do not stream out before all special effort in behalf of the lost. No wonder that Jesus said: "Narrow is the way that leadeth unto life, and few there be that find it." Not only do many in the vineyard miss the way themselves, but prevent, by their inconsistencies, multitudes from finding it. Many there doubtless are who never broach religious topics to the unconverted, never touch upon the interests of the undying soul, because they *know* that the manifest and culpable defections in their own lives will blunt their appeals. Let us see to it that we are a living reflection of Jesus, walking in the light as he is in the light, and then, impelled by the ardor of his Eternal Love, approach those who are yet the captives of Satan, and plead with them as those alone can plead who feel the value of the soul, the bitterness of sin, and the preciousness of Jesus. And we may rest assured that

the life of Christ has lost none of its leavening power, but that, if we cling to the Cross, and bear the crucified God-man with us wheresoever we go, we will succeed in winning some souls to Jesus. The great fault is, and the great shame as well, that we so often forget to act as in the presence of God when we are in personal intercourse with sinners, as though to be a Christian *could* mean anything else than to bring *Christ* face to face with the world by every one in whom he dwells. When will we learn to *confess* Christ before men, and have it as our boast and our glory to be dead and dumb in all that constitutes the *world's* life, so that Christ, who has made us his temple, may find expression through us.

C. H. BALSBAUGH.
Union Deposit, Pa.

Pleasant Memories.

Words of sympathy and kindness are never forgotten. The memory of them becomes one of the pleasantest incidents in a lifetime; they become part of a man's life. You know the food that we eat becomes assimilated as part of our very being, and so these pleasant memories—so pleasant—they, too, become assimilated as part of our material nature. The heart can not forget them, and they will do one good. Let me say, if there are any who think themselves too old to learn, let them suspend that judgment for one moment. If you think that a good, kind word cannot do any good, suspend that thought forever. It will do good to somebody. Now, if your own impulses lead you to say a harsh word, check it down—check it down—check it down. Say a kind word if it costs you your right hand, or if it costs you your right arm. It will do good—sending the sunbeams into the heart, and becoming assimilated in the future being of the man. Always say the kindly word; and to the young people I would say, if the storm of your present passion tempts you to speak hastily, don't have anything to do with that passion. Say the word of sympathy and love, and it will last.

For the Companion.

The Bride—The Lamb's Wife.

I have ever been opposed to controversy, unless it is conducted in a gentlemanly and Christian spirit.—But when conducted in this manner: and for the purpose of eliciting truth, and dissipating error, I confess that I can see no objection to it. But be it understood that I do not write this article for the purpose of inducing a *controversy*; but for the sole purpose of eliciting truth.

I am well aware that upon the subject of this article there is a variety, and indeed contrariety, of opinions, which cannot be harmonized without a full, fair, and impartial investigation and discussion of the premises. I therefore propose to present, in as brief a manner as possible, my views on the very important and interesting subject: The Bride—The Lamb's Wife.

We often hear questions asked thus: Who is the bride, the Lamb's Wife? When told that it is the Church, they ask, What Church? The Church militant or the Church triumphant?

Now brethren, let me ask you if the Holy Scriptures recognize any such thing as a *Church militant* and a *Church triumphant*. If so, it has escaped my observation. The apostle Paul says: "I have espoused you unto one husband, even Christ." And again, "As the husband is the head of the wife, so is Christ the head of the Church, and he is the Savior of the body, for he hath given him to be head over all things, unto the Church which is his body." And again he says: "There is one body and one spirit, even as you are called in one hope of your calling: one Lord; one faith; one baptism; one God and Father of all; who is above all, in all, and through all." Now in all the foregoing Scriptures cited it will not be denied, I presume, that the Apostle was speaking to, and of the Church here on earth, and could have had no reference to a Church or congregation of believers in heaven.

If then it is admitted that the Apostle was speaking to and of the Church on earth, he certainly, most

clearly and distinctly denominates it, "The Bride, the Lamb's Wife." But it is contended by some that the *Church triumphant* is the Bride, the Lamb's Wife, and is composed of all the saints who have died in all ages of the world. That those who died before the Christian Era were resurrected at the resurrection of Christ, which was the first resurrection, and that they went to heaven with him, where they are continually enjoying his holy presence; feasting upon his smiles; and enjoying the full fruition of his glory, as the Bride enjoys the society of her husband.

This conclusion they adopt from the declaration of the Evangelist who says, "that many of the saints arose at his resurrection, and were seen about Jerusalem, and went into the Holy City;" consequently they take it for a conclusive fact that the evangelist, when he speaks of the Holy City, has direct reference to the *Heavenly Jerusalem*, or the abode of God, and the angels.

Now we differ widely from this conclusion, from the fact that we believe that the Evangelist had reference only to the city of Jerusalem. We are forced to this conclusion from the very nature of the language employed, and also from the circumstances in the case. We are all aware that in order to arrive at a proper understanding of the meaning of an expression, we must look at the attending circumstances.

Now let us examine the subject for a moment. We find the account of the circumstance recorded in the 27th chapter of the Gospel by St. Matthew, 52nd verse, as follows: "And the graves were opened, and many bodies of the saints which slept arose and came out of the graves, after his resurrection, and went into the Holy City, and appeared unto many." Now we note two important facts in this declaration.

1st, That the Evangelist says that many of the saints arose, which fact excludes the idea of *all* the saints arising at the time, because, if all the saints of all ages prior to the time of Christ's crucifixion which

were dead, had arisen, then the Evangelist employs too limited a term to express the sense of the idea.

2nd, He also tells us that they went into the Holy City and appeared unto many. Now if those saints which arose from the dead, had went into heaven, as some understand the *Holy City* spoken of to mean, then they would have necessarily appeared to all, consequently the term used by the Evangelist is too limited to meet the exigencies of the case; therefore we are forced to the irresistible conclusion that the facts in the case are simply these: That those saints which arose went into the city of Jerusalem, and appeared unto many of the inhabitants of the place. With this view of the case everything seems to be plain, simple, and easy of comprehension; although we are bound to admit that the occurrence was a very extraordinary one, and a great and grand phenomenon, and entirely supernatural event.

As we have already said, we understand when the Evangelist speaks of the Holy City, that he simply means Jerusalem. We know that Palestine is called the holy land, and the city of Jerusalem being the capital of the *Holy Land*, that it would necessarily be called the *Holy City*. We find a passage of Scripture recorded by the same Evangelist, which proves this view to be correct. In speaking of Christ's temptation in the wilderness, he says: "Again the devil taketh him into the *Holy City*, and setteth him on the pinnacle of the Temple, and says unto him, 'If thou be the Son of God cast thyself down,' &c. Now would any person presume to contend that the Holy City here spoken of was the habitation of God, and of angels? Most assuredly no person will say so, for that would be an admission that the devil was in heaven tempting our Lord, which none will believe. We then see that this hypothesis when examined by the light of revelation, vanishes into thin air, and that it furnishes no substantial grounds for the belief, that the term *Holy City*,

as used in the sense we have seen the Apostle use it, in reference to those saints which arose from the dead, at the time of Christ's resurrection, going to heaven with him, and now composing what is commonly called the Church triumphant, or the Bride, the Lamb's Wife.—But on the contrary that he was most certainly speaking of the town of Jerusalem, and that the saints which arose from the dead came into the City, and were seen by many of the citizens. But what became of them after they were thus seen, is a profound mystery, as the Scriptures are as silent as the grave on this matter.

In the 3rd, and last place, we proceed to notice the *oneness of the Church on earth and in Heaven.*

The apostle Paul in his epistle to the Hebrews, 12th chapter, draws a contrast between the Jewish Church and the Christian Church, and also of the laws which govern them.—That the law which governed the Jewish Church emanated from Mount Sinai in Arabia, and was spoken by God himself when he came down upon the top of the Mountain, and caused it to burn and smoke; but that the Church of God is governed by the law which emanated from Mount Zion, according to the prediction of the Prophet which declared that, "Out of Zion should go forth the Law and the word of the Lord from Jerusalem which is the Law of the spirit of life in Christ Jesus."

Let us now hear what the apostle says himself on this subject. We quote from the 12th chapter of Hebrews, and beginning at verse 18.

"For ye are not come unto the mount that might be touched; and that burned with fire, nor unto blackness; and darkness; and tempest; and the sound of a trumpet; and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more; for they could not endure that which was commanded; and if so much as a beast touched the mountain, it shall be stoned or thrust through with a dart: and so terrible was the sight, that Moses

said, I exceedingly fear and quake. *But ye are come unto Mount Zion; and unto the city of the Living God the Heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and Church of the first born which are written in Heaven, and to God the judge of all (the earth,) on the spirits of just men made perfect—and to Jesus the mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than that of Able."* Now I will just close this article for the present, without making any comment on the language of the apostle, as I think it is plain enough to be understood by the most casual observer.

I therefore submit these reflections to the Brethren for their careful examination; holding myself ready to maintain and establish them beyond the possibility of controversy, when called upon to do so, and to prove that those terms *Church militant*, and *Church triumphant* are entirely *unscriptural*.

I remain dear brethren, yours in the one hope.

JESSE CROSSWHITE.

Cherokee, Tenn.

For the Companion.

A Lending Cause of Drunkenness.

Few parents realize that to feed their children food of a highly stimulating or indigestible nature, is among the greatest causes of those numerous unnatural appetites and desires which so often result in the habitual use of intoxicating drink.

The membrane lining the human stomach is highly sensitive at all ages, but much more so in the years of childhood; and the mildest and most unstimulating food is sufficiently irritating to cause a proper secretion of gastric juice for digesting the same.

All substances not easily penetrated by the secretions of the stomach do not yield to their solvent powers, and therefore they become a source of excessive irritation, resulting in inflammation of the nervous lining of the stomach. This being kept up for a few years gives rise to an irritable condition of the entire nervous

system, causing an almost constant desire, or unnatural craving, which parents endeavor to gratify by giving anything most wished for, be it ever so irritating, until nothing satisfies so well as alcoholic stimulants. Let all well meaning and christian parents learn, and reflect well upon the fact, that to give their children, such irritating substance as rich and flavored pies, cakes, preserves, &c., uncooked fruits and vegetables; the different condiments found in their castors, and even sweet or acid substances in unlimited quantities, is to prepare them for going out into the world with appetites and desires which nothing but alcohol will gratify.

J. H. PUTNAM, M. D.

For the Companion.

Flowers that Fade.

Nature presents to us flowers of every description; many of which are clothed in colors brighter than art could paint. The most beautiful flowers bloom in spring time.—The soft green carpet on which they are placed helps to display their brightness. The summer's sun with scorching rays deepens the hue of the grass, while the flowers grow pale. The rose that bloomed in great variety for awhile, filling the air with fragrance, loses its brilliancy; and finally, when it has performed its mission of love, it drops its faded petals. Many other flowers follow in the same funeral train; and Autumn sees Flora's kingdom almost swept away. There are, however, a few tribes that may live during the winter, but they, too, will wither, droop, and die. They are all flowers that fade. As we travel along the pathway of life, we see many pretty flowers of different natures; sometimes we stoop to pluck them, but ah! how transient is their beauty; the tighter we grasp them, the sooner they decay. A little child comes forth in delicate beauty; it lingers awhile in sweet simplicity, the pride of its parents, but soon disease lays hold of it, and, like a morning flower, it is cut off by the hand of death: or if perchance the stream of life flows on, ere long it ripens

into manhood, and manhood fades into age. The flower of youth may bloom for a few short years, but soon those rosy cheeks and ruby lips will grow pale and cold. They are flowers that fade. Riches, ambition, fame, popularity, friendship, and love, are no more lasting than the former. Riches will fly away; ambition will lose its glory; fame its greatness, and popularity its influence; friendship will be forgotten, and love will grow cold. They are all flowers that fade. All earthly pleasures must pass away; the enjoyments of this world may allure us for a short time, and then, all must fade.

LEAH REPLOGLE.

Woodberry, Pa.

For the Companion.

Shepherd and Bishop of Souls.

There is something very beautiful in the expression "Bishop of souls." It implies that the soul is the peculiar care of the Savior, and that it is of great value. If so, it certainly follows that the welfare of the soul may be committed to him; nothing more safe than the soul is when committed, in faith, to the keeping of the true shepherd. And as we feel an interest in our own safety and happiness, let us commit ourselves to him as our great shepherd, and we shall be safe, as long as we follow where he leads, and no longer. To him, then, a Shepherd who never forsakes his flock, let us at all times commit ourselves, following where he leads, feeling that under him our great interests are safe. And in doing this we may be called to suffer in some respects, as our Master did; but let us in all trials look to him who made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross. And let us remember that it is enough for the disciple that he be as his Master, and the servant as his Lord. And in view of the examples of our dear Master, and of all the promises of support in the Bible, let us bear with patience all trials of this short life; for we know that it will not be long until our trials will be ended

here below, and soon, under the direction of the "Shepherd and Bishop of souls" we shall be brought to a world where trials and sorrows are unknown; where we can hear the Master say: "Come ye blessed, inherit the kingdom prepared for you from the foundation of the world."

STEPHEN HILDEBRAND.

Johnstown, Pa.

For the Companion.

Mania-Potu.

BY SILAS THOMAS, OF PHILA.

When frail man for spirit drinking
Has a vitiated taste,
Down to ruin he is sinking,
Oh! how oft with mournful haste!
What his craving thirst is quenching,
Dries of life the fountain source,
And its tenderest ties are wrenching,
With a most relentless force.

Yonder such a one is lying
On a couch of woe and pain,
With most fearful phantoms flying
Through his poison-maddened brain;
He's a victim to that power,
Which its tens of thousands kills,
Which slays manhood in its flower,
And the land with sorrow fills.

Heard you him with terror moaning,
At the awful sights he sees,
And with dreadful anguish groaning;
Racked with pains which nought may ease?
Now his mouth is filled with curses
At the friends around his bed,
And anon the prayer rehearses,
"Lord allay my torments dread."

On the walls, his chamber bounding,
Fancy horrid scenes portrays.
Panoramas soul confounding,
To his cheated eyes displays;
And he laughs at sight unlawful,
Or impure that's pictur'd there;
Or he utters howls most awful
At some frightful demon's glare.

Now he fancies devils spiteful
Seize, to drag him down to hell;
And with shrieks of terror frightful,
Bounds to flee their purpose fell;
All the strength of those around him
To restrain will scarce suffice,
He with efforts most astounding,
Striving from his couch to rise.

Dread and pain beyond our knowing,
Are depicted on his face,
And distortions, horrors showing,
Death's cold hand may not erase;
To snatch a weapon, he is trying,
To get free from those around,
And escape his woe by dying
Of a suicidal wound.

Wife and children, in sad anguish,
Sit around his bed of death.
Terrified, they weep and languish,
Looking for his final breath.

Though of late he showed them malice,
Yet it was not always so;
Ere he wced the drunkard's chalice,
Love and care he did bestow.

'Mid dire conflicts, past conceiving,
Death comes to the sufferer's aid;
Stops his lab'ring bosom's heaving,
And his spirit, sore dismayed,
Enters the eternal portal,
The realities to try
Of the world where souls immortal
Suffer do, but never die.

Ye, who dealt out the potation,
Which this wreck and ruin made,
Come and take a contemplation
Of a victim of your trade;
Once his form was strong and comely,
Such as might have "length of days;"
Love and hope smiled sweetly on him,
While he walked in virtue's ways.

But your tempting cup he tasted,
Heeding what the serpent says,
Now his strength and life are wasted;
Ere he's "lived out half his days."
You did fill the cup of ruin,
Which your neighbor drank and fell;
Was that not to his undoing?
Judgment day will surely tell.

LOCAL MATTERS.

Tyrone City, Pa., Dec. 18, 1866.

Valedictory.

"Oft by a flower, a leaf in some loved book,
We mark the lines which charm us most.
Retrace
Thy life, recall its loveliest passage; look,
Dead violets mark the place!"

We give the above beautiful lines as the first paragraph of our valedictory.

Once more, by the blessings of God, we have been enabled to reach a point on the great time-dial which closes a cycle of the revolving years, and releases us from engagements entered into just one year ago. To some of our readers this will no doubt be the farewell number. We are loath to part with them, yet we are willing to submit to their directions, hoping their desires are governed by prudence, and that their decisions have been carefully made. To the greater number, however, we have reasons to believe, we are simply noting the egress and ingress of our yearly engagements.

We have nothing to regret but our own shortcomings. We fear

that our patrons, correspondents, contributors, agents, all, have performed their several duties better than we. Nevertheless we hope by renewed application to duty on our part, and a continued exercise of patience on the part of our patrons, that our work may yet be so improved as to be reckoned worthy of the generous support it has received from our Brethren. We still believe that we *know* exactly what kind of a paper the Church wants, and we *believe* we shall yet be able to make the *Companion* meet all its desires. That we have, in our weekly visits, brought cheerfulness and Christian consolation to many of our readers, would be uncharitable, to say the least, to deny. While we have received many expressions of approbations, and words of encouragement, many of which we have shared with our readers, yet none must imagine that we meet with no opposition or difficulties. A glance over the contents of our "Letter Box" would satisfy any one that we have trials not a few. But we are willing to bear and forbear.

In commendation of ourself we prefer always that others should speak, and as an evidence of the workings of our journal, we beg leave to introduce the following letter:

LIBERTY, BEDFORD CO., VA. }
Dec. 13, 1866. }

DEAR BROTHER EDITOR:—Through the mercies of our Heavenly Father I am happy to inform you, that I have become a member of the Church of the Brethren, and I sincerely pray the Lord that I may ever remain a faithful and obedient member of Christ's Church. I regret to say, there are only a few in this section in the faith. Still I hope and pray that God will continue to convert the people, changing them from the error of their ways.

Your valuable paper, the "Christian Family Companion," has been important in enlightening some few of us here, and I hope will be instrumental as a means—under the direction of the Lord—in convicting and converting many others. Although I am very poor in this world's means, brother Holsinger, I enclose a small amount in this letter, which I hope you will receive towards the subscription of the *Companion* for one year, and I will try to find the rest in course of two or three months.

The Lord bless you and all the brethren, in the prayer of your weak brother in the Lord,
B. S. WHITTEN.

Hoping that friends may approve and critics spare, and that the Lord will bless our labors, we commit our work, our friends, ourself and all, unto His kind protection; and bid to the closing year, our second volume, and all our readers, our annual valediction.

Report of the Committee to Tenn.

Just before going to press with this number we received the December number of the *Gospel Visitor*, which contains the report of the Committee appointed by last Annual Conference, to confer with the John A. Bowman Brethren, of Tennessee, with a note at the bottom; "*Companion* please copy." Had the *Visitor* arrived two days earlier we might have copied it in the present volume, but as it was, we could not. Why this report was withheld from our readers for over two months is a matter which we shall inquire into hereafter. That the arrangements agreed upon by the Committee, in regard to the publication of its proceedings, have not been carried out, we have every assurance. More anon.

Queries.

Brother Holsinger:—Brother Sharp's "Query" cannot be correctly answered because his astronomy is not good. Perhaps your types have made him say what he did not intend. We have yet to learn that the sun revolves around the earth.

P. H. BEAVER.

Cameronia, Pa.

[Our "types" say just what brother Sharp's "pen" says; *verbatim et literaliter*. For once we are on the safe side. Brother S. has taught us to deal carefully with his manuscript. In the last line of the query referred to we purposely left out one word.—EDITOR.]

Brother Holsinger:—Please give us your understanding of the 16th &

17th verses of 16th chapter of Mark. I had a discussion with an unbeliever. He asserted publicly that he could prove by my Bible that there was not one Christian on the earth now. I quoted to him the 16 verse, and he followed with the 17th, saying that if the Bible was true then all that believed would be able to cast out devils and speak with new tongues or languages, which they had not before known. I told him that he was addressing the apostles; but the unbeliever said that it said that the signs should follow those that believe, which meant all believers.

J. S. LAWVER.

South Pass, Ill.

The Scripture referred to reads thus, in the Revised New Testament: "He that believes and is immersed shall be saved; but he that believes not shall be condemned. And these signs shall accompany those who have believed; in my name they shall cast out demons; they shall speak with new tongues;" &c.

In the 14th verse of this same chapter the Evangelist records that our Savior upbraided his disciples for their "unbelief and hardness of heart, because they believed not those who saw him after he was risen," from which it is evident that there were still those in the Savior's day who doubted his authority, the great miracles he performed notwithstanding. To remove all doubts the power of establishing his Word by performing miracles, was delegated to the apostles.

It is certainly a perversion of the word to say that the power of performing miracles shall belong to all who believe on the Savior.

That those things were performed by the Apostles, of whom it could at that time be said, "Those who have believed," is evident to every Bible reader. See Acts 2: 4—11, 43, &c. If it means *all believers*, the sacred writer should have told us so. Your sceptical opponent can prove no such thing by the Bible, and you should give him a strong application of Rev. 22: 18.

To Our Correspondents.

C. BOSSERMAN.—My fathers address is, D. M. Holsinger, Newry, Blair Co, Pa.

VISIT.—E. W. Stoner, Union Bridge, Carroll Co., Md., would be pleased to have a visit to his neighborhood, by brother Graybill Myers, some time this Winter.

IMPROVEMENT.—Your propositions are kindly received, though not new to us, nevertheless such promptings have a good effect upon us.

"BRETHREN'S ENCYCLOPEDIA."—We can not tell how the work is progressing. We have received only the first installment, and presume nothing further has been published. You could no doubt receive the desired information by addressing the author, Elder H. Kurtz, Columbi-ana, Ohio.

NEW HYMN BOOK.—The New Hymn Book is certainly "a long time coming." You had better persuade your members to wait a little while longer. As soon as it is ready we will give notice.

TWO DOLLARS.—Certainly, those who paid \$2.00 this year will have a credit of 50 cents on next volume, and need send only 1\$.

AGENT.—Yes, every one sending us 10 subscribers and \$15.00, is entitled to one copy, free. Send us an address for the eleventh copy.

POOR WIDOW.—We will send her the *Companion*, and still have five copies more to send to the poor, which have been paid for by our friends. Perhaps you could send us a few more addresses of poor members in Virginia who would like to read the *Companion*. A brother in Illinois has sent us \$5.00 which pays for five copies when sent to persons who are not able to pay for it, as we wish to have a share in the giving.

Brother Holsinger :—I have been reading the tenth chapter of Matth., and in the 21st verse I read "And tho Brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents and cause them to be put to death." And in the 34th verso of the same chapter, it says : "Think not that I am come to send peace but a sword on earth.—I came not to send peace ; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law ; and a man's foes shall be they of his own household."

Please give an explanation of these verses. Wm. FERGUSON.

We have not time to comply with all the requests for explanations of the Scriptures, neither do we feel adequate to the task. We respectfully refer them to our brethren, who are better prepared to do the subjects justice.

Brother Holsinger :—As I had many requests from the brethren and sisters in Ohio, about the time we left there for Iowa, to write to them about our journey, the country, &c., but find it impossible to write to all, and as a great many take the *Companion*, I thought I would pen a short account of our doings since we left.

We started from Massilon, Ohio, on the 1st day of October with our families ; arrived here on the 3rd. I laid over at Chicago until our goods came, and had them re-shipped ; arrived here on the 5th. Our house-goods, horses, &c., came through on the 6th, in pretty good condition. We have been here a little over two months, and have been very busy fixing for winter.—We have had nice weather up to the present time, and are now pretty well prepared for winter. Things appear to be in a flourishing condition out here ; there is abundance of wheat, good quality. The corn was somewhat injured by the early frost, still there is plenty. We all appear to be pretty well satisfied with this

country. We have attended meeting every Sunday since we came here, but one ; have very good meetings ; good attention. The people appear to take a strong interest in hearing the Word preached in its purity, and simplicity, and there are many more requests for preaching than we can attend ; and we are often brought to contemplate, truly, "The harvest is plenteous and the laborers few." We attended one Communion Meeting in October, near brothers David and Jacob Browsers ; had a very profitable meeting together ; met many brethren there, and had the best of order.

We have about 40 members here in this arm of the Church ; two ministering brethren and one deacon.—There were three added by baptism the last summer, and we think there are many more anxious souls, if not altogether, almost persuaded to become Christians. Our members here all appear to be very zealous in the cause of their Master, and though our lot is cast in a strange land, far from those dear brethren and sisters whom we used to meet with so often in God's sanctuary, we do not feel discouraged. We often feel like remembering them before a throne of Grace. We trust they have the same care for us. Though it was a hard task to part with those with whom we had been in the habit of associating for so many years, yet we trust that if we are all faithful till the end of our pilgrimage here upon earth, we will be again reunited together with all the sanctified in heaven. We trust by the help of God to labor faithfully in the discharge of our duties, as a minister of the Gospel, not shunning to declare the whole truth as it is in Christ our Lord.

If there are any brethren that wish to locate in the West they will find this a good country ; plenty of the best of land with a reasonable amount of timber ; plenty of stone-coal ; all at reasonable prices.—Railroad direct to Chicago ; good market for all kinds of produce. A new mill about ready to go into operation. Land can be had, either

wild or improved, at reasonable rates.

There were six members came with us, and we expect more in the spring. Many more are writing and making inquiry about the country. Any brethren wishing to know anything more about this country, Brotherhood, &c., if they wish to correspond with me, I will give them all the desired information correctly, as I am not wishing to deceive any. What we do we will try to do honestly. We are all enjoying the best of health since we are here. As for a healthy country I do not think this can be excelled, having the best of water for man and beast.

I have been trying to get subscribers for the *Companion* but have not obtained as many yet as I wished, but shall try to get more. The *Companion* is always a very welcome visitor in our family; it comes regularly once a week.

May the grace of God and the communion of the Holy Spirit be with, and abide with God's people.

J. S. SNYDER.

Brooklyn, Poweshick Co., Iowa.

Brother Holsinger; On the 26th of Nov. Brother David Brower and brother John Thomas, from Iowa, came here and had meeting on the evening of the 27th, at the house of brother P. B. Shoemaker, about 6 miles from Plattsburg. On the evening of the 28th at Fairview School-house; a large congregation and good order. 29th, One added to the church by baptism; also same evening, had meeting; the brethren spoke in demonstration of the spirit, which caused two more souls to turn in with the followers of the Savior, and were baptized. On the 30th, meeting day and evening. Also on the 1st of December at 2 o'clock P. M., and in the evening, and on the 2nd at 11 o'clock A. M. One more added by baptism. Meeting in the evening. The brethren then took their leave for home. It was a hard thing to part with those brethren who labored among us during this series of meetings, and accomplishing so much good. Many more

are convinced and convicted that the doctrine that is preached by the Brethren is right, but as we have no speaker I fear they will grow cold again. I have been at a great many meetings, and when they were over I felt loath to part, but there were still some more appointed, but when this meeting broke up there was no more appointed. But we hope and pray that the Lord will send us a minister, as we are in great need at present. Oh, dear brethren, think of us who live here in the far West. We have an organized church here; it was organized on the 4th of August last; it is called the Smith Fork branch; there are 23 members in this congregation.

We hope that the brethren will remember us who are in need of a speaker. Everything is peaceable and in a flourishing condition at present, and has been ever since we are in the State.

From your weak, yet sincere brother in the Lord,

Wm. B. SELL.

Plattsburg, Mo.

A Visit to Wirt Co., W. Va.

Communicated by request.

Brother Adam Wise and myself left home on the 9th of Oct. last on a visit to Western Virginia, and arrived at Parkersburg on the morning of the 11th, where we met with our beloved brother David Province who conveyed us to the place of meeting, which was about twenty-two miles, where we were kindly received by the brethren. We commenced our series of meetings on the evening of the twelfth, and continued until the evening of the fifteenth. Our meetings were attended with good order with few exceptions. We had no additions to the Church, but the brethren, we think, were much revived, and we ourselves much refreshed by the zeal that was manifested for the good cause of Christ; and we do think that deep impressions were made upon some of our hearers. The people seemed willing to receive the truth, and we trust that some means may be brought about that the church may do some

thing towards sending more laborers into the vineyard of our divine Master, and especially into these places where the harvest is so great and the laborers so few; for the extension of the true faith which was once delivered unto the saints. On the morning of the 16th we started for home, and were accompanied by several of the brethren and sisters about a mile to where we took the hack, and were brought to Parkersburg by brother David Province where we took the boat on the morning of the 17th, and arrived at home on the 18th, and found our families well, for which we thank the Lord.

CHRIST. J. SNOWALTER.

Eleppo, Pa.

Dear Brother Holsinger:—In No. 46, present volume, I see that you have to complain of not getting more church news, and I think you have some reason for complaining about this matter. "If you wish to receive you must give." Think of these things, brethren. When I get the *Companion* the first thing I look over is the news from the churches, and very often I am disappointed; there is very little. Oh, give us some account of what you are doing in the East, West, North & South. I am now going to give you a little account of what we are doing and how we are getting along in the Smith Fork branch, Clinton Co., Mo.

We organized here in August last; had a Love-feast in September; two souls added to the Church by baptism, one by letter. Then we had no regular meeting since, only by brethren passing through this country. In October brother Metzger and brother Frantz of Ill. came here, and left us after having two meetings. Then we had no meeting until the last of November. Brother David Brower and John Thomas of Iowa, who were traveling through to see the country, and stopped with us 6 days; had 10 meetings; 4 added to the church at these meetings, which made us feel glad, that there are still some who are willing to step into that ark—that fire proof ark—the church of the living God. How we enjoyed these meetings no

tongue can tell, or pen describe.—The brethren labored very hard while they were with us. The Lord reward them! Oh how our hearts were cheered as they portrayed to us the glories held in reservation for the children of God. For a moment we half imagined that our tears were ended and our sorrows all gone and we were forever saved; but recollection soon brought us back to this dark world, and we realized keenly that we are still pilgrims and strangers on earth. Our meetings closed on the evening of the 2nd of December. Sang that soul-thrilling hymn

"My Christian friends in bonds of love
Our hearts in sweetest union prove."

We feel to praise the Lord that we ever have been permitted to join the despised band, that are seeking a home beyond the withering blasts of time. Our meetings are now over but the memory of them will ever linger with us, and we shall love to look back upon them as one of the green spots of our toilsome journey. We love the cause of God, and rejoice to see it advancing in this state as well as in all other parts of the wide harvest field. There is a wide field here for brethren that are in the ministry, as there is no minister here in this church. Brethren remember us.

Yours in christian love.

DANIEL D. SELL.

Brother Henry:—Will you please publish in the *Companion*, for the satisfaction of many of the brethren and sisters who who would wish to know how we are getting along, that we had one of the most glorious and interesting little Communion Meetings, on the 17th of Nov., that we have ever been permitted to attend. Jacob S. Hauger, Henry C. Goughnour, and Michael Reber, and four sisters were up from the Waterloo branch, were with us, and six of us living here, who in all amounted to 13 communicants. We had five meetings which were well attended, and the attention given to the word preached was very good, and we have no reason to doubt but that there were some deep impressions

made on the minds of the spectators as we think this was the first Communion Meeting that ever was held by the brethren in this County. Our dear and much beloved brethren and sisters, and we all enjoyed ourselves very much at the meetings, especially on the evening of the 17th, and on Sunday afternoon. Our hearts are made to rejoice that we have such faithful brethren and sisters, who came a distance of nearly 60 miles to the help of the Lord, to combat against the enemy of souls, and we believe and are well assured that they will be rewarded for so doing in the great rewarding day.

Dear brethren and sisters, you have our sincere thanks and gratitude for the visit you paid us, and if we should never see each other face to face in this lower world of sin and sorrow, may we hold fast to our crown that no man take it from us," so that when we come to die we may be so unspeakably happy as to be gathered home into our Father's kingdom, where we can re-unite our voices in singing praises to our great Redeemer, throughout the ages of an endless eternity. Amen.

J. R. NISEWONGER.

West Union, Iowa.

HUNTINGTON, IND. }

Dec. 10th, 1866. }

Brother Henry:—I now write to inform you of my success. I will send my list, sometime during this month. You can set it down at 25 and perhaps 30. I have seven new subscribers.

An agent in soliciting subscriptions, often meets with the excuse, "I am too poor." This in many cases no doubt is true, but I think it comes with a bad grace from persons who spend \$1.50 a year, six times told, for tobacco. Nine dollars a year, is a moderate estimate for an ordinary tobacco chewer's expense. This would pay for six copies of the *Companion*; keeping one copy for himself he would have five copies to distribute among members who are *really* too poor to pay for it. O, how many hearts would be made glad, and to rejoice in the God of their salvation, by being provid-

ed with what they could not provide for themselves; and the money too would be invested in a way that would lay up treasure in Heaven for the donors, whilst spending it for tobacco would only be sacrificing it to carnal appetite, and would do no good to others, and is a positive injury to the user himself.

Some, too, say the paper is *too dear*. The Cincinnati *Gazette*, Cincinnati *Times*, or the Indianapolis *Journal*, only cost \$2.00 a year, and are more than double the size of the *Companion*. This undoubtedly is true, but take the advertisements, and the useless reading matter out of the leading news papers of the day, and how much more wholesome reading have you for \$2.00 a year than you have in the *Companion* for \$1.50? Besides, the above named papers have perhaps each from 20,000 to 40,000 subscribers, while the "*Companion*," according to the statement of the editor has but the insignificant number of 1500. Now brethren, let us meet the issue squarely; let us give the "*Companion*" the support it deserves, and I think we can either have the price reduced or the paper enlarged. Let us see whether we cannot add another cipher to the 1500; if we cannot do that let us make it 3000 at least. Either one of the above numbers can be obtained, if we give our journal the support it deserves. The paper then could also be much improved, the editor could devote more time and attention to it, and thus make it more interesting to all of us. Come, brethren, let us see what we can do; let us do our duty at least, before we complain of the high price of the paper.

Yours in love,

A. H. SNOWBERGER.

Dear Brethren and Sisters:—Another volume of the *Companion* is about closing, and I would ask you with myself whether we have not, during the past year, read many things in the columns of our paper which we would not give for double the amount that it costs us. I know that I, for one, can say that

I have found it a very interesting messenger; filled with valuable information; with good food for the soul to feast upon. Its contributors mostly seem to feel an interest in the welfare of precious and never dying souls, which makes my heart rejoice. I am happy to see that our brethren are yet holding forth the true Gospel of the Son of God. We see that they are yet at work, in the East and in the West, in the North and in the South, and all are trying to advocate that same doctrine which was handed down from heaven eighteen hundred years ago. Let us be faithful a few days more; it may not be long till we may all be brought together from the East and from the West, from the North and from the South, to sit down with Abraham, Isaac, and Jacob, in that glorious paradise prepared for those that love his appearance.

D. D. SHIVELY.

Rossville, Ind.

Friend Holsinger; I would request of you, or some of the brethren, an explanation of the word *bapto* and *baptizo*.

D. WOODRING.

My Dear Friend:—The words *bapto* and *baptizo* are Greek words. I have no knowledge of the Greek language, myself, but all my brethren who have any understanding of it tell me it means *immersion*. So Martin Luther has translated it. So also the American Bible Union has translated it. If you have any doubt upon the authority of this translation, you should read a work entitled *BAPTIZEIN*, which contains an example and translation of every use of the Greek word *baptizein*.—We will send it to you for 75 cents. We may give your inquiry more attention at some future time.

Errata.—In Religious Dialogue, page 356, lower line of preliminary remarks, read *lights* instead of "light." In the answer to the 8th question read *believest*, instead of

"believe." 18th question, read *baptized* for *baptize*. Page 364, in answer to 72nd question, insert, "in the ice regions of Russia and Canada," between the words, "No" and "in;" and read *zone* for "zode." In answer to 73rd question read *humor* for "human." Correct also misspelling of *compel* and *borne*.

The first number of next volume will also be a full sheet, in which we hope to find room for several obituaries and other matter intended for this week's paper. It will be sent to those only who have subscribed, and we will not promise to furnish back numbers. We will however accommodate as far as possible.

D I E D .

In the Libertyville branch, Jefferson Co., Iowa, Dec. 3rd, brother JOSEPH HOLSINGER, of Dyspeptic Consumption; aged 36 years, 1 month, and 27 days. He leaves a wife and two children to weep over the grave of a devoted husband and an affectionate father. In the early departure of our beloved brother, we feel sorrowful, when we contemplate the vacant seat in our church. A loss is sustained by all. He bore his sufferings with Christian fortitude; calmly met the approaching message; selected the hymns, and text for his funeral, which was delivered by brethren J. H. Fillmore and B. Byerly, to a very large concourse, from Rev. 2: 14.

D. H. GARNER.

In the James Creek branch, Huntington Co., Pa., Nov. 15th, sister SUSAN BRUMBAUGH, wife of Elder Isaac Brumbaugh.—The deceased was loved and respected by all who knew her, and in the event of her death the bereaved family have lost a kind and patient mother and wife, and the Church a faithful and beloved sister. Her last moments were characteristic of her whole life, a patient and continued reliance and hope in Christ. Her last and dying words were: "Come my Jesus and take me home." Funeral services by Elder Geo. Brumbaugh.—Text 2 Cor. 5: 1-4.

GEO. BRUMBAUGH.

November 25th, MARY ANN BALSBACH; aged 4 years, 1 month, and 11 days. Funeral services by brother John Etter and the writer. Her father, brother GEORGE BALSBAUGH, died on the 30th of August last, quite suddenly, while on a journey to Virginia, and was brought home dead, to the sad distress of a beloved wife and only son, and to-day (Nov. 27) we have interred the remains of her only daughter. His age was 28 years, 4 months, and 36 days. Funeral services by brother Jacob Hollinger and the writer.

WM. HARTZLER.

List of moneys received, for subscription to the *Companion*, since our last.

Mary Strickler, Greencastle, Pa. 1.50
Barbara Beck, " 75

Michael Blough, Janner X Roads, Pa.	1.50
C. I. Beam, "	1.50
Aaron Blough, "	.75
Jacob B. Blough, Davidsville, Pa.	.75
Jacob Koontz, "	.75
David Kimmel, "	1.00
Jacob Peck, Sipceville, Pa.	1.50
Daniel Shaffer, "	1.50
Jacob P. Spicher, Somerset, Pa.	1.50
Joseph Berkey, Scalplevel, Pa.	1.50
Christ S. Keim, Stoystown, Pa.	1.50
Emanuel Blough, "	.75
Daniel Mangus, Fincastle, Va.	1.50
M. S. Coffman, "	1.50
A. Myers, Double Pipe Creek, Md.	1.50
J. Dotterer, "	1.50
H. Ecker, "	1.50
John Weybright, "	1.00
John Root, "	1.50
Daniel K. Saylor, "	.75
Dilleu Parker, Big Prairie, Ohio.	1.50
Anna M. Intzler, Middletown, Ill.	1.00
G. W. Helwig, Alliance, Ohio	2.00
Noah Kinsey, Box 44, Dayton, Ohio,	1.50
Aaron Ullery, " 643 "	1.50
T. W. Denlinger, Box 177, "	1.50
Jos. E. Eiter, "	1.50
Martin J. Miller, Union, Ohio,	1.50
Abraham Sell, Kingston, Mo.	1.00
John B. Martin, "	1.50
John Stoner, "	1.50
J. W. Wonsaler, "	.75
John E. Bosserman, "	.75
Reuben Green, Knoxville, Mo.	1.50
Daniel Neher, Rossville, Ind.	1.50
John F. Neher, "	1.50
Leonard Wolf, "	1.50
Jos. D. Neher, "	1.50
Jos. W. Neher, "	.75
D. L. Replogle, New Enterprise, Pa.	1.50
John K. Shiveley, Ervin, Ind.	1.50
B. S. Whitteu, Liberty, Va.	.75
Joash Horn, Box 120, Chambersburg, Pa.	1.50
George Winand, York Sml. Springs, Pa.	1.50
Frederick Winand, "	1.50
Levi Himes, Bernudian, Pa.	1.50
Samuel Hartman, "	1.50
Adam Hollinger, "	1.50
Win. C. Stiner, Hatfield, Pa.	1.00
John Kratz, "	1.50
Jacob Cronhamel, "	1.50
Hillery Crouthamel, "	1.50
Margaret F. Worrell, 317 Franklin St. Phila.	1.50
Geo. E. Plank, Seven Stars, Pa.	1.50
Miss Beckle M. Daugherty, Gettysburg Pa.	1.50
Nicholas D. Miller, Fairfield, Pa.	1.50
Bonj. F. Kitzenger, "	1.50
Miss N. Jennie Kugler, "	1.50
Jacob Hoffman, Scalplevel, Pa.	1.50
David Berkey, "	1.50
Christian Lehman, "	1.50
Franklin Forney, Stony Creek Pa.	1.50
Jacob Musser, "	1.50
Michael Hady, "	1.50
Elizabeth Landis, "	1.50
Joseph Cramer, "	1.50
William Stull, "	1.50
John Landis, Berlin, Pa.	1.50
John J. Knepper, "	1.50
David J. Coker, "	1.50
Joel Barkley, "	1.50
Ja'ob M. Hoover, "	1.50
Jacob S. Lechiv, "	1.50
Ananias P. Miller, "	1.50
Ananias Coker, "	1.50
Samuel Forney, "	1.50
Christiana Royer, Shady Grove, Pa.	1.50
Catharine Deardorff, "	1.50
Lizale Hollinger, "	1.50
Hettie Etter, Marlon, Pa.	1.50
Mozer Walker, Shanksville, Pa.	1.50
Benjamin Musser, "	1.50
Abraham I. Miller, "	1.50
Christian Musser, "	1.50

Daniel Miller, Cuba, Ia.	2.00	Jacob M. Thomas, Brandonville, W. Va.	1.00	Jacob Fogelsanger, Shippensburg, Pa.	1.00
Samuel May, Eddyville, Ia.	1.50	Geore Erb, Union Bridge, Md.	1.50	John Neweomer, " "	1.00
E. Goughenour, Adel, Ia.	1.00	Dani. Stoner, " "	1.50	John Millinger, " "	1.50
Samuel Denlinger, Enterprise, Pa.	1.50	Samuel Johnson, " "	1.50	Wendal Fogelsanger, " "	1.00
Levi Gockley, Joliet, Ill.	2.25	Jacob Hess, " "	1.50	Henry Cockley, " "	1.50
John Eckert, West Union, Ia.	1.50	Joseph Myers, " "	1.50	D. M. Fogelsanger, " "	1.50
John R. Niskewonger, " "	1.50	Win. H. Franklin, Sams Creek, Md.	1.50	Abram Hoch, Newberg, Pa.	1.00
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